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Science and Training**

Values Education Study

Final Report

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School communities

We especially thank the schools and their communities who participated in the Values Education Case Studies and the Online Surveys.

1 Executive summary

The Values Education Study

The Commonwealth Minister for Education, Science and Training, the Hon Brendan Nelson MP commissioned a values education study on 19 July 2002, with the unanimous support of the State and Territory Ministers at the Ministerial Council on Education, Employment, Training and Youth Affairs (MCEETYA). Curriculum Corporation managed the study, known as the 'Values Education Study', with the support of a dedicated Project Advisory Committee. The study was designed to:

- enable schools to develop and demonstrate current practice in values education;
- provide an informed basis for promoting improved values education in Australian schools; and
- make recommendations on a set of Principles and a Framework for improved values education in Australian schools.

The study took the form of a qualitative investigation comprising the following.

1. Action research with a range of schools across Australia funded with grants to develop and demonstrate good practice in values education. The action research grants of up to \$7,000 per school, and \$14,000 to \$21,000 for school clusters, enabled schools to develop, demonstrate and then document what they are doing to support community values and provide effective values education to students.
2. A comprehensive literature search, which played a key role in informing the analysis and discussion embodied in this report.
3. Research via focus groups and a password-protected online survey to determine parent, teacher and student views on the values the community expects Australian schools to foster.

While the research undertaken as part of this overall Values Education Study can only claim to provide a snapshot of practices and approaches, the results are instructive. The results from 50 case studies in 69 schools, the literature review and the online survey inform the preliminary Principles and Framework for improved values education outlined in this report.

The case study schools generally used one or a combination of the following three approaches as the basis for their values education projects:

- reviews of values education processes – auditing, articulation, congruence and/or evaluation;
- building students’ resilience – sometimes with a service dimension as well;
- a specific values teaching and learning focus – at times using defined values education programmes of some sort.

Each of these approaches provides a legitimate basis to improving values education in schools, especially as they start to interact and overlap. In Australia, the vision is that, ultimately, every school would address values education in an ongoing, planned and systematic basis by:

- examining the school’s mission/ethos in consultation with their community;
- developing student civic and social skills and building resilience; and
- ensuring values are incorporated into teaching programmes across the key learning areas.

In the short term, there is a need for further consultation with jurisdictions, sectors, schools and the wider community, principally through a national forum. This would help ensure that approaches to values education are fully developed and receive broad community acceptance.

Broad definitions

Defining ‘Values’ is itself a matter for discussion and debate.¹ For the purposes of the Report ‘values’ are defined broadly as ‘ the principles and fundamental convictions which act as general guides to behaviour, the standards by which particular actions are judged as good or desirable’ (Halstead and Taylor, 2000).

‘Values education’ itself also requires some definition. Some see it simply as the explicit, conscious attempt to teach about values. This excludes other more implicit, unconscious forms of inculcating values; and to ‘teach **about** values’ underplays the action and behaviour outcomes that many educators (and parents) would want to see flow from effective values education. Accordingly, the definition underpinning this Report is that ‘Values education’ is broader and refers to any explicit and/or implicit school-based activity to promote student understanding and knowledge of values, and to inculcate the skills and dispositions of students so they can enact particular values as individuals and as members of the wider community.

¹ See Appendix II ‘Values Education Study Literature Review’ pp 169-70.

The case study schools often differed markedly in their understanding of what is meant by 'values education'. There is a need to establish a common language with which to undertake the values education conversation in schools. The Study describes the excellent work done by a number of the project schools to tackle this issue.

The experience of the schools – Introduction

The Schools Action Research Case Studies Grant component of the Values Education Study aimed to determine how values can best be fostered in Australian schools. An appropriate balance of schools was selected on the basis of criteria comprising:

- a whole school approach to values-based education;
- a focus on immediate and longer-term values education outcomes;
- a sound project implementation process;
- consistency with the National Goals for Schooling;
- links with relevant curriculum Frameworks on values education where appropriate;
- the use of inclusive, consultative and participatory processes; and
- support from school management.

Virtually all of the 50 final projects (which involved 69 participating schools) were underpinned by a clear focus on building more positive relationships within the school as a central consideration for implementing values education on a broader scale. The development of more positive relationships is arguably not a value per se, but it does constitute an important background focus and, in some cases, an important outcome or objective for the use of the values education grants.

Initial experiences of the case study schools

All 69 schools in the study were required to produce an interim report on their project and, whilst aspects of these reports focused on the logistics of implementation, and the provision of feedback to guide the ongoing support provided to schools and clusters by Curriculum Corporation, several key features did emerge.

- Time was limited and there was a need to be realistic about how much could be achieved. That said, schools and clusters generally did adapt, met the pressures of timeline and made some notable achievements.

- The interim reports confirmed the broad taxonomy of project focuses outlined above, though clearly there is a degree of overlap and not all schools fit neatly into a single category.
- One of the more important advances reported by schools and clusters has been an increased willingness and capacity to address values and values education in a much more explicit way or, at the very least, raised awareness of the need to do so. Many of the schools also found just how much goodwill does exist in their communities for addressing issues of values education and promoting positive values in day-to-day practice.
- Several of the schools pointed to the difficulty involved in developing an agreed set of values; especially when they are contested at the local level.
- The final common message to emerge from the interim stage of the Values Education Study was the relative lack of values education resources available on which schools can draw.

Outcomes from the case studies

A substantial amount of activity was undertaken in all schools and clusters in a relatively short space of time, often as part of work already underway in the school. Furthermore, most project schools reported that additional activity will flow on from their participation in the Values Education Study.

Schools generally focused on one or more of three approaches to values education:

- reviews of values education processes;
- building students' resilience – sometimes with a service dimension as well;
or
- a specific values teaching and learning focus.

Many grant schools **reviewed their values education processes** so they could develop a whole school set of values. In some cases this extended to an effort to ensure greater levels of congruence between the values the school espoused, and the values exhibited in day-to-day practice. Just as commonly it involved actual curriculum implementation.

Sherbourne Primary School reviewed its current school values to ensure that they 'continued to be reflective of its school community and understood by students, staff and the wider community'. This work provided a basis for an updated code of conduct to be completed later this year. The external

consultant/mentor who visited classes and talked informally with students, observed that it was 'most obvious that there was a real commitment to values education at the school'.

Modbury School focused on 'developing values as a community in order to re-culture the school in line with agreed values and work towards building congruence between our values, policies and practices in the long term'.

The Don College developed a College Community Values Education Statement, list of shared values, Values Education Map and Values Education Way Forward Statement.

Many grant schools focused on the development of a range of what might be called student 'coping strategies', or self-management qualities such as:

- personal responsibility and self-discipline;
- connection to the school and sometimes the community as well;
- a sense of school, community and civic engagement, participation and service; and
- overall confidence and self-esteem.

This collection of qualities, attributes and, ultimately, behaviours was generally characterised as '**resilience**'. Many projects concentrated on student welfare and discipline as well and seeking to establish a firmer moral base – a values-based approach – for student behaviours and how they were managed. As well as personal responsibility and self-discipline, this tended to involve a substantial emphasis on mutual understanding and respect, and in some cases extended to defined service programmes in the local community.

Whitefriars Catholic School prepared a programme and strategies for students to develop the ability to achieve personal goals in social interactions and simultaneously maintain positive relationships with peers and others over time and across settings, and create an educated community that has the capacity to make decisions that are informed by values.

Alice Springs High set out to 'totally restructure the Year 10 programme to improve attendance, retention, options for students, and make school a place where students enjoy and feel comfortable and supportive'.

Matthew Hogan School implemented service learning experiences that ranged from an East Timor Project to the more locally-focused 'Berrima River Clean

Up', 'Rescuing Wild Brumbies' and 'Running for Those Who Can't' (camp for disabled children).

A number of schools and clusters sought to develop one or more quite **specific values** both in the curriculum and the behaviours of members of the school community. In some cases, these directly linked to the particular religious focus of the school itself.

Values addressed in this way included (not in any order of importance): caring, empathy and tolerance, peace and non-violence, respect, love, excellence and achievement, honesty and truth, fairness and integrity.

Salisbury High focused on an effort to 'embed Values Education across our Year 8 curriculum and pastoral care programme'. The school has, through extensive consultation with parents, students and staff developed the following shared set of core values to guide its work: Relationships; Respect; Honesty; Success; and Organisation.

Djarragun College introduced the following 'virtues' for two weeks each throughout the year:

- Term 1 – respect and justice, gentleness/caring for others, courage, perseverance, forgiveness
- Term 2 – honesty, helpfulness, trust/trustworthiness, cleanliness
- Term 3 – equality, unity/cooperation, commitment, self-discipline/detachment
- Term 4 – humility, enthusiasm, love, thankfulness/joyfulness.

Al Faisal College developed an effective Student Welfare Policy, which incorporates a range of Islamic values (including, honesty, respect, tolerance, modesty, courtesy, trust, politeness in manner and speech, cleanliness, industriousness and hospitality) 'so that students, staff, parents and the school community can work productively and harmoniously together for the educational and social benefit of the children in our care'.

The three domains of values education activity each provide a legitimate basis to improving values education in schools, especially as they start to interact and overlap. The key is, however, to ensure that the lessons learned by the schools and clusters involved in the Values Education Study are effectively captured

and used to guide the work of schools across the nation in taking values education forward.

Some other key issues to emerge included:

- Values as a separate subject of study – Some schools believe that values education can only be addressed implicitly through modelling and through the day-to-day policies, processes and practices that occur within and beyond the classroom. Others approach values education through values clarification processes and through cognitive development methods where students learn how to critically assess and evaluate value positions and then come to their own value positions. Still other schools saw a need for the explicit teaching and learning of specific, prescribed values in the curriculum. Other schools adopted hybrid approaches that merged aspects of all approaches. The debate had different dimensions in the primary and secondary sectors and again in faith-based schools, multicultural and Indigenous school settings. As one school cogently observed, however, whether values are taught explicitly or implicitly and what the key values are, should be the focus for debate.
- Direct impact on students – Virtually all project schools and clusters provided information and data to demonstrate positive outcomes from their work and a positive impact on their students. This information and data is, however, primarily qualitative and anecdotal, largely due to restrictions of time, with only a minority of projects providing quantitative data on their achievements.
- Identifying key values – An analysis of the values to emerge from the work of a number of project schools and clusters reveals a measure of diversity, however and perhaps more importantly, a high degree of commonality about the core values to pursue in schools. This especially holds in relation to values aimed at preparing young people to be active, successful and engaged citizens within their communities, such as responsibility at various levels, tolerance, respect, care, honesty and the like. This commonality has infused the selection of ten values included in the proposed set of values for consideration as discussion starters with school communities. At the same time, it must be acknowledged that often schools did nominate as values qualities or behaviours that arguably emanate from putting particular values into practice, rather than being values themselves. The proposed set of values for consideration outlined in the chapter 8 'Principles and a Framework for improved values education' specifically seeks to avoid this confusion.

- Local school community forums – Whilst attendance at local forums varied, and often was hard to attract, schools and clusters found them useful, especially for gaining parent and community support for their work. In a number of cases, they also resulted in parents and others becoming more actively involved in the school's values education work beyond the forum itself. Many schools reported on the critical importance of engaging the whole school community – teachers, school management, other staff, students and parents – in order to develop real ownership and total-school integration of any new approach to the school's values education domain.
- Resources – Many of the project schools and clusters pointed to a perceived absence of resources (teaching resources, professional development, evaluation materials and teacher time) needed for values education and called for this gap to be filled. In this context, the project schools themselves often identified and/or developed materials which could form an important base on which to build, and recommendations have been advanced to fill the resource gap whilst taking this work into account.

Literature review

The review looked at comparative research and programme implementation from the United Kingdom and the United States, and other countries of relevance to the Australian context. In the past decade, discussions of values education have become more prominent in the educational discourse both in the United Kingdom and the United States. Values education is, for instance, no longer an optional extra in the United Kingdom as it is now a legislative requirement that the spiritual, moral, social and cultural development of students be the subject of inspection by the Office for Standards of Education in Schools.

Whilst some attention has been given to teaching methods, much of the literature on values has tended to focus on issues of definition and classification with less attention paid to the outcomes of dedicated values education programmes. Taylor (2000), notes that we still have only limited information about 'how schools approach values education, how their provision supports their stated values, why and how they choose certain curricular approaches and teaching strategies, and what professional support is needed'.

Debates in recent research literature about values education have typically focused on two contrasting perspectives commonly stylised as character education and cognitive development.

- Advocates of the character education or more prescriptive approach primarily argue that schools should play a more extensive role in the teaching of societal values and favour instilling values via direct instruction, often using specifically-designed programmes.
- Cognitive-developmental theorists have argued that values or moral education should be promoted through the development of reasoning, and hence advocate such teaching methods as moral reasoning using moral dilemmas to develop students' moral judgments and values clarification.

Many of the schools and clusters involved in the study have sought a synthesis of these two contrasting views.

Reviewing character education research, Titus (1994) has suggested that the common features of schools that 'seem to have a positive impact on the development of student values' include participation, encouragement to behave responsibly, provision of an orderly school environment, and clear rules that are fairly enforced. Other researchers have found that a school's explicitness about its values, and the extent to which teachers actually practised shared values had an important influence on students' values development.

Research also suggests that the influence of parents in values formation is of far greater importance than that of the school. This reinforces the importance of a partnership approach between schools and their local communities.

A Framework and Principles for improved values education

Progress so far

One key objective of the Commonwealth's Values Education Study was to make recommendations about a national Framework and a set of Principles for improved values education in Australian schools. The work (undertaken in the relatively short time available) has moved towards realising the Framework and the likely Principles, but there is still some way to go. To be fully effective in schools across Australia, regardless of whether or not they have engaged in substantial values education work, a national Framework for improved values education will need to comprise the following six elements.

- A recognition and acknowledgment of the various policies and programmes already in place in educational jurisdictions related to values education and how it ought to be implemented in schools.

- A clear statement of the context and basis for pursuing values education in schools along with an outline of what the Framework itself is designed to achieve.
- A statement of the vision that all Australian schools and jurisdictions should endeavour to achieve through values education.
- A set of Guiding Principles for the provision of effective values education to inform action at the school level which arises from a detailed process of consultation as recommended later in this report.
- A set of suggested approaches to the provision of values education linked to the Guiding Principles, to support schools in implementing appropriate policies and programmes.
- An outline of work from educational jurisdictions to identify appropriate teaching and learning resources, appropriate professional development and values education expertise and resources to assess and evaluate the impact of values education programmes, for adoption and use by schools.

On the basis of the work completed in the Values Education Study, the following draft Framework and Principles are proposed as a basis for further consultation and development.

Draft Framework and Principles for improved values education in Australian schools

Draft Framework

Context

In 2002 the Commonwealth commissioned a national Values Education Study to inform the development of a Framework and set of Principles for values education in Australian schools. The study was unanimously supported by the Ministerial Council on Education, Employment, Training and Youth Affairs (MCEETYA) at its meeting on 19 July 2002. MCEETYA also:

- acknowledged that education is as much about building character as it is about equipping students with specific skills;
- noted that values-based education can strengthen students' self-esteem, optimism and commitment to personal fulfilment; and help students exercise ethical judgement and social responsibility; and
- recognised that parents expect schools to help students understand and develop personal and social responsibilities.

Internationally and nationally there is increasing engagement and discourse about schools and their role in the formation of the values young people live by.

The international context includes the experience of the United Kingdom in the 1990s where a set of agreed core values has been included to form part of the national curriculum. It also includes the United States where the 'character education' movement and character-building schooling programmes have been adopted in many local education districts.

All key stakeholders in the Australian education context have a strong commitment to values education. This is most notably reflected in the *National Goals for Schooling in the Twenty-First Century*, the Adelaide Declaration by all education ministers in 1999. Within the community at large there is also a growing debate and discussion about what values our children should learn, where our children should learn their values and how they will acquire them.

Emerging from this background, the *Values Education Study, Final Report, 2003* has revealed a broad range of varied and excellent practices and approaches to values education in Australian government and non-government schools. In particular, the Study provides a range of examples of good practice in three different domains of values education:

- articulating values in the school's mission/ethos;
- developing student civic and social skills and building resilience; and
- incorporating values into teaching programmes across the key learning areas.

The Study clearly demonstrates the will and desire of all 69 participating school communities to utilise values-based education to enrich students' holistic development and to respond constructively and positively to a range of contemporary schooling challenges. Some of the challenges addressed by schools in the Study include: how to increase student engagement and belonging, and minimise student disconnection to schooling; how to tackle violence, anti-social and behaviour management issues; how to improve student and staff health and wellbeing; how to foster improved relationships; how to build student resilience as an antidote to youth suicide and youth substance abuse; how to encourage youth civic participation; how to foster student empowerment; how to improve whole-school cultures; how to develop a school mission statement incorporating a set of values; and how to incorporate values into key learning area lesson programmes.

The following **Draft national Framework for values education in Australian schools** has been developed from the outcomes of the Values Education Study.

Draft Framework for values education in Australian schools

1. The Framework recognises and acknowledges the various policies and programmes already in place in schools in State and Territories. It also recognises that schools in all sectors have developed effective approaches to values education.
2. The underpinning vision for improved values education in Australian schools is that all Australian schools will promote values education in an ongoing, planned and systematic way by (a) examining, in consultation with their community, the school's mission/ethos; (b) developing student civic and social skills and building resilience; and (c) ensuring values are incorporated into teaching programmes across the key learning areas.
3. The Framework includes a set of Guiding Principles to support schools and a set of Key Elements and approaches providing practical guidance to schools in implementing values education.

Draft Principles

Preamble

The following draft Principles have been developed from the Values Education Study. They reflect the findings of the literature review of national and international developments in values education, the experiences of the 69 project school communities and the online survey of another 20 non-grant school communities. They recognise that in **all** contexts schools promote, foster and transmit values to **all** students and that education is as much about building character as it is about equipping students with specific skills. They also recognise that schools are not value-free or value-neutral zones of social and educational engagement.

Guiding Principles for the improved provision of values education in Australian schools

Effective values education:

1. is an explicit goal of schooling that promotes care, respect and cooperation and values the diversity of Australian schools;
2. articulates and makes explicit the values of the school and the community in which it is based and applies these consistently in the practice of the school;
3. occurs in partnership with students, staff, families and the school community as part of a whole-school approach to educating students and strengthening their resilience;
4. is presented in a safe and supportive learning environment in which students are encouraged to explore their own, their school's and their communities' values;
5. is presented in a developmentally appropriate curriculum that meets the individual needs of students;

6. addresses clearly defined and achievable outcomes, is evidence-based and uses evaluation to monitor outcomes and inform decisions; and
7. is delivered by trained and resourced teachers able to use a variety of different models, modes and strategies.

Key Elements and approaches that inform good practice

Key Elements stemming from the Guiding Principles that would help schools to implement effective values education are identified below. They are accompanied by a range of suggested approaches designed to support schools, to help them to reflect on their existing practices in consultation with their communities and to plan for improvement. These approaches are not intended to be exhaustive, but provide examples of good practice to guide schools in creating and maintaining values education programmes. More detailed examples are provided in the accompanying case studies from 69 schools across Australia. These Key Elements/Guiding Principles should be considered in conjunction with the results of the accompanying 50 case studies (involving 69 schools).

Guiding Principles	Key Elements	Suggested approaches
1, 2, 3, 4, 5, 6, 7	A. School planning	<p>Values education is an explicit goal of school planning.</p> <p>School values are made explicit with the assistance of the school community.</p> <p>Values objectives are made clear in planning strategies and introduced to students at an appropriate learning stage with clearly defined outcomes identified.</p>
2, 3	B. Local development	<p>Values education involves the local school community in the development and teaching of values.</p> <p>Schools discuss values to be fostered with the local community.</p>
2, 3	C. Whole school approach	Schools involve students, staff, school management, parents and sector advisers in structured discussion to negotiate and manage the process of clarifying school values and the roles of parents and teachers.

Guiding Principles	Key Elements	Suggested approaches
		<p>Schools apply their values education priorities to their overall curriculum provision, their structures and policies, their procedures and rules, their funding priorities, their decision-making arrangements, their disciplinary procedures, their community relations and their welfare/pastoral care approaches.</p> <p>Schools monitor their approach to values education in an ongoing basis, audit their policies and strategies and use evaluation data to inform future planning needs and practice.</p>
4, 5, 6, 7	D. Safe and supportive learning environment	<p>Schools provide a positive climate within and beyond the classroom to help develop students' social and civic skills and build student resilience and to ensure a safe and supportive environment for values education.</p> <p>Students, staff and parents are encouraged to explore their own values.</p> <p>Values education reflects best practice pedagogy and is introduced in the curriculum at appropriate times for learners.</p>
2, 3	E. Partnership with parents and community	<p>Schools consult their communities on values to be fostered and approaches to be adopted (eg through school values forums or summits).</p> <p>Schools involve parents and the school community in the implementation and monitoring of values education programmes.</p>
3, 4, 5	F. Support for students	<p>Schools develop programmes and strategies to empower students to participate in a positive school culture, eg peer support systems.</p> <p>Schools use values education to address a wide range of issues including behaviour management and discipline, violence and bullying, substance abuse and other risk behaviour, disconnectedness and alienation, student health and well being, improved relationships and students' personal achievement.</p>

Guiding Principles	Key Elements	Suggested approaches
5, 6, 7	G. Quality teaching	<p>Teachers are skilled in best practice values education.</p> <p>Teachers are provided with appropriate resources including professional development to support their efficacy as teachers of values within all areas of the curriculum and total school life and to monitor this efficacy on an ongoing basis.</p> <p>Schools and educational leaders recognise that values interact with and are integral to all key learning areas.</p>

Proposed further development

Developing such a final detailed Framework will need to be the subject of further targeted work. The proposed process for achieving this builds on the substantial experience gained from the Values Education Study and comprises the following.

- A national effort to share the lessons and expertise of project schools via a major forum on values education which includes representatives from all project schools and clusters, along with appropriate stakeholder organisations and education jurisdictions. Such a forum would be designed to develop practical activities and programmes related to values education and generate best practice advice for use by schools across Australia. The forum would serve as a venue for a Values Education Expo to showcase the best materials developed and trialed by project schools (Recommendations 2 and 3). It would also provide an opportunity for consultation on the draft set of values for a National Framework.
- The selection of a number of exemplar schools/clusters in the three domains of values education activity outlined in the report for further investigation and support. The selected schools and clusters would:
 - receive further resource support to enable them to make a move forward in the implementation of values education at the local level
 - document their experience in depth, using a prescribed pro forma
 - collect a range of specified student, teacher and community data for further analysis

- include copies of any resource material developed as part of their documentation
- provide case studies that further shape the final values education Framework and its associated Principles.

The schools/clusters involved in this level of activity then would be the subject of detailed case studies prepared with the documentation compiled and site visits as appropriate. Such case studies would be published and distributed widely to assist other schools to introduce and/or improve their own approach to values education in schools. (Recommendation 3)

A cooperative effort to identify further teaching and professional development resources to support the implementation of improved values education in Australian schools, and appropriate survey and other data gathering instruments that schools can use to evaluate the effectiveness of the values education programmes and approaches they adopt. (Recommendation 4)

Development of shared values to be fostered in Australian schools

Values are often highly contested, and hence any set of values advanced for Australian schools must be the subject of substantial discussion and debate with their school communities. The application of those values to real school circumstances inevitably requires they be appropriately contextualised to the school community concerned, and involve the community in the process of their implementation.

For all of that, Australia's schools cannot, in an increasingly value-laden world, operate as value-free zones, failing to make explicit the values which guide their work.

In this context, the Values Education Study (especially the experiences of 69 broadly representative schools) has identified some common values being fostered by Australian schools. Schools may wish to use them as 'discussion starters' for working with their communities on values education. They are consistent with Australia's democratic traditions including beliefs in equality, freedom and the rule of law, and our overall commitment to a multicultural society where all are entitled to justice and a fair go.

The following set of ten values emerged from Australian school communities

1. **Tolerance and understanding** (Accepting other people's differences and being aware of others).
2. **Respect** (Treating others with consideration and regard).

3. **Responsibility** – personal, social, civic and environmental (Being accountable for and in charge of a course of action – responsibility for one’s own actions, including the exercise of self-discipline; responsibility for the way in which one interacts and cooperates with others especially for resolving differences in constructive, non-violent and peaceful ways; responsibility for one’s role in and contribution to society; and responsibility for one’s own role in the maintenance and preservation of the environment).
4. **Social justice** (Being committed to the pursuit and protection of the common good where all persons are entitled to legal, social and economic fair treatment)
5. **Excellence** (Seeking to accomplish something noteworthy and admirable individually and collectively, and performing at one’s best).
6. **Care** (Caring for self and showing interest in, concern for and caring for others)
7. **Inclusion and trust** (Being included and including others, listening to one another’s thoughts and feelings actively and creating a climate of mutual confidence).
8. **Honesty** (Being truthful and sincere, committed to finding and expressing the truth, requiring truth from others, and ensuring consistency between words and deeds).
9. **Freedom** (Enjoying all the rights and privileges of citizenship free from unnecessary interference or control, and standing up for the rights of others; ensuring a balance between rights and responsibilities).
10. **Being ethical** (Acting in accordance with generally agreed rules and/or standards for right [moral] conduct or practice).

It is recommended that these common values be used as ‘discussion starters’ in Australian schools.

Conclusion

While it was part of the original purpose of this study to make recommendations on Principles and a Framework for improved values education in Australian schools, it would seem sensible, given the relatively short time for this initial study, to allow further time for development and consultation before a more detailed Framework is proposed, based on the Principles outlined in this report.

2 Consolidated list of recommendations

Recommendation 1

That Values Education Study projects be viewed as a base on which to build values education in Australian schools, and to support a suite of appropriate follow-up initiatives outlined in the recommendations.

Recommendation 2

That the Commonwealth should fund a major forum on values education which includes representatives from all project schools and clusters, as well as appropriate stakeholder organisations and education jurisdictions, aimed at developing practical activities and programmes related to values education, generating best practice advice for use by schools across the country and consulting on and further developing a draft national Framework.

Recommendation 3

That consideration be given to inviting and selecting a number of exemplar schools/clusters in the domains of values education activity outlined in this report (ie Reviews of values education processes, Building students' resilience and a Specific values teaching and learning focus) for further investigation and support. More specifically, the schools/clusters selected should:

- receive further resource support to enable them to make greater progress in the implementation of values education at the local level;
- document their experience in depth, using a prescribed pro forma;
- collect a range of specified student, teacher and community data for further analysis;
- include copies of any resource material developed as part of their documentation; and
- provide case studies that further shape the final values education Framework and its associated Principles.

The schools/clusters involved in this level of activity would then be the subject of detailed case studies prepared with the documentation compiled and site visits as appropriate. Such case studies could be published and distributed widely to assist other schools to introduce and/or improve their own approach to values education in schools.

Recommendation 4

That the Commonwealth, in collaboration with education jurisdictions and schools cooperate in:

- gathering values education material and resources developed by schools so they can be shared with other schools as appropriate

- showcasing materials where appropriate eg via the Values Education Study website and at a Values Education Expo to form part of the forum proposed in Recommendation 2
- identifying further resources to support the implementation of improved values education in Australian schools
- identifying and publicising appropriate survey and other data gathering instruments schools can use to evaluate the effectiveness of the values education programmes and approaches they adopt.

Recommendation 5

That the implementation of Recommendations 1 to 4 in this report be used to inform the development of a final Framework for improved values education in Australian schools which comprises:

- An introduction recognising and acknowledging the various policies and programmes already in place in educational jurisdictions related to values education and its implementation in schools.
- A clear statement of the context and basis for pursuing values education in schools along with an outline of what the Framework itself is designed to achieve.
- A statement of the vision that all Australian schools and jurisdictions should endeavour to achieve through values education,
- A set of Guiding Principles for the provision of effective values education to inform action at the school level, which addresses different modes of delivery demonstrated through this Values Education Study.
- A set of suggested approaches to the provision of values education linked to the Guiding Principles, to support schools in implementing appropriate policies and programmes.
- An outline of the work from educational jurisdictions to identify appropriate resources, including resources to assess and evaluate the impact of values education programmes, for adoption and use by schools.

Recommendation 6

That the following set of ten shared values be considered as a ‘discussion starter’ in Australian schools, when working with their school communities on values education:

1. **Tolerance and understanding** (Accepting other people’s differences and being aware of others).
2. **Respect** (Treating others with consideration and regard).
3. **Responsibility** – personal, social, civic and environmental (Being accountable for and in charge of a course of action – responsibility for one’s own actions, including the exercise of self-discipline; responsibility for the way in which one interacts and cooperates with others especially for

- resolving differences in constructive, non-violent and peaceful ways; responsibility for one's role in and contribution to society; and responsibility for one's own role in the maintenance and preservation of the environment).
4. **Social justice** (Being committed to the pursuit and protection of the common good where all persons are entitled to legal, social and economic fair treatment).
 5. **Excellence** (Seeking to accomplish something noteworthy and admirable individually and collectively, and performing at one's best).
 6. **Care** (Caring for self and showing interest in, concern for and, caring for others).
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 8. **Honesty** (Being truthful and sincere, committed to finding and expressing the truth, requiring truth from others and ensuring consistency between words and deeds).
 9. **Freedom** (Enjoying all the rights and privileges of citizenship free from unnecessary interference or control, and standing up for the rights of others; ensuring a balance between rights and responsibilities).
 10. **Being ethical** (Acting in accordance with generally agreed rules or standards for right [moral] conduct or practice).

Recommendation 7

That the Commonwealth, in collaboration with education jurisdictions and schools cooperate in providing teachers with resources (including professional development, teaching resources and evaluation materials) to support their efficacy as teachers of values within all areas of the curriculum and total school life and to monitor this efficacy on an ongoing basis.

3 The Values Education Study – Background

On 19 July 2002, with the unanimous support of the State and Territory Ministers at the Ministerial Council on Education, Employment, Training and Youth Affairs (MCEETYA), the Commonwealth Minister for Education, Science and Training, the Hon Brendan Nelson MP announced the commissioning of a values education study including a major schools' grants programme. The study, known as the Values Education Study, was managed by Curriculum Corporation supported by a dedicated Project Advisory Committee whose members are listed in Appendix I.

The study was designed to:

- enable schools to develop and demonstrate current practice in values education;
- provide an informed basis for promoting improved values education in Australian schools; and
- make recommendations on a set of Principles and a Framework for improved values education in Australian schools.

The study took the form of a qualitative investigation with the following three interrelated components.

Component 1: A literature search which provided:

- A review and study of relevant policy documents, studies, reports and initiatives in all State and Territory, Catholic and Independent School systems to capture a detailed overview of current Australian school system approaches to values education.
- A review and study of current education research pertaining to the theory and practice of values education in Australian schools.
- A review and study of relevant overseas practice and experience in values education as well as overseas research on the theory and practice of values education. In particular, this review looked at comparative research and programme implementation from England and the United States, and other countries of relevance to the Australian context.

The literature search has played a key role in informing the analysis and discussion embodied in this report, and is provided in full as Appendix II.

Component 2: Research to determine parent, teacher and student views on the values the community expects Australian schools to foster.

More specifically, Curriculum Corporation convened focus groups in a number of States and Territories at selected grant schools, and utilised a range of networks – especially the *Discovering Democracy*, the National School Drug Education Strategy, *MindMatters*, Asian studies and career education networks – to identify 40 non-grant school communities to participate in a password protected online survey of parents, teachers and students. The outcomes of these data gathering approaches are incorporated in the material in this report.

Component 3: Action Research

Action research with a range of schools across Australia funded with grants to develop and demonstrate good practice in values education. The action research grants of up to \$7,000 per school, and \$14,000 to \$21,000 for school clusters, enabled schools to develop, demonstrate and then document what they are doing to support community values and provide effective values education to students.

The Values Education Study grant schools

Seventy-one schools were selected to receive grants from all States and Territories, primary and secondary, government and non-government, urban, rural and remote, with some working in clusters and others operating on their own. The full list of schools selected is included in Table 3.1.²

Table 3.1: Values Education Study Schools Grants (50)			
School/s	Location/s	Grant	Project description
New South Wales			
Abbotsleigh, Cobar Primary, Nyngan Primary & Bourke Primary Schools	Wahroonga, Cobar, Nyngan, & Bourke	\$18,500	Abbotsleigh Cluster's project is a Service Learning one which explores the values which can be shared: culturally, recreationally and educationally in rural/urban exchanges. It is intended to be an exchange of experiences: rural/urban lifestyles and cultures, Indigenous culture and public and independent education, as well as creating an

² It should be noted that Holy Trinity School in Victoria and Nyngan Primary in NSW did withdraw from the study subsequent to selection and hence references are to 69 project schools.

Table 3.1: Values Education Study Schools Grants (50)			
School/s	Location/s	Grant	Project description
			understanding and realisation of the experiences which are common to all Australians The project involves a collaboration between a city school and three rural schools
Al-Faisal College	Auburn	\$7,000	Student welfare policy that reflects a safe, harmonious environment, which encourages self-discipline, where both rights and responsibilities are recognised by all and that accommodates true Islamic values is the basis of this project.
Ambarvale High School	Ambarvale	\$6,950	Ethics and citizenship programme involving a focus on a variety of activities and tasks across Key Learning Areas and Year levels culminating in a Charter of Beliefs document.
Cabramatta High School	Cabramatta	\$7,000	A series of values forums will be held for various ethnic groups to determine what values parents see as necessary for students to develop connectedness to the school. Values 'packages' will also be trialled by groups of students within the school.
Canterbury Girls High, Canterbury Boys High, Ashbury Public, Canterbury Public & Canterbury South Public Schools	Canterbury, Ashbury	\$20,000	A team of 17 teachers will use Productive Pedagogy, <i>MindMatters</i> and NSW protocols to research the connection between these modes and student achievement. The outcome is to provide a sense of shared purpose between the schools focused on achieving values outcomes through pedagogy with resultant improved outcomes for all students.
Glendale East Public School	Glendale	\$5,800	Evaluation of school's 'Written and Hidden' values by evaluating the curriculum, community involvement, the development of school culture and working with students at risk. For the past four years Glendale East Public School has undertaken the 'Living Values' education curriculum.

Table 3.1: Values Education Study Schools Grants (50)

School/s	Location/s	Grant	Project description
Liverpool Boys High School	Liverpool	\$6,700	A collaboratively developed set of values for parents, staff and students for implementation across the school.
Matthew Hogan High School	Canyonleigh	\$7,000	Development of Youth off the Streets project by expanding the Service Learning values education model and the Character Building Programme.
Queanbeyan South Public & Karabar High Schools	Queanbeyan	\$14,000	To introduce the Real Justice Programme at two schools. Family group conferencing is a major component of this programme.
St Joseph's (St Paul's Campus)	Port Macquarie	\$7,000	To create a school based values education programme by unifying already established key areas considered imperative in Values Education.
Victoria			
Alia College	Hawthorn East	\$7,000	Living Values Education Programme will be expanded into VCE and to community work. Professional development programmes to be introduced for parents and staff, and mediators will be trained in conflict resolution techniques
Bridgewater-on-Loddon Primary School	Bridgewater	\$6,500	Using an artist-in-residence and art as a form of therapy to address behavioural management issues for students identified as being at risk.
Corio Bay Senior College	Geelong	\$5,350	This project seeks to determine whether an Advocacy Programme is successful in improving students' self-esteem and positive attitude to education and to what degree advocates are promoting a set of values to students and what these values are.
Eaglehawk Secondary College	Eaglehawk	\$6,968	Employing a 'Value Added!' model for students and staff and expanding the You Can Do It programme. This project also involves a cultural exchange with Kew High School.
Hamilton Primary School	Hamilton	\$7,000	Values - Caught or Taught? - evaluating successful values teaching by determining whether specific

Table 3.1: Values Education Study Schools Grants (50)			
School/s	Location/s	Grant	Project description
			groups are influenced by current strategies.
Holy Trinity School	Wantirna South		To develop a values-based social skills programme from Prep to Year 6 which incorporates and builds on programmes, systems and procedures currently used in the school. Student seminars will include: 'Values for Life', Positively Positive, SMART Programme and 'Stop, Think, Do.'
Irymple Secondary College, Irymple Primary & Nichols Point Primary School	Irymple, Nichols Point	\$21,000	This programme focuses on developing values and norms across the cluster and consolidating values through a series of forums aimed at Year 5 - 10 students. These forums will be presented by students of the three respective schools.
St Monica's College	Epping	\$7,000	The enhancement of a variety of Values Education projects in the school involving the establishment of a Values Education Working Party to prepare an evaluation of programmes.
Sherbourne Primary School	Greensborough	\$7,000	Developing a new code of conduct - Code of Cooperation with a Civics and Citizenship Education focus.
Westall Secondary College, Clayton Primary & Westall Primary Schools	Westall, Clayton	\$21,000	This project aims to inform three schools more fully of social and education values held by parents and students so that schools can modify their practices to reflect the values of their multicultural communities.
Queensland			
Brisbane Independent School	Pullenvale	\$6,500	Development of a Parent Values Training Programme and a Parent Information Kit through shared discourse.
Cavendish Road State High School	Holland Park	\$6,980	The project will continue an existing whole-school values-based education programme and aims to improve outcomes by improving teaching methods and facilitator training. The project will focus broadly on Human Rights values and will include guest

Table 3.1: Values Education Study Schools Grants (50)			
School/s	Location/s	Grant	Project description
			speakers, community service projects for peer support groups and the use of pre- and post- delivery surveys of students, parents and teachers.
Cherbourg State School	Murgon	\$7,000	Human Values/Self-Awareness Programme: a two-part programme targeted at students, staff and parents. Brain Gym and teaching a particular value per-fortnight are part of this project.
Darra State School	Darra	\$5,100	Defining school values in a multi-cultural setting taking into account the <i>National Goals for Schooling in the Twenty-First Century</i> .
Djarragun College	Gordonvale	\$7,000	Implementation of three programmes: You Can Do It, Mind Matters and The Virtues Project to enhance social, emotional and behavioural well being of students.
Guardian Angels Catholic Primary School	Wynnum	\$6,468	Implementation of the 'Virtues Project' to enhance existing values.
Harristown State School	Toowoomba	\$6,700	Whole school approach by teaching a particular value per week and for students and staff to model these values. The programme title is 'Caring and Sharing'.
Kilkivan State School	Kilkivan	\$7,000	Choice Theory/Reality Therapy are the basis for developing a whole school approach to behaviour management, student self-directed engagement and self-belief development.
TARA P-12 Campus, Kogan State, Meandarra State, The Gums State, Hannaford State & Glenmorgan State Schools	Tara, Kogan, Meandarra, The Gums, Hannaford, Glenmorgan	\$20,000	PeaceBuilders programme will be utilised as a whole school community approach for reducing violence and aggression and promoting cohesion and peace.
Western Australia			

Table 3.1: Values Education Study Schools Grants (50)			
School/s	Location/s	Grant	Project description
Albany Primary School	Albany	\$7,000	The basis of the TRIBES process is the active acceptance and use of four agreements: appreciation of others/no put downs, attentive listening, mutual listening, mutual respect and the right to pass.
Kent Street Senior High School	Perth	\$7,000	The creation of a positive mindset, promoting success, developing resilience and Building communities. The programme draws upon You Can Do It! Education, <i>MindMatters</i> and other selected resources.
Lance Holt School	Fremantle	\$7,000	Ecological sustainability project examines the relationship between school values and sustainability values by implementing two case studies in the community.
Port Community High School	Hamilton Hill	\$6,880	To implement the 'All Aboard Programme' for all students, parents and community members and staff. Parents who participate in the programme will become mentors for parents in the second stage of the programme.
South Australia			
Kirinari Community School Inc.	Unley	\$3,850	Two half-day seminars on guidance based discipline methods for developing children's self-discipline and reflection-in-action skills required to put values into practice. This project focuses on how teachers, parents and students can learn to reflect on values gaps and begin to close them.
Modbury Primary School	Modbury	\$7,000	To develop school value system to guide the vision and identity of the school. These values will then be incorporated across the curriculum and school policies, including Behaviour Management policy. In developing a learning community, the school will move towards a culture emphasising relationships and values

Table 3.1: Values Education Study Schools Grants (50)			
School/s	Location/s	Grant	Project description
			in all its interactions.
Pedare Christian College	Golden Grove	\$6,800	Through collaborative investigation and discussion to implement the ACER Values Audit Survey for students in Years 6-12
Penola Primary School	Penola	\$7,000	To document the practices, processes and beliefs that underscore the successful values outcomes demonstrated by students. The programme will seek to identify the elements that are the most powerful in determining the development of student values, attitudes and dispositions.
Renmark Primary & Renmark Junior Primary Schools	Renmark	\$13,270	The Rock and Water course will be used to develop values. A mentoring programme involving parents, service providers, business and the community will be established.
Ross Smith Secondary College	Northfield	\$5,810	A student focused programme which implements the 'Student Well Being Project'. It involves research and forums and a publication by students titled 'Wellbeing: What Students Think.'
Salisbury High School	Salisbury North	\$7,000	Implementation of UNESCO-APNEVE approaches across all areas of Year 8 curriculum with consideration of long term outcomes.
Whitefriars Catholic Primary School	Woodville Park	\$6,896	Building Buoyancy and Resilience in our Community is aimed at students, teachers but particularly parents/caregivers to develop socially competent students.
Woodville Primary School and Centre for Hearing Impaired	Woodville South	\$7,000	The focus of this project is yard behaviours. A series of Kids' Conferences are to be held to instil mutual respect and social cooperation in the school community.
Tasmania			
Launceston Church Grammar School	Mowbray	\$7,000	Development of Values Education project involving evaluation and reporting of an outcomes study of a

Table 3.1: Values Education Study Schools Grants (50)			
School/s	Location/s	Grant	Project description
			whole-school values education initiative which has reached relative maturation.
Mount Carmel College	Sandy Bay	\$7,000	The creation and implementation of the 'Animation' programme involving a dialogue between staff, students, parents and community agencies, in pastoral care sessions.
Table Cape Primary School	Wynyard	\$7,000	To implement 'Values for Living Programme' where a different value is adopted each month and that value becomes the focus of discussion and action across the school community.
The Don College	Devonport	\$6,500	To map the values education threads in the school and to develop the already established Values Education programme incorporating Civics Education and <i>MindMatters</i> .
Northern Territory			
Alice Springs High School	Alice Springs	\$6,600	A Year 10 pilot study of weekly pastoral care lessons involving teaching <i>MindMatters</i> . Targeted areas to include: self-confidence, self-esteem, racism, law and morality, drugs and alcohol as well as civics education.
Braitling Primary, Gray Primary & Wulagi Primary Schools	Alice Springs, Palmerston, Wulagi	\$20,967	To introduce Restorative Justice/Real Justice Programme in three schools involving teacher training and Civics and Citizenship Education focus.
Xavier Community Education Centre	Bathurst Island	\$7,000	To introduce the <i>MindMatters</i> programme in a Tiwi context and to enable Tiwi assistant teachers to develop materials in Tiwi.
ACT			
Campbell High School	Campbell	\$6,500	A research project to utilise community development and leadership to enhance a strong sense of identity and association between individuals and civil society for students in Years 9 and 10.
The Woden	Deakin	\$7,000	The Woden School project blends the

Table 3.1: Values Education Study Schools Grants (50)			
School/s	Location/s	Grant	Project description
School			<i>MindMatters</i> Programme and You Can Do It! to create Building blocks for success in life.

It should be noted that there was a very strong field of around 600 applications from over 700 schools, which far exceeded expectations. Tables 2, 3 and 4 provide further data.

Table 3.2: Individual school applications by State and Territory	
State/Territory	Number of applications
ACT	13
NSW	113
NT	10
QLD	102
SA	56
TAS	19
VIC	163
WA	45
Total	521

Table 3.3: Applications from clusters of schools by State and Territory		
State/Territory	Number of Applications	Number of schools
ACT	3	18
NSW	12	30
NT	4	7
QLD	17	59
SA	10	25
TAS	3	8
VIC	18	52
WA	4	8
Total	71	207

Total number of applications: 592

Total number of *all school applicants* = 521 + 207 = 728

Sector	Number of Schools	Percentage
Government	488	67%
Catholic	145	20%
Independent	95	13%
Total number of schools	728	100%

The selection process

The successful schools were chosen by a selection committee with representatives from:

- Curriculum Corporation
- the Department of Education, Science and Training
- the Australian Council of State School Organisations (by arrangement with the Australian Parents Council so there could be a parent involved)
- (Government and non-Government) representatives from *MindMatters* (the school mental health promotion programme funded by the Department of Health and Ageing), the National School Drug Education Strategy and *Discovering Democracy*.

Throughout the project, Curriculum Corporation maintained a Values Education Study web page on its website to provide general project information and updates, bulletins or announcements, reports and outlines on the school case studies, a list-serve grant schools email list, statements from the Minister, a calendar of events, and other materials relating to study activities to help support the project schools.

Implementation of the Values Education Study in project schools and clusters linked closely to the National Schools Drug Education Strategy, *Discovering Democracy* and *MindMatters*, as is evident in the detailed case study reports.

The *National School Drug Education Strategy* strengthens the provision of educational programmes and supportive environments which contribute to the goal of 'no illicit drugs in schools'. The Strategy supports education authorities and schools to provide supportive environments that address the physical, emotional, social and mental health and wellbeing of students. A focus is on students developing the knowledge, skills, values and attitudes they need to become more resilient young people. This was especially relevant to schools and clusters engaged in projects which focused on what is described in this report as Building students' resilience.

Discovering Democracy, the Commonwealth's civics and citizenship education programme, helps students understand Australia's democratic heritage, the operation of our political and legal system and the principles that support Australian democracy and civic life. *MindMatters* is the Commonwealth mental health promotion programme for secondary schools (funded by the Department of Health and Ageing). Resources developed by these programmes have been used extensively by many of the project schools and clusters.

Note: In addition to the grant schools projects, the Literature Review and the Online Survey, Curriculum Corporation also acknowledges receipt of a presentation by Mr Stephen Berkeley of the Living Values Education Program and a submission from Rabbi Dr Shimon Cowen representing the Institute of Judaism and Civilization.



This report, prepared with and on behalf of Curriculum Corporation by Vic Zbar of Zbar Consulting, provides a detailed analysis and discussion of the three components of the Values Education Study, with particular focus on the experiences of the grant schools and school clusters. In addition, the outcomes of the study have been used to:

- develop specific recommendations on Principles and a Framework for improved values education in Australian schools, and
- identify areas of consensus to inform discussion on the values to foster in schools

4 Key findings from the literature review

The literature search prepared by Dr Carole Hooper of The University of Melbourne has played a key role in informing the analysis and discussion embodied in this report, and is provided in full as Appendix II.

The key messages to emerge from the literature review can be summarised in under the following headings.

Lack of a body of knowledge

Values education can be described, according to the literature review, as a subject about which much has been written but little is known.

Whilst some attention has been given to teaching methods, much of the literature on values has tended to focus on issues of definition and classification, and the extent to which anyone can, or ought impose their own moral precepts on others. By contrast, values acquisition has rarely been studied and little attention has been paid to the outcomes of dedicated values education programmes.

Beyond this there is, according to Taylor (2000)³, only limited information about 'how schools approach values education, how their provision supports their stated values, why and how they choose certain curricular approaches and teaching strategies, and what professional support is needed'.

Definition of values education

Values education, it is suggested, can be defined as an explicit attempt to teach about values. Such teaching fosters the development of students' existing values and the values identified as important by the school, and helps students develop dispositions to act in certain ways.

That said, the research literature does indicate a lack of consensus about how schools might approach values education. Although it generally is acknowledged that teachers inevitably are involved in the transmission and/or development of values, and that schools cannot be assumed to be 'values free' environments, the precise role they should play is a matter of much debate.

³ Specific references are not provided as they are available in the full literature review included as Appendix II to this report.

Deciding whether to teach values, and when and how to do so is a difficult task. Questions raised in the literature in this context include:

- Is there such a thing as a set of core values that schools can promote?
- Should schools provide programmes that specifically aim to teach values?
- On whose authority does the school teach which values?
- How should a school decide which values to teach?
- What approaches should be used?
- What types of activities and teaching methods should be employed?
- What is the role of the teacher?
- Are teachers adequately prepared to teach values?

As will be seen, these are the sorts of issues addressed by schools and clusters as they pursued their projects within the Values Education Study.

Core values?

Many writing specifically about values education have argued it is difficult for school systems, or individual schools to reach agreement on a set of shared values – an issue which also emerged through the project experience of schools and clusters and which is taken up further in chapter 8 ‘Principles and a Framework for improved values education’.

For all of that, the authors of many policy and curricula documents, both in Australia and overseas, do clearly suggest that core values can be identified and promoted within schools. (See, for example, the NSW Department of Education’s *The Values We Teach*, 1991, which suggests it is imperative for social cohesion that public schools be able to identify a set of core values; a view maintained in the recently-published Departmental discussion paper, *The Values of NSW Public Schools*, 2001.)

Regardless of this, there is little doubt that the task faced by schools in discussing and clarifying values is enormously complex. It is, as Halstead (1996) has explained, difficult for schools to identify appropriate values because, although there is ‘no shortage of lists’ there is often ‘little agreement between them’. What’s more, defining and clarifying values is often a contested activity, and can lead to opposition from parents and/or other groups within society.

Teaching about values

If values are included in the formal curriculum, it is necessary to ask whose responsibility is it to teach them? In this context, concerns have been expressed in the literature about the adequacy of teacher preparation for the task.

One implication is that teachers must reflect more on the values that govern their own teaching and be aware of the values they want to develop in students. Beyond this, some researchers have argued there is an increased need for an understanding of values development, and for the methods of values education to be included in the pre-service and in-service education of teachers.

Approaches to values education

Debates in recent research literature about values education have typically focused on two contrasting perspectives (commonly stylised as character education and cognitive development), each of which has been subject to criticism from those who advocate the alternative approach.

- Advocates of the character education or more prescriptive approach primarily argue that schools should play a more extensive role in the teaching of societal values and favour instilling values via direct instruction, often using specifically-designed programmes. Criticism of this has centred on the neglect of an active student role in constructing meaning, making decisions and reflecting on their own lives, as opposed to accepting ready-made truths. In addition, critics such as Lockwood (1993) point to the fact that 'no direct link between values and education has been identified', and that no research has shown a direct connection between values and behaviour, and conversely, 'lots of research shows there is none'.
- Cognitive-developmental theorists have argued that values or moral education should be promoted through the development of reasoning, and hence advocate such teaching methods as moral reasoning using moral dilemmas to develop students' moral judgments and values clarification. They assume that the valuing process is internal and relative, and hence do not posit any universal set of values to be taught. Critics of this approach focus on the neglect of the behavioural and emotional components of character and the absence of any attempt to determine whether the stated values resulted in behavioural change. In addition, those who favour the teaching of core values reject values clarification because it is said to make no distinction between right and wrong and is based on what Lickona (1993) calls 'spurious relativism'.

Whilst it may not have been overt in the reports they prepared, many of the schools and clusters involved in the study have effectively been playing out this debate as they search for the best way to address values education; often seeking some sort of synthesis of the two contrasting views. Such synthesis is arguably supported by the strong empirical indications that the adoption of different teaching and learning approaches is much more effective than the adoption of a single approach in isolation.

The school environment

Some researchers have suggested that the role of the social context has been overlooked regardless of the approach taken to values education, and it is important to consider how social context and particular values interact.

In this context, Titus (1994) has suggested that a synthesis of character education research reveals that the common features of schools that 'seem to have a positive impact on the development of student values' include participation, encouragement to behave responsibly, provision of an orderly school environment, and clear rules that are fairly enforced.

Other researchers have found that a school's explicitness about its values, and the extent to which teachers actually practised shared values – both of which were important focuses of school and cluster projects, as outlined below – had an important influence on students' values development. That said, there also is research to suggest that the influence of parents in values formation is of far greater importance than that of the school. At the very least, this reinforces the importance of the partnership approach taken by many of the schools and clusters involved in the study and of their efforts to include parents at all stages of their work.

Australian developments

Apart from a focus in the late nineteenth and early twentieth century on moral education, values education has largely been neglected in Australia, or seen to form a limited part of other subjects; most commonly social education. This does not mean, however, that values statements have been absent from policy and curriculum documents, as values whether stated explicitly or merely implicit are inherent to any policy.

Governments are, however, now placing more emphasis on the social and moral/ethical outcomes of schooling, as evidenced by the very existence of this study and report.

Relevant recent overseas experience

In the past decade, discussions of values education have become more prominent in the educational discourse both in the UK and the USA. Values education is, for instance, no longer an optional extra in the UK as it is now a legislative requirement that the spiritual, moral, social and cultural development of pupils be the subject of inspection by the Office for Standards of Education in Schools.

Beyond this, the literature review does also note the many values and character education programmes developed by various non-government groups and organisations throughout the world; some of which are well-known and respected, whilst others are of uncertain status.



The key messages outlined above reflect the sorts of issues addressed and findings emerging from the school and cluster projects which made up the Values Education Study as a whole. They also clearly have influenced the thinking and discussion included in this report. Readers are urged to examine the literature review in full, provided as Appendix II.

5 Values schools should foster – community views

To some extent State and Territory Governments have already taken a view on values as evidenced in *Australia's Common and Agreed National Goals for Schooling in the Twenty-First Century*, released by MCEETYA in 1999. This document, commonly known as **The Adelaide Declaration (1999)**, contains the following material of relevance.

Preamble: Australia's future depends upon each citizen having the necessary knowledge, understanding, skills and values for a productive and rewarding life in an educated, just and open society. High quality schooling is central to achieving this vision ... Schooling provides a foundation for young Australians' intellectual, physical, social, moral, spiritual and aesthetic development ... Governments set the public policies that ... Uphold the contribution of schooling to a socially cohesive and culturally rich society ... The achievement of the national goals for schooling will assist young people to contribute to Australia's social, cultural and economic development in local and global contexts. Their achievement will also assist young people to develop a disposition towards learning throughout their lives so that they can exercise their rights and responsibilities as citizens of Australia.

Goal 1: ... When students leave school they should ... 1.3 have the capacity to exercise judgment in matters of morality, ethics and social justice ... to make rational and informed decisions about their own lives and to accept responsibility for their actions ... 1.4 be active and informed citizens ... 1.7 have an understanding of and concern for the stewardship of the natural environment, and the knowledge and skills to contribute to ecologically sustainable development ... 1.8 have the knowledge and skills to establish and maintain a healthy lifestyle and for the creative and satisfying use of leisure time ...

Goal 3: Schooling should be socially just so that: 3.1 students' outcomes from schooling are free from the effects of negative forms of discrimination based on sex, language, culture and ethnicity, religion or disability, and of differences arising from students' socio-economic background or geographic location ... Aboriginal and Torres Strait Islander students have equitable access to, and opportunities in schooling ... all students understand and acknowledge the value of Aboriginal and Torres Strait Islander cultures in Australian society and possess the knowledge, skills and understanding to contribute to and benefit from, reconciliation between Indigenous and non-Indigenous Australians ... 3.5 all students understand and acknowledge the value of cultural and

linguistic diversity and possess the knowledge, skills and understanding to contribute to and benefit from, such diversity in the Australian community and internationally ...

It is a statement which has, according to Aspin et al⁴, now been established, accepted and promulgated as an important element in all policies and initiatives devoted to the advancement and enhancement of education – one that is valued because of its emphasis on quality, equity and other values ... – being developed widely in and through all education systems in Australia ... what cannot be doubted is that, from the publication of the statement, values have been publicly acknowledged to form a critical part of Australian education undertaking in the years of compulsory schooling.'

The question is, though, to what extent does **The Adelaide Declaration (1999)** reflect the community's views of the values that ought to be taught in schools?

While the research undertaken as part of this overall Values Education Study can only claim to provide a snapshot of opinion, the results are nonetheless instructive, especially for informing the preliminary Principles and a Framework for improved values education outlined later in this report.

In broad terms the outcomes of the online survey both inform and accord with the proposed set of values for consideration included in this report. The full report of the online survey of community views can be found in Appendix III.

⁴ Aspin, D., Chapman, J. & Klenowski, V., 'Changing cultures and schools in Australia', in Cairns, J., Lawton, D. & Gardner, R. (eds.) (2001), *Values, Culture and Education*, Kogan Page, London; 131.

6 The experiences of the case study schools – Introduction

The Schools Action Research Case Studies Grant component of the Values Education Study aimed to determine how values can best be fostered in Australian schools.

More specifically, schools across the country were invited to participate in short-term action research between November 2002 and April 2003 to demonstrate what they are doing in values education. The 50 separate projects (with their 69 schools), were provided with grants of up to \$7,000, \$14,000 and \$21,000 for one, two and three schools respectively, to fund case studies in values education where the schools described what they are doing, their reflections on their practice, and their conclusions and recommendations about the outcomes of their work.

An appropriate balance of schools (as outlined in Table 3.1 above) was selected on the basis of criteria comprising:

- a whole school approach to values-based education;
- a focus on immediate and longer-term values education outcomes;
- a sound project implementation process;
- consistency with the National Goals of Schooling;
- links with relevant curriculum Frameworks on values education where appropriate;
- the use of inclusive, consultative and participatory processes; and
- support from school management.

Successful schools also were required to convene at least one school-based Values Education Forum to bring together a representative group of the schools' parents, teachers and students to discuss and respond to key questions relating to their views and attitudes about what values the school can expect to foster.

A snapshot of the schools selected⁵

The majority of schools operated individually though there were eight projects undertaken by clusters of schools.

⁵ The following data derives from information provided by the schools with their initial applications. Whilst most schools addressed all of the factors discussed, not all schools provided a full set of data.

Fifty-four percent of schools were primary schools including one with a Hearing Impaired Centre. Thirty-three percent were secondary schools including two senior secondary colleges and one Year 7 to 10 school. The remaining participating schools were K–12 schools (11%), one of which also had a Special Education Unit and there was one school that catered for students with intellectual disabilities.

The vast majority of participating schools came from the government sector (73%) with 16% independent and 10% Catholic sector schools. Almost all (92%) were coeducational institutions, with only 5% and 3% of girls and boys only schools respectively.

For the most part the schools had enrolments that either were less than 300 (39%) or 300 to 600 (35%), in part reflecting the fact that more than half of them were primary schools. Eighteen percent of schools had 600 to 1000 students and 8% had more than 1000.

The socio-economic status of students in participating schools was quite mixed⁶: 19% indicated they had between 0% and 10% of students entitled to school support benefits; 22% had between 10% and 25% of their students with such entitlements; 31% had between 25 and 50% of students in this category; and 28% had more than 50% of students so defined.

Almost half of the schools receiving grants were located in capital cities (46%), whilst 24% were in regional cities and the remaining 30% were in rural and/or remote areas of Australia⁷.

Eight of the schools involved in the project reported they had significant⁸ proportions of Aboriginal and Torres Strait Islander students, with some schools being entirely Indigenous. Thirty schools enrolled significant proportions of students from linguistically and culturally diverse backgrounds; 25 had significant proportions of students with disabilities, and 29 had a significant percentage of students who were classified 'at risk'.

Asked to judge their stage of development in relation to implementing values education in their school:

⁶ This information was provided by the smallest number of schools, though still a significant proportion of the participating group (54/69), perhaps reflecting a lack of data in this domain.

⁷ There was a tendency to use the terms rural and remote interchangeably, hence the two categories have been combined.

⁸ Significant was taken by the author of this report to mean 10% or more, except for students with disabilities where an intake of 5% or more was deemed significant.

- 39% felt they were at an initiating stage – ie the grant would seed new development and the project would yield information about current start-up issues that the school encounters and needs to deal with;
- 48% saw themselves in a developing phase – ie the grant would support continuing development of a process of values education implementation that the school has already initiated; and
- 13% judged they were in a stage of consolidation – ie the grant would support an evaluation and/or reporting process or an outcomes study of a whole-school values education initiative which has reached relative maturation.

The broad focus of the grants

Virtually all of the projects were underpinned by a clear focus on building more positive relationships within the school as a stepping off point for implementing values education on a broader scale.

The development of relationships is arguably not a value per se, but rather a precondition for being able to pursue values and values education within the school. Thus, it does constitute an important background focus for the use of the values education grants, and an important area of examination within the reports that follow. What is more, it actually was embedded in the template for project submissions, in the requirement for schools to specify the ‘partnerships and consultations’ they had implemented, and would use once they received their grant.

While each school and cluster grant project was, in this context, unique in its own way, it is possible to identify a number of key themes which encompass the focus of most, if not all, of the projects.

In broad terms, it appears as if the projects generally addressed one or more of the following three themes.

1. Reviews of values education processes

A significant number of schools and clusters focused on processes related to implementing values education in the school’s policies, practices and/or curriculum.

Often this took the form of processes to develop a whole school set of values, such as the school which sought to articulate shared values that already were presumed to exist, or the development of common, core values across a cluster with the involvement of students along the way. In some cases this extended to an effort to ensure greater levels of congruence between the values the school espoused, and the values exhibited in day-to-day practice.

Just as commonly it involved actual curriculum implementation such as the incorporation of values education in one school's Year 10 curriculum or developing and implementing an Ethics and Citizenship programme for Year 6 and 7 in another.

And in a few cases where values education already was deemed to be well under way, the focus was on evaluation of the programme both to improve it, and to enable the school to share its success with other interested schools. In one case there even was an effort to get to what the students had learned by implementing the Australian Council for Educational Research's Values Audit survey to establish a baseline and then measure the impact at a later date.

2. Building students' resilience

Arguably the most common focus of the grant schools' projects was the development of a range of what might be called student 'coping strategies', or self-management qualities such as:

- personal responsibility and self-discipline;
- connection to the school and sometimes the community as well;
- a sense of school, community and civic engagement, participation and service; and
- overall confidence and self-esteem.

This collection of qualities, attributes and ultimately behaviours was generally characterised as 'resilience' and was often related to other programmes already in operation in the school or about to be implemented such as *MindMatters*, *You Can Do It!* and the like.

In many cases the school or cluster's project concentrated on student welfare and discipline as well and sought to establish a firmer moral base – a values-based approach – for student behaviours and how they were managed. As well as personal responsibility and self-discipline, this tended also to involve a substantial emphasis on mutual understanding and respect, and in some cases extended to defined service programmes in the local community.

3. A specific values teaching and learning focus

A number of schools and clusters did seek to develop one or more quite specific values both in the curriculum and the behaviours of members of the school community. In some cases, these directly linked to the particular religious focus of the school itself.

The most common values addressed in this way were (not in any order of importance):

- caring
- empathy and tolerance
- peace and non-violence
- respect
- love
- excellence and achievement
- honesty and truth
- fairness
- integrity.

Whilst not exclusive, this list reflects something of a shared perspective amongst a number of schools involved in the project of the sorts of values they ought to promote.

7 The experiences of the case study schools

The early stages

All schools and clusters in the study were required to produce an interim report on their project in which they specifically addressed:

- the aims of their Values Education action research project
- work to date;
- personnel;
- evaluation;
- issues and difficulties the project is facing;
- work to be done; and
- budget.

Whilst aspects of these reports focused on the logistics of implementation, and the provision of feedback to guide the ongoing support provided to schools and clusters by Curriculum Corporation, several key features did emerge.

Limitations of the timeframe

As foreshadowed in the literature review conducted as part of this Values Education Study, tackling values in an explicit way is for many, if not most schools, something of a new task. And rectifying this gap is arguably a key purpose of the study itself.

In this context, virtually all schools and clusters in the study did point in their interim reports to the short timeline for the project, and the difficulty many cited in managing competing demands on discretionary time.

This was clearly evident in such commonly-expressed comments as:

- 'The main issue faced at present relates to time – time for Director of Service Learning to tie off loose ends of the project and compile the final report' (Abbotsleigh Cluster);
- 'Our main issue is time management – as this part of the year is exceptionally busy and children's education our key priority, so it's an added pressure on teachers, even though we are committed to the project' (Bridgewater-on-Loddon Primary); and
- 'The only issues that are currently being faced are those of time pressures'; (Cabramatta High).

In the case of Kent Street Senior High, where curriculum is arguably more constrained by the requirements of the post-compulsory years, this concern about time also spilled over to the curriculum domain, with a 'perception that the curriculum is "already full"'; though the school felt it could resolve this through 'staff engagement in learning strategies that demonstrate the incorporation of values into their curricula', as well as 'regular reference to the Curriculum Framework and the way in which it is more explicit about values education'.

For all of the above, schools and clusters generally did adapt to and meet the pressures of time, as illustrated by Woodville Primary which addressed its dilemma of 'the place of the project in the life of a busy school at the start of the year' by:

- deliberately refocusing on 'core values'; and
- creating time for 'both individual and group engagement with the values at each of our working party meetings'.

Beyond this, schools such as Albany Primary noted that 'time is always short', but also concluded that '(w)ith a positive attitude and strong group commitment it is possible to make changes to the ways we think and act'. This reflects the school's belief that 'Values Education is very much needed as many children no longer come to school with the "pro-social" skills that we would have expected in the past'.

Similarly:

- Liverpool Boys High responded to the fact that 'time has been our greatest enemy' by 'setting achievable deadlines and providing appropriate support where needed in terms of relief, etc'; and
- St. Paul's Campus of St. Joseph's in Port Macquarie addressed the time problems posed for 'the active participants in the programme' by providing additional release outside of the grant provisions.

At an even deeper level, several of the schools/clusters involved realised that their participation in the project is best seen as a start to their efforts to enhance Values Education in the school, rather than an end point in itself.

Modbury School clearly adopted this view when it embarked on the very ambitious aim of:

developing values as a community in order to re-culture the school in line with agreed values, and work towards building congruence between

our values, policies and practices in the long term. To do this effectively, we strongly believe that we need to take a systems approach to sustainable change and begin to work with all the interconnected elements that will transform the culture of the school. The areas we have identified include aligning our values thinking to:

- Developing values as a whole school community
- Curriculum
- Behaviour management
- Social skills programmes
- Professional development of staff
- Learning programmes for the community.

The school and its staff understand and acknowledge 'the long term nature of the project and clearly understand that term 1 is about putting structures and programmes in place that begin the long journey ahead. This term is about unpacking the complexities of re-culturing a school, looking to develop supportive environments and connecting with each individual to make a difference'. This will, they concluded in their interim evaluation of progress, 'be a long process and time is needed to develop this effectively'.

Such recognition in turn meant that the school was completely realistic about what the project might produce, acknowledging that 'the best the project can deliver is some insights to the issues raised and the experiences to date. We are in the initial stages of implementation and this is very demanding for everyone'.

The realisation that the Values Education Study is only the start of a longer journey for many schools does suggest the need to address what might be the next steps. This issue is taken up later in this report in the context of the school and cluster final reports and the recommendation for additional school based project work.

The three main focuses

The interim reports from schools and clusters only confirmed the broad taxonomy of project focuses canvassed earlier, in the context of analysing the nature of successful project submissions – ie that most projects could reasonably be grouped under the three headings of Reviews of values education processes, building students' resilience, and a specific values teaching and learning focus – though clearly there is a degree of overlap and not all schools fit neatly into a single category.

Reviews of values education processes⁹

These tended to involve an attempt by the school/cluster to either:

- clarify and articulate a set of agreed institutional values; and/or
- achieve greater congruence between the values espoused by the institution and its actual policies, processes and practices; and/or
- evaluate values education processes already in place.

Articulation

An effort to articulate the values that drive the school, so they are explicit rather than implicit, was arguably one of the most common focuses of schools and clusters involved in the Values Education Study.

This focus is clearly evident in the following examples.

- Woodville Primary's efforts to name the values on which the school is based; cite the behaviours which assist each student to become a contributing member of the school community; and state the values and consequent behavioural expectations of all students, staff and parents.
- Sherbourne Primary's attempt to study its current values; research values education in other schools; create a set of values representative of the current school community and an action plan for implementation; educate the school community (parents, staff and students) in the benefits of values education and the meaning of school values and the implementation of values; and use new school values to underpin a revised code of conduct.
- The development by Brisbane Independent School of 'a Parent Values Training Programme, enabling parents to become inculcated to the school's values through a shared discourse that is the "Values of Brisbane Independent School"'.
Independent School''.
- Continued work at Alia College on a *Living Values Education* programme already in place.
- Cabramatta High's efforts to develop 'mutual understanding of values systems ... (to) articulate to the whole school community the importance of blending academic, social, civic, emotional, behavioural, sporting, creative and spiritual elements of education'.

⁹ The following discussion under each of the three headings is purely a snapshot to avoid unnecessary repetition of material in the later section on Final Reports.

- The attempt by the Westall Cluster of schools to embrace diversity and 'inform the three schools more fully of social and educational values held by parents and students, including those that are divergent from those of the school staff, so that schools can modify their policies, practices and communications to more fully reflect the values of their school communities'.
- Efforts to make underpinning values more explicit at Corio Bay Senior College linked to an Advocacy Programme in the school aimed at improving students' self-confidence, self-esteem and attitude towards school and education in general.
- The linking of student affect and values education in defined ways at each of Darra State School, Ross Smith Secondary and Renmark Primary and Junior Primary schools.
- The attempt by Liverpool Boys' High to not just articulate values, but also ensure they are broadly agreed.
- Development by The Don College of a College Community Values Education Statement, list of shared values, Values Education Map and Values Education Way Forward Statement.
- The implementation by Harristown State of a whole school approach to values education based on Choice Theory and Reality Therapy, Caring and Sharing as a delivery structure across the school, and whole staff training and development inclusive of parents.

and

- The work of Table Cape Primary to make its values more explicit and then promote them in a broader way.

Congruence

Several schools moved beyond the articulation of values into a consideration of the extent to which the values espoused by the school were reflected in actual practice; or what Argyris and Schon have called the difference between 'espoused theory' and 'theory in use'.¹⁰

Such quest was clearly pursued by:

¹⁰ Argyris, C. & Schon, D.A. (1974) *Theory in Practice: Increasing professional effectiveness*, Jossey Bass, San Francisco.

- Kirinari Community School whose overall goal was 'to bring the values we **wish** to implement in line with the values we **do** implement as much as possible'
- Modbury School, which focused on 'developing values as a community in order to re-culture the school in line with agreed values and work towards building congruence between our values, policies and practices in the long term'
- Guardian Angels' Primary, which was led directly down a congruence path when it sought to pursue its project aims¹¹, and discovered that, 'to be truly successful ... Students must experience these virtues in action – permeating everything we do and say. We must “walk our talk”'
- St. Monica's College, which conducted an audit of implicit and explicit values found within curricular and co-curricular programmes at the college
- Penola Primary, which engaged in a process of reflection looking at the school's espoused values, using as focus questions what is meant by this value?; how are these values demonstrated? (be specific); what practices/processes assist students to acquire these values? (be specific to Penola Primary); and having stated the above, what hard evidence exists to support your statements?

Evaluation

Whilst the last question outlined above suggests that Penola Primary was as interested in evaluation as in the issue of congruence, a few schools did actually make this their primary focus.

Such quest was clearly in the mind of:

- Gray Street Primary in Hamilton Victoria when it simply described its project aims as to identify how Gray Street imparts values education so effectively to students across the school; identify which values are being imparted to students from the view point of the key stakeholders across the school; and determine how the school can improve values education.

¹¹ To: empower students through greater self-knowledge and understanding; articulate the links between personal responsibility and responsibility to the broader community; help each student increasingly take responsibility for his/her own behaviour and learning; assist each student in developing a sense of meaning and purpose in his/her life; develop a common language of the virtues across the whole school community; and develop a cohesive, principled learning community which is focused on the quality of being, not simply doing.

and

- Eaglehawk Secondary College, which sought to review and evaluate its current performance in Values Education using an action research model, with the more specific aim of beginning to address 'a recognised deficit in our students' opportunity to develop values and skills in relating to people of different ethnicities'.

Activity at Eaglehawk led the school to conclude that values education can be 'a can of worms'. More specifically, the school observed that:

It is nebulous. World view and values are so personal and close to us that people find it difficult to set them apart in order to take an objective look. Parents, staff and student struggle with a definition and understanding of values that is common and that all can be happy with. Discussion can quickly be diverted to examples of behaviour (although this can be helpful in getting to the hub; the value embedded).

This comment mirrors a feeling in a number of project schools, which is taken up in various sections of this report, that developing an agreed set of values may be more than a single school can bear; and instead, is a broader societal task. This issue is especially relevant to the discussion of Principles and a Framework for improved values education later in the report (chapter 8).

At a more expansive level of activity, Glendale East Primary embarked on an evaluation of the school's values curriculum with a concentration on curriculum; community involvement in values education; development of school culture, process procedures and policies that support values in the school; and working with students who are at risk, determining outcomes for those students and for their cohort.

This is a very ambitious task which the school will use to make recommendations on future directions in values education. It also, interestingly enough, already has surfaced the congruence issue outlined above, with the school noting the 'difficulty in establishing truly held values of the students and the community, eg we might give lip service to a value but that value is not evident in our actions.' This helps illustrate the inevitable overlap between the categories of project outlined and the consequent need to consider this report in full and not as discrete parts.

Building students' resilience

A significant number of schools in the study used their project to further develop critical, values-based social skills amongst students such as resilience, connectedness to school and the community, responsibility, self-confidence and

esteem and mutual respect. Often these projects involved a dedicated service dimension such as student activities in the community and other civically-minded pursuits.

This took a variety of forms.

For some schools it involved the implementation of programmes on a broad scale to develop a range of social skills. This was most evident at:

- Whitefriars Catholic School which, amongst other things, chose to prepare a programme and strategies where students develop the ability to achieve personal goals in social interactions and simultaneously maintain positive relationships with peers and others over time and across settings, and create an educated community that has the capacity to make decisions that are informed by values.
- The Woden School – which educates students from 9 to 17 years of age with mild to moderate intellectual disability and who have failed in mainstream schools because of their lack of social skills, especially their difficulty solving problems in an acceptable way without violence – which sought to engage all staff in the teaching and modelling of specific appropriate social skills.
- Pedare Christian College, which honed right in on coping skills and linking them to key attributes and beliefs.
- Kent Street Senior High, which approached the linking of values and behaviours by exploring more productive ways to positively influence students in the context of bullying, harassment and racism issues.
- Queanbeyan South Public School and Karabar High which jointly introduced ‘family group conferencing ... as a means of responding proactively to the challenge of maintaining a safe, caring school community’, using the explicit framework of the *Real Justice* programme.

and

- Kilkivan State, which focused more narrowly on developing ‘a whole school approach to Behaviour Management which develops student self-belief and sense of responsibility’, using Choice Theory.

Other schools in the study confined their project to particular groups of students; commonly those in the middle years of school.

Alice Springs High, for example, set out to 'totally restructure the Year 10 programme to improve attendance, retention, options for students, and make school a place where students enjoy and feel comfortable and supportive'.

Similarly Campbell High focused on the Community Leadership Implementation Project (CLIP), now in its third year, which aims to 'develop student and civic leadership skills in Year 9 and 10 students in an action research mode which emphasises experiential learning processes.'

And Ambarvale High decided to design and create a Values Education Programme for Year 7 students that includes:

- values education, with an emphasis on a democratic society and what it entails, embedded into the curriculum;
- a residential programme for all students that focuses on resilience, connectedness and culminates in a student Charter of Beliefs;
- a community/school forum;
- a volunteer network to enable student access to volunteer opportunities.

Still other schools confined themselves to a particular programme approach rather than a year level as such.

Lance Holt School's project, for example, focused on 'sustainability values in the broader community and in the school'. Port Community High School, by contrast, used the 'All Aboard' project as a multi-faceted approach to values-based education 'pertinent to our students' needs in relation to poor levels of behavioural, social and interpersonal skills, and a need to provide them with a structured orientation programme at the commencement of the year leading to more successful participation throughout the year both in relation to values education and core curriculum areas.' And Mount Carmel College endeavoured to create and resource 'a specific programme, *Animation*, which is to be implemented in pastoral care time'.

A service dimension to the project was arguably more evident still at Abbotsleigh and Cobar and Nyngan Public Schools where the focus of the project was 'an exchange of experiences: rural and urban lifestyles and cultures, Indigenous culture and public and independent education, as well as creating an understanding and realisation of the experiences which are common to all Australians'.

Mathew Hogan High was even broader in its sweep, implementing service learning experiences that ranged from an East Timor Project to the more locally-

focused Berrima River Clean Up, Rescuing Wild Brumbies and Running for Those Who Can't (camp for disabled children).

And at Xavier Community College, there was a need to match the pursuit of *MindMatters* to the local culture by involving the Tiwi staff in producing *MindMatters* lessons 'in a Tiwi appropriate way'. Whilst only in the early stages of its work, the school already is finding 'the lessons are now being implemented in the classroom ... with early results being positive'.

A specific values teaching and learning focus

All schools involved in the study effectively addressed particular values in one way or another, as evidenced by the focus on responsibility in the range of projects just described on Building students' resilience - which Guardian Angels' Primary cogently summarised as 'personal responsibility and responsibility to the broader community'.

It is also illustrated in the approach adopted by schools in the Canterbury Girls' High Cluster in their efforts to develop an 'enhanced sense of shared purpose within and between schools focused on achieving values outcomes through the productive pedagogies for students transitioning to high school from primary school'.

Nonetheless, a number of schools did also set out to address particular defined values in a more explicit way.

In some cases this involved an attempt by the school to introduce a particular values education process or programme, such as:

- Albany Primary, which sought to implement a whole school values education process developed in the United States called Tribes®
- Gray, Braitling and Wulagi Primaries, which embarked on an investigation of 'the extent to which we can improve Values Education through the implementation of packaged curriculum materials', using Real Justice as a focus
- Schools in the Tara Cluster, which adopted the PeaceBuilders programme to 'assist students in developing proactive approaches to solving their problems, the ability to perceive their experiences constructively, the skills to gain others' positive attention and the ability to set goals and maintain a positive perspective of a meaningful life'
- The Irymple Cluster of schools, which engaged a consultant to develop a programme they believe 'will really extend the students' thinking and

appreciation of relevant values', that 'will allow them to thrive positively and effectively within their community'.

Some other schools in the study honed in more specifically on particular values though still, on occasions, linked to issues of student welfare. In the case of Al Faisal College it also linked to the school's particular religious values as the school endeavoured to 'develop (and implement) an effective Student Welfare Policy, which incorporates a range of Islamic values, so that students, staff, parents and the school community can work productively and harmoniously together for the educational and social benefit of the children in our care'.

Cavendish Road State High related its pursuit of particular values to an 'HRE (Human Relations Education) programme' already in place in the school which, over the past four years has dealt with teenage specific topics and issues and which, in this project in 2003, is focusing on the theme of Human Rights.

At Salisbury High the focus was on an effort to 'embed Values Education across our Year 8 curriculum and pastoral care programme'. And the school has, through extensive consultation with parents, students and staff developed the following shared set of core values to guide its work: Relationships; Respect; Honesty; Success; and Organisation.

Perhaps the most ambitious attempt to address a defined set of values in a concerted way was at Djarragun College, which introduced the following 'virtues' for two weeks each throughout the year:

- Term 1 - respect and justice, gentleness/caring for others, courage, perseverance, forgiveness
- Term 2 - honesty, helpfulness, trust/trustworthiness, cleanliness
- Term 3 - equality, unity/cooperation, commitment, self-discipline/detachment
- Term 4 - humility, enthusiasm, love, thankfulness/joyfulness.

Finally, the St. Paul's Campus of St. Joseph's High centred its project on actually developing broad structures that might deliver particular values in the longer term. More specifically, the school is seeking to create a school based structure for Values Education by 'unifying already established key areas considered imperative in Values Education' such as student behaviour management, anti-bullying and resilience, Liturgy and Retreat programmes, and pastoral care.

In the course of doing this, the school will provide staff with the opportunity to 'reflect, share and develop a unified and achievable continuum of Values

Education, in order to develop a values-based culture appropriate to the student and community needs of the twenty-first century’.

Some early successes

An analysis of interim reports provided by schools and clusters reveals that a great deal of activity has occurred which, as evidenced by the preceding discussion of project focuses, has led to some notable advances down the values education path.

One of the more important advances reported by schools and clusters has been an increased willingness and capacity to address values and values education in a much more explicit way or, at the very least, raised awareness of the need to do so. In addition, this often has led the school to surface a range of key questions it needs to address.

Woodville Primary for instance, which set out to name the values on which the school is based, experienced very positive parent feedback about making explicit the school’s values, and also found:

- meaningful integration of values into teaching and learning programmes and ways of working by staff members; and
- natural use of the names of values in everyday speech by students across the school.

Making its values more explicit also enabled the school to identify the benefits of ‘connecting values to every aspect of school operations and structure’, which in turn led it to specifically address the issue of congruence between word and deed foreshadowed earlier in this report.

Through its process of reflection on a set of values identified three years earlier, Penola Primary identified a need to become even more explicit than it already was, at least in relation to what does and doesn’t work.

PPS does not follow a particular programme to develop values. Rather a raft of strategies some explicit some inherent have been developed over a long period of time to reach the current point. Many are identifiable and this is becoming apparent through our study ...

The fact no one programme is used to teach values means that identifying why we are where we are is a challenge. Separating ‘critically’ what works from the warm fuzzies has been a very useful process but not an easy one.

In somewhat similar vein, project activities at Gray Street Primary surfaced a number of important observations which may lead it to become more explicit about values in the future. Below are some of the key observations.

- Gray Street has some values education embedded in the school curriculum but we have no formal, agreed values education curriculum across the school.
- There are strong, exemplary values held by staff, parents and students.
- There is some commonality in values between staff, students, parents and integration aides across the school.
- There are also some strong differences in values between the parties surveyed and interviewed to date.
- There may be a hierarchy of values emerging from the study ranging from a lower order of, for example, safety and kindness to more complex, higher order values of, for example, excellence and expectations.
- School values and culture seem to have a strong positive link.
- Values are imparted at Gray Street through a vast range of physical symbols, verbal and written communications and through implied, non-verbal actions.

Each of these can play an important part in informing the ongoing work of improving values education in the school.

Glendale East Primary reached a similar point, but expressed it in terms of a set of questions which it needs to address both now and through the project as a whole.

- What is values curriculum? What does it entail?
- Has there been change; if so what? How is it seen?
- What impact has values education had on the school community?
- What factors contributed positively, negatively?
- What are the successes/achievements of the values project?
- What has the school not achieved?
- What problems, inhibitors have been identified?

Similarly Modbury School discovered that 'the word value conjures up all sorts of visions about what it really means'. So articulating this with students and staff as well as the community is important. Inevitably conversations are raised around the following questions.

- Whose values are we talking about? What happens if my values are different to yours?
- Where do individual values fit in and how does culture impact on values?

- Are values transmitted or are they learnt?
- Can we influence or change other people's values? Do we have a right to do so?
- How do we get a common understanding of what honesty, respect really mean to different people? How do we find congruence and commitment to the values we aspire to?

Conducting an audit of values enabled St. Monica's College to see that 'values education, both implicit and explicit, is extensive at the college, pervading all areas of school life'. This led the school's project steering committee to conclude that 'values education lies at the core of the school community ... (drawing) very much from the Catholic faith tradition and, naturally enough, Christian beliefs and values fuel the school day'. That said, the college found that 'the audit has posed a reasonable and thought-provoking challenge to members of the college ... (and that) providing time to reflect on the nature of the school's values education programmes has been a valuable opportunity, and will aid the development of both individuals and the school'.

There also were some schools which, by the stage of the interim report, had already begun to identify or develop some new tools for their values education approach. Bridgewater-on-Loddon Primary, for instance, found that the values workshops it conducted with both parents and staff were more valuable than they had expected and provided them with:

- tools to be more focused
- a joint vision about our values (staff and parents)
- a tool to audit our programmes to ensure our objectives are being met
- a process to plan for embedding values.

By contrast, Kirinari Community School adopted a three-strand process to bring the values it wishes to implement in line with the values it actually implements, in the context of some values differences that exist within the school community which are manifested in issues of behaviour management. The process involves:

- an expert consultant meeting with teachers and giving a seminar to parents on the principles of guidance-based discipline as a means of 'coordinating the values used at home and those at the school'
- working with students to identify what they consider to be 'unfair', and then examining the 'underlying reasons for the practice and whether it can be altered to accommodate the students' wishes'; as a prelude to involving teachers and older students in 'a mutual process of discovery of the gaps in our practices and attempts to close those gaps'

- examining 'the values necessary to resolve conflicts in underlying values and the gaps between the values we espouse and those we use.'

Whilst not really a tool as such, there also were cases of schools where the early work on the project assisted them to develop a common language of values as the starting point for implementing broader strategies for change.

For Guardian Angels Primary, for instance, engagement in the project meant 'affirming the value of a common language across the school', with the result that 'students and teachers are now much more specific in their feedback to others'. What is more, the school is finding that as this language spreads, 'what we do here at school is making its way into the students' homes. Parents are interested and their awareness has been raised.'

In somewhat similar vein, Harristown State 'discovered the value of a whole school approach to values as opposed to pockets of committed teachers delivering ad hoc programmes. Consistency of delivery and expectations mean that students become more familiar with the concepts as all staff are using the language not just some of the teachers'.

Finally, many of the schools involved in the study are finding just how much goodwill does exist in their communities to addressing issues of values education and promoting positive values in day-to-day practice. This was most clearly explained by the Abbotsleigh Cluster (which also included Cobar and Nyngan Public Schools) when it reported that:

there is certainly goodwill in our community – our donors and supporters believe in what we are trying to do and are keen to be a part. There is a need to be met in the community which is the need we feel to belong, to help others and to make a difference in the lives of others. People want to be involved ... It was made very clear that our community is also keen to support the concept of service – people acknowledge that service is important and that it has reciprocity. Through service, young people engage with their community and gain an understanding of their civic responsibility. It also develops their values system.

Values are contested

Not surprisingly, perhaps, several of the schools involved in the study pointed to the difficulty involved in developing an agreed set of values; especially when they are contested at the local level.

Gray Street Primary clearly outlined the problem when it explained that:

An issue which we are rapidly coming to appreciate more significantly as the project progresses is the difficulty of making definitive statements and arriving at conclusions from the work we have completed. There are so many variables and so many varying opinions that it is difficult to reach consensus.

This mirrors the comment already quoted earlier in this report from Eaglehawk Secondary College that:

Values education is a 'can of worms'. It is nebulous. World view and values are so personal and close to us that people find it difficult to set them apart in order to take an objective look. Parents, staff and students struggle with a definition and understandings of values that is common and that all can be happy with. Discussion can quickly be diverted to examples of behaviour (although this can be helpful in getting to the hub; the value embedded).

The situation is only compounded when:

- there is some reluctance by parents to engage in discussion about values, as was reported at Brisbane Independent School and several other schools; and
- there may be 'a few teachers who will not fully buy into the values that the school adopts' as is hypothesised in the Kilkivan State report.

It is worth speculating in this context, how possible it is for a school working alone, or even in a cluster, to develop a comprehensive and coherent set of values, separate to those determined by society as a whole. This reflects the observations in the literature review referred to above and included as an appendix to this report.¹²

- Many writing specifically about values education argue it is difficult for school systems or individual schools to reach agreement on a set of shared values
- For those who determine curriculum at a state or national level, their distance from the actual implementation makes their position of identifying values relatively unproblematic. But when the issue is taken 'one step closer to the classroom', the differences and difficulties become more apparent.
- The task faced by schools in discussing and clarifying values is enormously complex, and Halstead (1996) argues that it would be a mistake for schools 'to view it as a matter of dreaming up a list of values or opting for a pre-

¹² References are not cited in the following short quotes as they are available in the full literature review provided in this report.

packaged set'. It is difficult for schools to identify appropriate values – 'there is no shortage of lists but often little agreement between them'.

Beyond all this, there is a strong argument to be made that no school is an island separate to the demands of the broader community in which it resides, and hence ought reflect the expectations of the community as a whole rather than operating in some idiosyncratic way. That said, it is important to recognise that differences do exist, and there is value in exploring these through democratic processes which enable a school to adopt values that also reflect specific concerns of the local community and the context in which it operates.

Overall, this tends to suggest a need for a broader, community-wide set of values which can form the basis of local discussion and interpretation in terms of the actual circumstances that exist at the school. This issue is taken up in more detail in chapter 8 'Principles and a Framework for improved values education' where a draft set of values is advanced as a discussion starter for schools consulting their communities.

Resources are scarce

The final common message to emerge from the interim stage of the Values Education Study was the relative lack of values education resources available on which schools can draw.

Putting simply what a number of schools and clusters clearly experienced, Mt Carmel College explained that 'the identification of relevant and useful resources that support the objectives and outcomes identified by students, parents and staff is a major issue at present'.

Several schools are, of course, in the process of developing and trialing their own resources, but it is a long process which requires levels of expertise that may not exist within a single school or cluster.

This points to a need, which is taken up later in the context of discussing school and cluster final reports, to identify and/or develop a broader range of values-related resources, including professional development programmes, to assist schools to implement values education in an effective way.

Final reports

A clear message from the final reports from all schools and clusters is that a substantial amount of activity was undertaken in a relatively short space of time, often as part of work already underway in the school, and that further

activity will flow from the school/cluster's participation in the Values Education Study.

That said, schools and clusters commonly reiterated their concerns (referenced earlier in this report) about the short timeline for their projects and the need for further resources to really progress in a concerted way down the values education path. Though they did acknowledge that the study was merely a start in many cases on which to build and, in the fairly typical words of Glendale East Primary School, called to 'keep funding initiatives in this area' as it 'gives schools and teachers and communities the message that educating about and through specified values codes is seen as vitally important and not just a curriculum after-thought'.

Recommendation 1

That Values Education Study projects be viewed as a base on which to build values education in Australian schools, and to support a suite of appropriate follow-up initiatives outlined in the following recommendations.

Recommendation 2

That the Commonwealth should fund a major forum on values education which includes representatives from all project schools and clusters, as well as appropriate stakeholder organisations and education jurisdictions, aimed at developing practical activities and programmes related to values education, generating best practice advice for use by schools across the country and consulting on a draft national Framework.

In this context, schools could do well to heed the advice of Table Cape Primary School, which neatly summed up the experience of many project schools and clusters when it suggested that, supporting more effective values education means:

- Starting small – 'present programme possibilities and options to staff and relate them to the bigger picture of where they fit with the vision and values of the school'
- Ensuring all staff are 'on board' with the agreed programme and providing opportunities for them to work and plan together
- Keeping it simple and teaching the values explicitly (though, as will be seen below, this last point about explicit teaching of values remains an unresolved debate)
- Providing clear programme guidelines and expectations for students, teachers, parents and community members

- Ensuring there is a committed team in place to effectively implement, monitor and evaluate the programme.

This accords with the view of Kent Street Senior High which classified its project as 'a work in progress', where it is necessary to 'strike a balance between forging ahead and allowing participants the opportunity to integrate knowledge and experience with a view to owning and assuming responsibility for developments'.

Major approaches implemented and progress made

Reviews of values education processes

Table Cape Primary, which was formed in 1997 from the amalgamation of two separate schools which needed to 'identify a new direction ... based on an agreed set of core values, was concerned to evaluate the effectiveness of the Values for Living programme, it adopted, rather than just leaving it all 'to chance'. The focus was, therefore, on making sure that the school does in effect 'systematically teach and promote universal values across our school and wider community in order to enhance our collective wellbeing'.

The school used its 'management framework for the planning, delivery, monitoring and evaluation of curriculum projects across the school' for this purpose comprising:

- Collaborative Grade Level Teams which meet regularly to plan and reflect on the Values for Living programme using an action-research based approach
- A Supportive School Environment Team to oversee the implementation of the Values for Living programme
- Professional learning funded by the Values Education Study grant.

Launceston Church Grammar School also has a long-standing commitment to values education which it sought to evaluate in terms of 'how does the school provide supportive challenge and how does it nurture individuals in community?' This involved:

- the engagement of two consultants to document the school's current programmes and comment on how practices reflect the stated principles and the degree of consistency and effectiveness of those practices; and
- the engagement of staff and senior students in workshops provided on developing a supportive community which enables individuals to flourish and contribute.

The external consultants focused on six questions in particular which assumed that 'the national, state and school statements on desirable outcomes are familiar to school staff and taken seriously' and that the school is attempting to implement them.

- How are we implementing our core values in our programme?
- Where do the values come from and how are they sustained?
- How are we creating and/or strengthening productive student learning environments in and out of the classroom?
- How are we enhancing student self-esteem, confidence, connectedness and resilience?
- How are we assisting students to become positive contributors to the community?
- How can we improve in any of these areas?

The consultants interviewed approximately 50 people and the full teaching staff of the school's two campuses met on two separate occasions during the project to focus on the nature of the school's statement of commitment and how it is being implemented across all facets of the school programme in both an explicit and implicit way. In addition, the staff at the senior campus had a further meeting where they were asked to complete a chart comprising the following three columns and then add a section commenting on any further positive or negative aspects of the school programme.

What values do we currently attempt to teach our students?	What values should we be attempting to inculcate in our students?	What values are we currently encouraging in our students?
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The final section on comments already has been used as stimulus to discussion with the school's Academic Planning Team and the congruence or otherwise between the three columns and the implications of this will form the basis of subsequent full staff professional development.

As an adjunct to this work, 33 senior students met to focus on their role in establishing a positive tone in the school and a supportive network for junior students; with the result that every junior student now has the possibility of a mentor from amongst the senior grades.

Harristown State also has substantial experience with values education having been the first school in the Darling Downs region to implement values education in 1997; and it has evolved since then with the strong support of the parent community. The school's approach is built around the concept of 'quality relationships for quality learning' with dedicated time each week, referred to as

Caring and Sharing Time, for multi-age Year 1 to 7 groups to meet and 'talk, share and problem solve issues facing our schools and students as individuals'.

The school's project in this context focused on:

- improving the quality of interactions between students and staff across the school
- providing the schools with a common language with which to solve problems
- reducing the incidence of violent, anti-social and disruptive behaviour across the school
- improving the community perception of education at the school
- improving the level of job satisfaction of staff
- reducing the level of absenteeism of both staff and students
- improving the induction process for new students as they seek to meet their need for belonging and connectedness.

With this in mind the school adopted the specific philosophical and psychological approach of Choice Theory developed by Dr William Glasser to teach children that 'the choices they make can be socially appropriate or inappropriate depending on the effect they have on others ... (and) That whilst we have a right to choose our behaviours, we must be sure to stay within the boundaries of what our community says is acceptable'. The school then supported staff with intensive training in the theory and application of Choice Theory, introduced the Caring and Sharing groups for values lessons, and developed the theme of 'Give Peace a Chance' to promote the key value of peace and related values such as 'acceptance, understanding, compassion, forgiveness, sharing, problem solving, tolerance and respect'.

Guardian Angels' School also adopted a defined approach when it decided to supplement work already being done on values education with the Virtues Project¹³ to 'give greater structure to classroom and whole-school strategies that already existed. The Virtues Project had the attraction of being closely aligned to the school's Gospel-based approach – manifest in the fact the school no longer talks of values but rather 'the values of the Gospel' – and focuses on 'the building blocks of character' (ie 'honesty, love, gentleness, peacefulness, justice, self-control, patience and so on').

The implementation of the project centred on the introduction of one virtue a fortnight at assemblies by either the Year 7 Virtues Leadership Committee or a

¹³ A programme developed by Linda Kavelin Popov and Dan Popov, which the school became aware of through a brochure it received in the mail.

class group using a variety of formats such as song, discussion, art, role play and the like. The whole process was supported by a range of activities for students, staff and parents including:

- the identification of core virtues by individual classes as part of their visioning for the year
- the introduction of a 'Virtues Box' in each classroom to enable students to acknowledge virtues and how they were demonstrated
- the presentation of Virtues Awards to students at weekly assemblies for inclusion in their folios
- teaching of specific lessons weekly on the virtues
- involvement of all teachers in team curriculum planning days to include the virtues into integrated units of work
- provision of complete sets of resources for each classroom or year level, including an Educator's Guide, CDs, Family Guides, Song Books, Virtues Cards and Posters
- ongoing training for staff
- training opportunities for parents
- a Virtue of the Week section of the school newsletter.

Like Guardian Angels', Alia College has adopted a commercial values education project, Living Values Education (LVE) – an holistic model for school community development – which the college chose because, amongst other things:

- it has an unique focus on intra-personal intelligence;
- it is international (in 67 countries worldwide);
- it has a support network for teachers;
- it is easy to implement, 'very teacher friendly with plenty of support materials;
- it offers flexibility in implementation and is cross curricular;
- it is 'reasonably priced'; and
- its network facilitates on-going PD free of charge.

Central to the adoption of the LVE approach, which commenced before the Values Education Study project in the school, was its introduction as a compulsory part of the Year 7 to 10 curriculum in Term 3, 2002, and subsequent extension into Year 11 linked to other programmes such as *MindMatters*.

Having worked on values education since 1999, Sherbourne Primary felt there was a need to 'review our current school values to ensure that they continued to be reflective of our school community and understood by students, staff and the wider community'. In effect, the school wanted to 'build upon the good work

that had been completed previously and keep up the momentum with the school values education programme in the classrooms. This work will then provide a basis for an updated code of conduct to be completed later this year'. To achieve all this, the school:

- collected and analysed data via surveys and discussion on parent, teacher and student thinking regarding the school's values;
- provided professional development for all staff in the implementation of values education;
- engaged the support of an external mentor/consultant from another school who also played an important professional development role;
- initiated contact with other schools to examine their values education approach and also arranged to host visits of its own; and
- planned for an in-house classroom visitation programme at the instigation of staff who wished to share values education approaches and generally align their current practices.

The conduct of all this activity has revealed substantial support for the school's approach, and the need for only minor revisions to its statement of core values which in turn will inform the development of a new code of conduct.

In somewhat similar vein, Liverpool Boys High sought to build ownership of a statement of common values and beliefs by developing a new statement with the involvement of students, parents and staff to replace one which had not been 'collectively revisited' for over eight years. To achieve this, the steering committee established to oversee the project, which included three student representatives from a recently restructured Student Representative Council, developed and implemented an open ended survey which asked these questions.

- Are you happy with our school? (Please comment.)
- What have been some of the strengths of our school this year?
- What are the areas that highlight the need for improvement?
- What makes a good teacher?

The survey was administered to students by the student representatives during roll call with 482 responses; to staff following a discussion led by the principal, with 49 responses; and to parents via the mail, and in six community languages, with 73 responses. The results were synthesised into a draft statement which was presented to a well-attended community forum, and is still the subject of ongoing revision and work. In this context, the forum revealed the need for an explanatory document to accompany the statement which would outline more

clearly what the proposed values mean and illustrate how they might be translated into practice in the school.

St. Monica's (Years 7–12) College used the project as an opportunity to 'evaluate and enhance school programmes – both in and out of the classroom – as part of its ongoing aim to help its students become better citizens and better adults'. The key means to achieve this was the conduct of an audit of a range of aspects of the college relevant to values education, supported by an external consultant contracted by the college. More specifically, the college audited the following college activities to identify and evaluate the implicit and explicit values education processes they addressed:

- formal curriculum – decision-making programmes, and the Personal Development, Science and Religious Education faculties;
- pastoral programmes – the Years 7 to 9 weekly pastoral classes, the 7 to 9 camps, the Year 10 'On the Edge' retreat and Uniquely Year 9;
- community – EnviroFriends (a college environmental group), Indigenous Awareness Week activities and Social Justice and Community Service initiatives;
- individual response – the Supportive Friends student support network and student leadership programmes; and
- school and community culture – a senior staff focus group considering public proclamations of values across the school and a representative student group.

In each case, focus groups were formed to respond to the following issues identified in sessions facilitated by the consultant:

- the values being fostered in the programme;
- how the programme fosters those values;
- the outward signs that indicate these values are being understood and lived; and
- suggestions on how the college can enhance the transmission of values through the programme.

The data gathered then enabled the college to group the values identified into four broad, but interrelated categories – values that are about personal development and growth of the individual, values that are about community connectedness and the common good, values that specifically pertain to the Christian faith and tradition, and values that are broad and all encompassing – with an indication of how they currently are fostered in the school. This in turn will assist the college to engage in its longer term task of identifying how values education can be enhanced in 'the four key aspects of school life:

- staff as role models and through staff professional development
- student programmes and policies
- curriculum development
- the links and communication with parents.'

Having dealt with values education primarily through its Welfare Team, and 'as a reactive measure to student issues which arise', Cabramatta High was concerned to adopt a more 'holistic methodology' and more of a whole school approach – with a focus on 'blending academic, social, civic, emotional, behavioural, sporting, creative and spiritual elements of education'. Such holistic approach involved the three interrelated tasks of making the implicit explicit, drawing out the elements of congruence between the school's stakeholders and clearly articulating these, and then ensuring the agreed values 'permeate the curriculum and school life in an overt manner'.

To achieve all this, the school established a values education team which met weekly and oversaw:

- the development and administration of a survey to determine the 'inherent values relating to education' of all stakeholders – a survey which importantly, in a multicultural school, was presented to parents in multi-lingual form;
- analysis of the survey outcomes to identify areas of congruence and dissonance that then were reported to the school community;
- development of a video production derived from the survey analysis which highlights the values considered important by all stakeholders – primarily academic values, social values and community pathways for the future;
- the premiere of the video, which is voiced in a range of relevant community languages, at a parent, student and teacher forum on April 9, 2003;
- development (in progress) of a prospectus which mirrors the video and will be produced in five languages; and
- identification, purchase and trialing of values education teaching and learning resources in the areas of conflict resolution, tolerance, aspirations, overcoming stereotypes, anger management, bullying, goal setting, time management and positive self-esteem.

The video produced by the school has been particularly well-received, and parents have requested it be shown more widely, including to feeder primary schools to share with them the agreed vision of the school.

A perceived shortfall in the level of parent understanding of the meaning of its values at both 'a semantic and pragmatic level' led the parent-run Brisbane Independent School to develop a Parent Values Training Programme with the support of two educational consultants from the Centre for Leadership and Management in Education. The actual programme developed and trialed consists of three workshops along with a range of support materials for the home and school (eg a values fridge magnet, values cards, etc) which, in the long term, it is hoped will 'have a profound effect on the functioning of our community by:

- increasing coherent teaching and learning in the classrooms by values sitting at the core of all procedural and behavioural planning
- increase the parent involvement in the democratic process of the school ...
- increase the parent involvement in the classroom by providing them with clear guidelines on how to deal with problems
- decrease attrition by helping new parents to understand exactly what the school's core values are and by showing consistency in explanation and action
- providing the children with consistent values modelling ...
- showing the children the importance of values and thereby helping them develop as serious and thoughtful citizens of the world
- enabling our school to welcome different value systems by providing a process that can incorporate new ways of seeing'.

The workshops, which were delivered over three consecutive Tuesday evenings in January 2003, were attended by nine parents and incorporated:

- an introduction to the school's values and associated parent and teacher guidelines;
- an overview of current research on values and where the school sits in this regard;
- substantial opportunities to discuss the meaning of the school's values and different ways of viewing them; and
- the creation and dissemination of tools for the home related to the school's values and the way they are actually lived.

The issue for schools in the Westall Cluster was not so much a shortfall of understanding of an existing set of values, as the need to clarify 'similarities and differences in the social and educational values of parents, staff and students in

three multicultural schools'. In this context, the schools supported by a consultant examined the four dominant cultures in their intake (Vietnamese, Cambodian, Cook Island Maori and Anglo-Australian) in relation to the areas of Respect, Teaching Styles, Learning Styles, Formal Education, Parenting, Time, Property, Social Goals and Punishment. Interestingly enough, they actually found that there was 'no common ground taken by all four cultures under any of these headings ... (and) many more differences than similarities' exist. But despite this, the schools exhibit high levels of cooperation and harmony which they feel would be worthy of further and deeper investigation should funding allow. If nothing else, the generalised conclusions based on the model adopted will be treated by the schools involved as 'a guide for reflection and discussion' as each school seeks to 'establish their own value positions'.

The same situation applied at Darra State where the school identified a need to ensure the values system which underpins its work is shared by the various cultural groups which make up the school community¹⁴. In particular, it was felt essential that all of the major cultural groups have input to developing a shared values base which would then become 'a standard by which children should measure their own behaviour'.

To this end, the school engaged a consultant who worked with staff and members of the various community groups to determine how best to engage their participation. This resulted in a range of activities such as meeting with staff in groups and collating the outcomes, meeting formally with a small group of parents and talking with Vietnamese fathers in an informal way as they waited to pick up their children from school. The full range of input collected in these and other ways has been analysed and conceptualised and it appears as if there is a substantial measure of agreement about the broad goals of the school, albeit with some different emphases between them. This in turn will be the subject of discussion at a forthcoming community forum and will inform the work of the school in the next six months to improve school climate and student behaviour, and generally increase the level of parent satisfaction. In addition, older students in the school will be asked to review the school's behaviour management plan to align it to the shared values, and to then develop a slogan and/or graphic representation of the final values list.

Whilst not having a formal values education programme as such, Gray Street Primary felt it addressed values in a variety of implicit ways which it sought to examine using a research-based approach. This involved a comprehensive range of activities - centred on surveys (values survey for students and staff),

¹⁴ Approximately 60% of students come from a Vietnamese background and there is a growing Pacific Islander population which contributes to 'the complexity of the school setting' which also includes a 5% Islamic population.

interviews (parents, school councillors, community members and key staff), discussion groups (staff and students), forums (parents), focus groups (parents and students), and a detailed document analysis – to determine which values ‘dominate across the school’.

The information gained was then used to develop a five part conceptual model to guide the further pursuit of values education in the school. The five components of the model, which the school represented diagrammatically for its own purposes, are as follows.

- A general recognition of the impact of the family, peers and community which, in a sense, lie outside the influence of the school, but which the school must acknowledge and accept.
- A set of core values which emerged from the research as the key values imparted across the school – respect, responsibility, honesty, kindness, pride and courtesy.
- Awareness of the key mechanisms by which these values are transmitted across the school – physical symbols (eg school uniform, timetable, means of involving students in various ways, participation in external activities, etc), verbal and written representations (eg announcements at assembly, disciplining of students, school documents of various sorts, curriculum documentation and delivery, class rules, pedagogy, etc), and implied symbols (eg school culture and atmosphere, roles and relationships in the school, peer pressure, etc).
- Identified beliefs and actions which are ‘critical in the transmission and perpetuation of the school values’ and their general reinforcement on a daily basis – primarily ‘consistency’ of approach across the school, supplemented by the school’s approach to expectations, recognition, beliefs, communication, tradition, modelling and monitoring.
- A range of outcomes which the school believes ‘emanate from the key values’ it identified through the project – safety, happiness, connectedness to school, emotional wellbeing, exemplary behaviour, citizenship, service, achievement and self-confidence.

‘When these five factors (1. family, 2. school values, 3. representations, 4. embedded actions and 5. outcomes) are combined, they become’, the school believes, ‘a model for the transmission of values at Gray Street’. It is a model which has not been ‘verified by a literature search or by data from other schools’. Instead it is the school’s attempt to ‘operationalise’ its own values education system and, as such, is advanced as a ‘suggestive’ guide to the ongoing work of the school in reviewing its codes of practice, codes of behaviour and school profile as part of its forthcoming triennial review.

Corio Bay Secondary College sought to establish the link between an existing Advocacy Programme and values education in the school. The Advocacy Programme in place – aimed at increasing retention at Years 11 and 12 by providing students with direct personal, academic and career support – involves the allocation of a small group of Year 11 students to a particular teacher who meets with them regularly each week as part of the school timetable, primarily on a one-to-one basis. Advocates assist the students with personal organisation, meeting due dates, study techniques, course counselling, and really anything that might assist them with the problems they experience.

The school's examination of the programme, using focus groups, interviews and open-ended questionnaires and supported by an academic consultant, found that it works because it is underpinned by a caring, supportive and flexible relationship that, importantly, is not judgmental or disciplinary in any way. What is more, they concluded (as outlined below in 'Values as a separate study?') that values education occurs 'implicitly through the Advocacy Programme' rather than in more formal ways.

The link between the particular values-related process under consideration and the development of a more conducive learning environment applied equally at Woodville Primary which incorporates a Centre for Hearing Impaired children who are fully integrated into mainstream classes. More specifically, the school implemented a whole-school intervention to improve student-to-student yard interactions, centred on the conduct of a Kids' Conference Week which ensured that each student participated in 'timely, relevant sessions which explored the school's identified values of fairness, respect, mutual trust and social cohesion'.

In the short term, the school was seeking to enable each child to name the values, describe the behaviours encompassed by these values and state consequential behavioural expectations in a variety of school situations. In the longer term, it seeks to incorporate the explicit teaching of values as a core part of the school curriculum, actively engage students in the processes that promote their involvement in school life, and reduce instances of bullying and harassment in the playground.

The school's entire staff was engaged in planning and organising the whole school intervention strategy which included workshops focused on explicit teaching of each of the identified values and ensuring that the students in each section of the school participated in activities appropriate for their level of development. The school engaged additional staff to facilitate low child to adult ratios and cycled the students through the sessions on specific values over a period of three days in March. The week then culminated in a cooperative games day which also was the celebration of Harmony Day where students

across the R-7 spectrum could play in groups and 'put into practice the skills and attitudes they had learned earlier in the week'.

It is worth observing that the school did train both staff and community members in Action Research as the preferred approach for the project with a specific focus on the meaning of action research, partnerships in action research, approaches to data gathering, and ethics and action research, and also learned from the experiences of other schools.

Glendale East Public School worked with university-based staff and a critical friend to evaluate their values education programme. The team, supported by the principal and other staff in the school, conducted interviews, administered surveys to students, parents and staff and observed playground behaviour and the public forum conducted by the school. The evidence they collected revealed that the school had achieved 'increased awareness of values associated with social harmony and cohesiveness', and that the school culture 'appeared to have shifted towards a more amicable, friendly and considerate atmosphere'. More specifically it was found that 'students and staff had a high level of understanding of the values programme in the school' and that community members also had 'some knowledge of the programme and at the least recognised that it was a particular focus in the school'.

This, together with the observation 'there was some behavioural change in the school students as a result of this values programme' not only has encouraged the school and its staff to maintain the programmes and work to integrate values across the curriculum, but it also has led to suggestions for the future including 'developing programmes for self-esteem, intercultural appreciation and conflict resolution'.

In a particularly comprehensive project focused on a review of values education processes, staff at Penola Primary set out to evaluate their belief that 'students empowered through trust, understanding, empathy and ownership of their education, live up to the expectations, values and ethos held by the school community', and the extent to which they were putting this into practice. More specifically, the project sought to 'document the practices, processes and beliefs that underscore the successful values outcomes demonstrated by students and to examine the belief that the school community's partnership is a key ingredient to success'. Together with the community, the staff wanted to:

- reflect on the things that work;
- refine their current practice as needed;
- examine the potential to share their successes; and

- celebrate public education as a critical instrument for developing ethical citizenship by students.

The actual project activities included:

- teachers introducing policies and programmes of various sorts, such as the teacher who trialed a programme using a series of books from Grolier to reflect on values as shown by famous people;
- action research undertaken by staff where they trialed, and subsequently wrote about a variety of tools to gather information about values;
- a range of surveys including a client satisfaction survey for students in Year 2 and 6¹⁵, a survey of new students, a survey conducted by the Deputy Principal of parents and staff regarding the appropriateness of the school's existing values, informal surveys of students about teachers' values and a survey related to differences between home and school values;
- a variety of generally interactive and discussion based classroom activities; and
- several staff discussions and other professional development workshops.

The school's approach to professional development was especially comprehensive involving as it did several workshop sessions which are detailed in its final project report. One particularly successful workshop for staff focused on the school's values and groups of staff examining a single value to document:

- the meaning of the value;
- the way in which the value is demonstrated;
- the practices and teaching which assists students to acquire the value; and
- the evidence which exists to support their observations.

This in turn led to discussion about the research and activities which could take place in the Values Education Study, and substantial discussion about how values are learnt. The school reported that staff 'left the workshop with ideas for specific tasks or activities they could attempt', which in turn informed subsequent workshops about staff behaviour as a group and deciding on further action the school could take.

At the conclusion of the project, staff were released individually to work with the consultant engaged to write about their experiences within the project and their reflections on the development of values. Each staff member discussed

¹⁵ The teachers concerned actually commented that this survey showed student self-esteem rather than values as such, and that 'the development of a survey which linked with school values would be useful'.

what they had done, and then wrote about it using a common set of questions as a guide. This process both encouraged reflection on the project by staff, and enhanced the outcomes of their work at a personal as well as a whole school level.

The survey conducted by the Deputy Principal followed on from the school's forum and will now form the basis of a review of the stated values of the school. This will also include visits by teachers to other sites over the next six months to look at how other schools practice values education, so Penola is in a better position to 'benchmark' its own practice.

The whole issue of congruence between espoused values and values in practice was central to the work of Kirinari Community School which 'emphasises the importance of understanding the values embedded in our actions and cultivating the values most likely to help bring them in line with the values we envision'. To illustrate the point, the school comments how you can't really teach about democratic values, problem solving and open communication in an authoritarian and distant way, or else you 'send a mixed message' which in itself expresses the value that 'what I do and what I say you ought to do can be different'.

In this context, the school's project activities involved 'an "injection" of current thinking in humanist/democratic education', identification of the gaps between its actions and these values and ways to close these gaps, and creating the conditions for 'ongoing dialogue and learning'. More specifically, the school implemented the following three separate, but interconnected projects.

- An external consultant met with staff and parents, and gave a two hour seminar to parents and guests on the principles of guidance based discipline. A video of the talk also was made available to parents as a means of 'coordinating the values at home and those of the school'.
- Students were engaged in a project to 'work out what they found to be "unfair"' and, together with teachers, explored the underlying reasons for that practice and whether it could be altered to accommodate their desires. 'In this way, the students and the teacher engaged in a mutual process of learning about the gaps between actual practices and ideal outcomes and how to close those gaps'.
- The school examined the values necessary to 'resolve conflicts in underlying values and the gaps between the values we espouse and those we use'. To this end, teachers have been working through 'examples of past difficulties using a particular action research approach in an attempt to identify the values that would potentially have led to a more effective outcome'. The slow but steady work required in this domain has been assisted by an

international expert located overseas and accessed electronically; though it ought be noted this has not been without its difficulties and the original intention to involve numbers of teachers has had to be limited to a dialogue between this action research expert and the project leader at the school who then can coach others as appropriate.

Congruence between words and deeds was comprehensively addressed at The Don (Senior Secondary) College which used a 'mapping and embodying exercise ... (to) identify areas of values education, review the effectiveness of the teaching and learning in these areas, and facilitate the development and implementation of a Values Education Framework for the college community'.

The college had, over many years, put together an array of programmes and activities with a values focus of one sort or another (eg the establishment of an Environment and Social Justice Club) and was now seeking to put 'the pieces of the puzzle together into a meaningful picture'. This involved mapping the strands of the college programme, with a particular focus on the college extra curricular calendar and the values implicit in the activities offered, curriculum themes with a values dimension, and the components of student support ('showing we care, a matter of values'), and ensuring the desired values¹⁶ are embedded in college processes and practices. It is worth noting in this context, that the actual process of mapping did involve separate forums for students, parents and staff. What is more, the process did see the development of:

- A college community values education statement;
- A college community list of values;
- A college community values education map; and
- A college community values education way forward document

as well as a strengthening of college community networks because of the consultation process adopted.

A similar approach at Modbury School focused on efforts to 'begin the journey to re-culture the school in line with agreed values working towards building congruence between values, policies and practices'; commencing with a process to develop a set of values 'to guide the vision and identity of the school'.¹⁷

¹⁶ Values which contribute to the school's shared purpose of ensuring its students are learning to: relate, participate and care, live full, healthy lives; create purposeful futures; act ethically; learn, and think, know and understand.

¹⁷ In this case, consistent with the vision of redeveloping the site into a Community School in which the services of the wider community are based on the school site.

Recognising that its participation in the Values Education Study was merely a start to a very demanding task, the school identified the following eight interconnected activities to pursue:

- Developing values as a whole school community by clarifying values with the staff and obtaining feedback from the community using a questionnaire which incorporate a comprehensive set of 130 values for consideration;
- Introducing the Programme Achieve social skills programme to promote student resilience and self-esteem;
- Developing a mentoring programme for targeted students from R-7;
- Reviewing the approach to behaviour management with a view to adopting more of a values-based approach;
- Using the SACSA curriculum framework to focus on the Essential Learnings of Identity and Interdependence;
- Introducing action research projects to promote staff reflection on values education;
- Providing professional development focused on using Programme Achieve; and
- Organising a range of learning programmes for the community.

Whilst only in their early stages, the school reports that together they already have 'clearly shifted the direction of the school to incorporate the values agenda'. And now the school has agreed statements and values in place, it can proceed to systematically 'put in place processes, structures and curricula that supports the values'; though it expects this to take at least three years to achieve so there is sufficient time for 'reflection, cultural shifts, differences in people's world views and time to understand the change'.

Building students' resilience

The project at Ross Smith High arguably crossed the boundary between Reviews of values education processes and Building students' resilience¹⁸, focusing as it did on working with students to 'gain greater insight into their values relating to their education and the creation of a school culture that was conducive to educational success'.

The school's staff have, it was explained, agreed upon and published a set of values to guide their work comprising caring, acceptance, equality, openness, independence, resilience and accountability. In this context, the project sought to gain insight from students on 'whether the values that the staff had highlighted ... were reciprocated in the thinking of students'. At the same time, given the relationship between the students' 'adoption of positive values, their

¹⁸ Reflecting the degree of overlap already noted in this report between a set of categories which, although useful for the purpose of analysis, also are ultimately artificial.

personal wellbeing and their educational success', the project also sought to gain 'students' perceptions on whether they felt the school ... was, putting it simplistically, part of the solution or part of the problem'. The information gained could then inform future policy decisions related to such areas as student behaviour management, anti-harassment procedures, case management, classroom practice and curriculum development.

The means to attain this information was a well-planned student forum involving a group of almost 40 Year 8 to 12 students selected to reflect the broad 'student configurations of sex, educational success and ethnicity'. The forum, which occurred in an outside convention centre, addressed the three core project issues of:

- personal and group values – 'the feelings and attitudes that guide our actions and relationships';
- the organisational forces that either blocked or promoted student wellbeing – 'blockers and movers'; and
- how the blockers could be negated and the movers strengthened.

After the forum, the data and responses were gathered and structured into 'a workable order' and currently are being analysed prior to wider publication and consideration in terms of where to next.

Like Ross Smith, the Renmark schools' project (Primary and Junior Primary schools) spanned the themes as it sought to 'introduce the values in the (schools') Partnerships Plans more explicitly to a group of students who, for various reasons, experience educational disadvantage'. More specifically the school introduced:

- The Rock and Water programme for a group of Years 6 to 7 boys to assist them to identify values worth standing up for, when it is worth standing up for these values and how – though logistical problems experienced meant the programme and its associated training is only part way through and cannot yet be reported on in any depth; and
- A mentor programme for 'disinclined' boys in Years 2 to 7 who worked in small groups with an adult community mentor, who essentially told them stories of their success in Renmark and the values which underpinned it, and then worked with a teacher another five times for at least an hour to draft the stories into book form and see through their publication supported by the local School Services Officer coordinators.

Once the stories from the mentor programme have been published, the local paper, ABC radio station and commercial TV station will report the project to

the community, thereby assisting the schools to achieve their vision of 'our students being active members of a supportive, innovative and enterprising community'.

Cavendish Road State High arguably spanned all three categories with a project that sought to build on an existing Human Relations Education structure with a theme on Human Rights and a Community Service activity 'to enable our students to reflect on external issues'. This involved training for staff in the Philosophy for Schools approach and also the Virtues Project used by some other Values Education Study schools.

The Human Relationships Education (peer support) programme used by the school for the last four years involves a vertical grouping of students who meet daily with a teacher for roll marking and reading of student notices, and a 35 minute meeting once a week facilitated by senior student leaders. The programme has progressively addressed a series of themes centring on the individual and their relationship with others which, through the school's values project, was extended into the realm of human rights and community service so the students would become 'more involved and capable of looking beyond themselves'.

Two professional development programmes were employed for this purpose - Philosophy for Schools to enable productive discussions/investigations to occur within the peer groups, and The Virtues Project so that each week a different value could be promoted as part of the focus on human rights. Both methods are, in the school's view, 'very well structured and specific tools that staff and students can use with a degree of confidence'. They have the added advantage of being 'locally available for professional, ongoing support'. The Community Service Project then became the focus point of participation for the peer groups of students over a period of five weeks.

The project at Ambarvale High also crossed the boundaries of the categories adopted for this report but, in this case, the boundaries between this Building students' resilience section, and the next section's specific value focus. This is because the school used its project to involve all Year 7 students in a range of activities that will both increase their understanding of the democratic process and the societal values that underpin it, and give each student the opportunity to explore their own values system and thereby develop increased personal resilience.

The centrepiece of the programme implemented was:

- A separate Challenge Day for each Year 7 class which occurred off-site in an outdoors/bush setting. The day, supported by an Outdoors Professionals

organisation, had both a physical side and a theoretical dimension. It comprised a series of five activities, each with an 'adventure' component and a 'coursework' component facilitated by school staff, and designed to complement each other. The coursework component was an adaptation of materials from the *MindMatters* Kit aimed at encouraging connectedness and resilience. The final coursework activity of the day was to design a 'shared vision' for the class of the values and ethics most highly regarded by the group.

- A Democracy Day¹⁹ conducted twice, for around 100 students each time. On this day, students moved through a series of workshops designed to teach them about the democratic process via hands-on activities. 'They will form Political Parties, organise a Media Room and Polling Booths. Representatives will run, campaigns will be organised and elections held. The day will close with the election of two class representatives for each class group'. The very first duty of the elected representatives then was to combine the various class visions generated through the Challenge Days into a shared vision for Year 7 as a whole.

The whole programme was, the school explained, 'designed to be expandable and repeatable. We plan to both repeat the Programme, after careful evaluation and refinement, with following Year 7 cohorts ... (and) to commit time and funds to expand the programme into Year 8 and beyond'.

Port Community High School also clearly established the link between Building students' resilience and values education when it explained that its *All Aboard* project aims to strengthen the school's educational environment and 'establish a sound basis for implementing and developing an ongoing Values Education Programme to improve the level of behavioural, social and interpersonal skills of students.' The initial focus in this context was the improvement of communication skills and fostering a sense of community so 'the student and parent population will feel more commitment to the school's values and goals, and have more investment in being active members of its community'. Since the school is a small community high which caters for alienated students 'at risk' of dropping out or missing secondary education, the programme adopted also 'attempted to focus on the strengths of its population with a focus on physical activity and activity-based learning, to create a more accessible structure for knowledge and skills acquisition'.

¹⁹ The detailed programme and set of activities for both the Challenge and Democracy Days is included in the school's final project report and ought to be considered as part of any effort to identify and/or develop resources arising from the discussion in 'the issue of resources' section later in this report.

In effect, then, the school approached values education 'from the perspective of social/emotional skills and competence in a broad sense'; to get students and their parents/carers 'on board'. This manifested itself in a specific focus on the three areas of conflict resolution and problem solving, community involvement, and personal development. Sitting behind this focus was a recognition that the school's parents often have 'different values and attitudes which often leads to conflict between the school's goals and student achievement', and hence 'a high priority was put on including parents in activities where possible, to generate and promote the values of the school, its goals and programmes'. In this way, it was hoped, the short term objective of exploring issues of conflict and styles of responding to conflict would translate into such longer term objectives as developing and consolidating the school's system of shared values related to the school and education in general, increasing participation in the school by parents to support educational aims, and improving the quality of the students' participation at school.

To achieve this, the school worked to overcome students' perceived 'poor communication skills and low emotional, social quotients' and focused on personal development. Activities adopted included:

- conflict resolution professional development for staff and then workshops for students;
- team building/problem solving physical activities comprising an orientation week of activities for groups of different sizes, a water-based mid term activity which included a cooperative raft building exercise and race, and a whole community activity, with a culminating activity planned but yet to be implemented due to local logistical difficulties that were experienced;
- structured pastoral care sessions where staff work with vertically grouped students and, amongst other things, conduct conflict resolution follow up based on actual student examples of conflict;
- a range of community activities including a small drama programme funded by a separate grant and a young women's group conducted after school.

Like Port Community High, Mt. Carmel College came at values education from the educational environment direction, explaining that it 'firmly believed that values education outcomes are best achieved through providing vibrant and life learning and pastoral care experiences for students'. To this end, it sought to develop and trial a specific pastoral care programme called *Animation* that was 'to emerge as a result of dialogue between staff, students, parents and community agencies'.

The programme, to be implemented by Year 7-10 home room teachers, was initially to be trialed for one month in at least two year levels and, in the long

term, would hopefully foster student self-esteem and confidence, connectedness to school, responsibility, resilience and wellbeing, and commitment to community and civic participation. At the time of reporting, two teaching units had been developed – a Year 7 unit on Self-Esteem and a Year 8 unit on Peace and Justice – and are now available for implementation. In addition, all focus areas for Years 7–10 have been identified and strategies and actions will be developed during the remainder of 2003 to implement these.

Kent Street Senior High sought to shift to a positive, values-oriented footing to counter bullying, harassment and racism, with a focus on Year 8, by empowering teachers to ‘promote success, develop resilience and build community’. Starting from its existing vision statement – ‘a caring community that inspires achievement, belonging and courage’ – and values – respect, teamwork, pursuit of excellence and fun – the school worked to introduce a whole school programme aimed at ‘creating a positive mindset’ with an emphasis on the four keys to success of confidence, persistence, organisation and cooperation.

More specifically, the school planned to work together as a community to ‘integrate the keys and attitudes into our classroom practices, our campus management and the language of the school’, drawing on the You Can Do It! and *MindMatters* programmes and other selected resources. To achieve this, the project leader and school psychologist reviewed previous interventions, consulted key personnel and resolved that ‘informing and engaging staff was the imperative first step in the process’; especially since the school had experienced ‘a very trying and traumatic year in 2002’ and needed to demonstrate care and recognition of staff needs. Thus, the main focus during the project period was interactive professional development activities to engage staff with the concepts and processes of values education within the context of the core concerns of bullying, racism and harassment.

As a result of this important preparatory work, there is ‘much greater awareness and appreciation of the nature and extent of bullying, harassment and racism amongst personnel involved’, and increased instances of cross-curricular and whole school community cooperation. In addition, policies, protocols and classroom strategies are being explored ‘with new enthusiasm’ and the project outcomes have provided ‘the foundation for ongoing development’ in the school.

The Tara Cluster of schools (Tara State P-12 and The Gums, Kogan, Glenmorgan, Hannaford and Meandarra State Primary Schools) used the PeaceBuilders Programme to simultaneously address building students’ resilience and developing defined sets of values in the schools.

Whilst each of the schools was at different stages of development and implementation, at times reflecting different issues and concerns (eg substantial discipline and suspension issues at Tara P-12, compared with no such concerns at Glenmorgan which has an enrolment of only 17 from Years 1 to 7), PeaceBuilders was used by them as 'a whole community approach for reducing aggression and violence' where needed, and 'promoting cohesion and peace'. In this context, the implementation differed with:

- Tara P-12 involving the whole school and integrating PeaceBuilders into all curriculum areas 'so students will be immersed in the principles, which are simple values that can be taken on board by the whole community'. The principles also were collaboratively incorporated into the school's existing Behaviour Management Plan, and the school initiated Peer Mentor and Peace Coach programmes to build leadership skills in students in high school with a view to them 'acting as older friends and mentors for primary school students'.
- The Gums building on its existing use of PeaceBuilders which it has endorsed for many years and is part of each school day.
- Kogan State initiating the programme with information sessions and booklets for parents and its introduction to the everyday life of the school.
- Glenmorgan formally timetabling PeaceBuilders activities and incorporating them in the school's Supportive Environment Policy.
- Hannaford organising relevant whole school and class based activities as needed and specifically promoting an understanding and valuing of diversity in a community that has limited exposure to it.
- Meandarra using the programme to 'skill our students in all areas of positive interpersonal behaviours' and incorporating it into everyday activities at the school.

Beyond this, the schools involved believe the PeaceBuilders programme will develop the values of respect and civic responsibility, and assist students to develop 'active approaches to solving their problems, perceive their experiences constructively, the skills to gain others' positive attention and the ability to set goals and maintain a positive vision of a meaningful life'. In addition, the values and principles of the programme, such as seek wise people and notice hurts and right wrongs, encourage students to identify mentors/mediators (adults and other students) who can assist them in solving problems.

Like the Tara Cluster, Queanbeyan South Public School and Karabar High used a defined programme to improve the educational environment for students and associated values such as respect; in this case, however, the Real Justice

Programme²⁰ based on a framework of restorative practices. The schools, which were confronted by a range of 'challenging behaviours' from students who 'do not fit the stereotypical pattern for successful schooling ... (and) tend to become caught up in the punishment cycle', were seeking to make explicit how teachers approach individuals in dealing with anti-social behaviours so they could 'better separate the student from the behaviour, implying a respect for the individual whilst not tolerating misbehaviour'. It involves, in effect, adopting 'a relational focus in the place of an adversarial one'.

The centrepiece of project activities was, in this context, the training of staff in the Real Justice Programme with follow up after school with small group sessions involving the school executive, grade groups and the discipline committee. The training was designed to 'encourage teachers to consider other options as a consequence for misbehaviour, with the restorative approach: *what do we need to do to make things right?* It also highlighted the use of conferencing as 'a means of drawing out the issues and also allowing students to realise that what they did always affected other people'.

The project at Bridgewater-on-Loddon was really a continuation of a journey commenced three years earlier in response to evidence that the school's discipline policy just was not working. Having recognised this, the school put in place an interim discipline policy and targeted several values education programmes – in particular an Art/Welfare programme aimed at raising the self-esteem of students other than those who excelled in sport and tended to get recognised, and ensuring the student code of conduct was both values-based and incorporated a clear set of consequences for inappropriate behaviour.

Having reached this point, however, the school identified a need to reflect on its whole school approach to welfare and wellbeing, refine its programmes and ensure they are meeting the school's needs, and target student connectedness as well. In this context, the school needed to ensure that programmes designed to enhance its values education approach (Healthy Relations, You Can Do It, etc) were sufficiently linked via specifying the core values of the school. This in turn enabled it to consider how the core values are embedded in school programmes and practices. In effect then, the project coincided with 'our need to reflect on

²⁰ Real Justice is based on a restorative practices framework which provides explicit practices capable of building healthier and stronger school communities. The basic tenets of Real Justice are 'what happened, what harm has resulted and what needs to happen to make things right?' Deterrence is linked to relationships and personal accountability and uses the approach of conferencing where a structured meeting is held between 'offenders', 'victims' and both parties' family and friends in which they deal with the consequences of the incident and decide how best to repair the harm. Conferencing is a straight-forward problem solving method that demonstrates how students can resolve their own problems when provided with a constructive forum to do so. (Extracted from a theoretical appendix to the cluster schools' report.)

progress to date, analyse what we were doing and how that linked to what we wanted to achieve. How we intended to do this effectively? We were not sure. The other big question was “where to next?”.

Then, through a process of finalising the student code of conduct with the input of parents, conducting facilitated forums for staff and parents, and implementing a values audit of programmes already in place, the school developed its statement of core values which have provided the guiding focus for its work. In fact, the school’s core values ‘now provide us with a context for action and should shape the way people behave by creating shared expectations’.

Since The Woden School deals specifically with students from 9 to 17 years of age with mild to moderate intellectual disability, and who often have failed in mainstream schools because of their lack of social skills, its project centred more narrowly on the need for students to take responsibility for their behaviour and the values associated with this. This reflects the staff view that ‘social skills based on appropriate values was fundamental for success AND that both the values and the social skills had to be taught’.

The means to do this was the extension of an existing ‘Wombaroos on Track’ programme specifically developed to meet the needs of students with a mild to moderate intellectual disability, which includes fortnightly assemblies to ensure that ‘morning messages as well as the message in the weekly SOSE lessons are reinforced using role plays, videos, etc’. In addition the school introduced two social skills lessons based on the ‘M and M Pathways’ programme and the ‘You Can Do It’ programme in its timetable and established links with other schools implementing ‘M and M’. Another important aspect of the programme was the implementation of revised supervision arrangements at the bus interchange which has assisted students to transit more safely. Taken together, the whole school approach which has been implemented has ‘reduced the incidents of inappropriate behaviour in school’ in many cases ‘directly carried on from incidents at the interchange’, and has been ‘very positive for our students’.

Alice Springs (Years 7–10) High focused its project on restructuring Year 10 in particular to improve attendance, retention and choices for students, and generally to make school a place where ‘students and staff feel comfortable, supported and encouraged to reach their potential’. Embedded within this effort is, the school believes, the underlying principles, if not values of ‘building and nurturing real relationships, mutual respect, tolerance, acceptance and teamwork’.

In restructuring its programme at Year 10 the school, which has a significant Indigenous student intake (45%) and a very transient staff and student

population, specifically sought to 'give students more control, flexibility and choice over their course of study to better suit their needs'. This included the teaching and modelling of self-esteem, confidence, stress management, team work, cooperation and respect to provide an environment for students which encouraged attendance, full participation and success.

Central to the school's approach was an effort to bring the Year 10s together in what they call 'a MESS Hall', with MESS standing for Maths, English, Science and Social Education, and making the necessary physical changes so this could occur.

Students were surveyed on their interests and needs and an extensive elective programme from which they could choose was introduced as a result. If, however, teachers were not teaching an elective, they were required to be in the MESS Hall 'assisting students with their Maths, English, Science and Social Education' and all students also were required to attend one pastoral care session a week which focused on 'the key values of stress management, team work, making positive choices, meeting with counsellors and career education advisers, and team building activities primarily using the *MindMatters* resource kits'.

The whole programme was underpinned by professional development for staff and the subsequent success of the approach has meant that the 'concept of a student centred approach is now being adopted across the entire school in semester two this year'; though some staff are concerned about the impact on their release time and the school is still working this through.

Attendance and retention were also critical concerns at Xavier Community Education Centre on Bathurst Island where a range of factors that tend to impinge on Indigenous students generally result in poor attendance at school. As a result, the project at Xavier drew heavily on *MindMatters* resources and centred on building leadership, which it defined as:

students and communities taking responsibility for educating students. It is a broad term encompassing respect for the traditional ways while ensuring students are at school safe, not hungry and learning skills and language.

The project has evolved fairly slowly as teachers and others have grappled with the core responsibility of getting students to school and keeping them there for the whole day, but the school is currently seeking broad community support.

The sort of leadership the school intends to promote, with the support of the community including Elders from all skin groups, the Tiwi Land Council and

Executive, and an range of other organisations and service providers, involves 'bringing the community into the school as a way of role modelling and creating leadership within the community and especially among young people'.

MindMatters programme is a key component of the project and the school 'employs *MindMatters* methodology and games at the start of every school day'.

Pedare Christian College sought to address the fact that, although it delivers 'a strong values-based platform for all students', it does not have a specific pastoral programme that addresses values development, instead assuming that this is delivered through 'the nature of our pastoral organisation and the inherent skills of our Christian teachers'. Deciding that the time was ripe in the wake of a recent review of curriculum and Board governance, the school undertook an action research study in terms of values education and agreed, 'through collaborative investigation and discussion' to implement *MindMatters* personal development programme and use the ACER Values and Attitudes survey²¹ as a diagnostic tool to identify areas of need. In the longer term, it is anticipated that data gathered through the survey will not only help the school to meet the identified needs, but also will promote discussion and evaluation of the effectiveness of existing pastoral care and values education in the College curriculum.

The primary activity during the course of the project period was the administration of the ACER survey which covers basic biographical information on the student cohort and then seeks responses related to the values of conscience, compassion, emotional growth, service to others, commitment to God and commitment to Jesus. All Years 7, 8, 10 and 12 students completed the questionnaire during lesson time, and a report on the outcomes has been provided by ACER, and has 'helped to focus our attention for personal development planning'. In addition, the results will be used by the school as a basis for further community discussion to identify 'collective values that are considered priorities, and allow for future planning'.

With service learning uppermost in its mind, Matthew Hogan High employed a research coordinator to help it implement a short-term action research project aimed at further developing and promoting its Service Learning values education approach. The school, which is registered by the NSW Board of Studies and is one of 17 programmes and services administered by Youth Off the Streets, adopted a 'strengths-based' approach to its intervention for disadvantaged and 'at risk' students aged 13 to 18, which:

- focused on students' strengths rather than their weaknesses;

²¹ The survey is a nationally accredited and recognised assessment tool specifically developed for use in Christian/Catholic schools.

- helped them to develop a sense of power versus helplessness;
- created worthiness instead of worthlessness; and
- provided opportunities for giving instead of depending.

Service learning was actually taught in six two-week units using the 'six pillars of character' of responsibility and self-control, cooperation and teamwork, respect and appreciation of diversity, trustworthiness, fairness and justice, and caring. Each lesson was designed to include: definition of the relevant trait; exposure to pro-social examples; discussion of examples and non-examples; a hands on guided practice activity; a reflection designed to enhance generalisation; and a method of assessing student learning.

In addition, the service learning approach involved the young people learning and developing through 'active participation in thoughtfully designed service experiences that meet the actual community needs' in a way which is 'integrated into the young person's academic curriculum and provides 'a structured time ... to think, talk or write about the actual service activity'.

The actual steps involved in the service learning activity are collective identification of a relevant project, planning and preparing the project and implementing the project 'through direct, indirect or advocacy service'. There is 'appropriate supervision, continual dialogue and focus on the desired outcome and the participants' strengths' throughout the project and 'reflection is important' to let students 'share highlights, ask questions, solve problems, receive feedback and gain insights'; because it is during this phase that young people's strengths 'emerge and are enhanced'. Completion of the project is then celebrated and formal reflection occurs, supported by journals the students keep, on the whole experience around the following questions:

- What differences have I really made?
- What have I learned about myself and others?
- What academic skills did I receive from this experience?
- How can this experience help me in the future?

The initial service project implemented by the school focused on funding orphanages in East Timor and involved a student visit to one of them; although there were some logistical difficulties experienced which would lead them to plan more carefully for any future such activity. Students are currently assessing where to next on this project, aside from developing a public speaking tour to inform others of their experience, and are currently involved in other projects which are insufficiently advanced to report on at this stage – Berrima River Clean Up, Rescuing Wild Brumbies and Running for Those Who Can't (camp for disabled children).

The service learning approach at Campbell High focused as much on leadership and support within the school as service delivered outside it. There were two main dimensions of activity in this context:

- Development of Year 10 student leaders as 'active citizens who were able to embody core school values of tolerance, caring, inclusiveness and the right to feel safe in identifying and pursuing school and community based tasks beyond their initial role as mentors for incoming Year 7 students
- Initial training of Year 9 students at a two day citizenship conference using community mentors, to act as a 'screening device' for the self-selection of 40 students to receive more intensive four day training in leadership so they can then take on an active citizenship role in Year 10.

This builds on an existing Community Leadership Implementation Project (CLIP) and extends it beyond just leadership to encompass citizenship as well, using a Leadership and Citizenship Model incorporating the skills and personal qualities of:

Listening skills	Takes Responsibility
Motivational skills	Open-Minded
Tolerance & Patience	Friendly
Practising Inclusivity	Helpful
Problem-Solving Skills	Self-confident
Conflict Resolution Skills	Inspirational

The CLIP is, according to the school, an example of values education in at least three ways:

- It emerged out of 'an identified need to re-engineer a school culture' so the school could 'promote and nurture itself as a safe, compassionate, tolerant and inclusive school'.
- 'It has been shown through qualitative evaluation processes that the Year 10 leaders develop values as part of a process of self-discovery in which they go through a transition from a focus on **self** to a focus on **others** in their school and local community. Values education has thus been found to be inextricably bound up with the development of active citizenship and with the importance of involving community mentors (eg from Rotary) in this transition process.
- Within the training of the Year 9 cohort, an important component has been 'the use of values clarification activities'. Hence, 'values education is implicit throughout the project'.

In something of a variation on the theme, Kilkivan State P-10 school focused on behaviour as a way of getting to values, rather than the other way round. Having observed a degree of 'fragmentation' amongst staff in the application of behaviour management, and a lack of understanding of core values and language to discuss it (even though the community had agreed on a set²²), the values project was seen as 'one vehicle to promote the embedding of the community values into the school practices'. And by linking the project to behaviour management rather than values in a broader context, it was expected that we, as a staff, could work together, make explicit our values in terms of behaviour, and gain access to commitment for further values education'.

To achieve this the school, like Harristown cited above, trained staff in the use of Glasser's Choice Theory to demonstrate that the behaviours individuals choose to enact are 'an amalgam of our thoughts, feelings, physiology and actions'. Following the training there was a period where the practices established in the course were trialed by all teachers in some way, and two teachers actually chose to restructure their programme to trial strategies that included 'basic instruction of Choice Theory, our choices and our behaviours'.

Discussions related to values as meetings of staff ensued and staff meetings included a component of values discussions mainly based around 'what behaviours we value'; though, as noted in the school's interim report as well, not all staff became genuinely involved and 'not all staff will want to work with values education'. That said, the large number of staff involved in training did promote 'the adoption of a common language, desire for a set of common values and ability to explore issues not in isolation'. In addition, the exploration of values that did occur, whilst confronting at times, 'has led to a better understanding of others' and backed up the trialing of choice-based strategies at the classroom level.

Whitefriars was another school that implemented Glasser's Choice Theory to enable students to 'develop the ability to achieve personal goals in social interactions and simultaneously maintain positive relationships with peers and others over time and across settings'. Under the title Building Buoyancy and Resilience in the Community, the school targeted students who may be at risk of suicide, depression, loneliness and delinquency and assisted them to develop 'pro-social values' and an understanding of how these values determine how they behave and relate with others.

²² The agreed set comprised ability (the skills and processes needed to do tasks), strength of character (the personal values and attributes of a community member, self-reliance, integrity, self-esteem) and knowledge (the academic side of education).

The programme, to be delivered to six groups composed of from four to seven children from Years 1/2, 3, 4, 5, 6 and 7 will be delivered for 45 minutes a week over eight weeks using the model of Choice Theory and a set of content the school already has identified. Staff have been provided with a variety of training and professional development relevant to the programme and two counsellors have also been engaged to work with small groups of students or class groups. The programme must, in this context, be seen as 'an ongoing long term project' which cannot be achieved in a term; and the school intends to pursue both implementation and further data gathering on its effectiveness and success.

A focus on service learning saw Abbotsleigh Anglican School for Girls and Cobar and Nyngan Public Schools working together to 'develop ongoing relationships between students and staff of all three schools' to, amongst other things, 'facilitate an understanding of people and different lifestyles and cultures within Australia'. The centrepiece of the project was a visit by 25 of the country students to the independent school in Sydney in December 2002, which was planned by senior students at that end, and largely funded through sponsorship they sought.

The project, predicated on the view that 'Values Education and Service Learning are integrally related ... (as) the essential elements to support effective values education in schools are student involvement and Service Learning', delivered an 'exchange of life experiences between rural and urban based children and between education institutions and systems'. By doing so, it opened the eyes of all participants and broadened their experiences, whilst simultaneously contributing to the development of such values as tolerance, understanding, empathy and a sense of social justice. Certainly the view of the schools involved is that it helped show that "'kids are kids" no matter where they live and what life experiences they have ... (which) in turn, would allow the participants to learn to accept others for "who they are" rather than for "what they have"'.

Al-Faisal College arguably could have been included either in this category or the next focusing as it did on the development of a comprehensive and effective policy on all aspects of student welfare underpinned by a set of Islamic values which foster students' 'spiritual, moral, social, physical and intellectual development'.

It is interesting to note that, although many may have thought this relatively straight forward, it has actually required a degree of values clarification as well because, as the school explained, 'there are significant sensitivities among staff, students and parents as to how best to go about the task, including varying perceptions as to what it really means to be "an Islamic school" in contemporary Australia'.

The actual approach adopted by the school centred on 'school-parental strategies and expectations' as the school, supported by a consultant, dealt with 'both commonalities and tensions between school and parental approaches to values education ... (which) are by no means unique to an Islamic school, but the factor of Islam is significant'. This reflects an issue raised earlier (see Values are contested, above) about the fact that values are matters of disagreement and debate, which occasioned some speculation about whether or not it is even possible for a school working alone, or even in a cluster, to develop a comprehensive and coherent set of values, separate to those determined by society as a whole.

Whilst this issue is taken up further in the discussion of a proposed set of values for consideration later in this report, suffice to say that Al-Faisal College did have to deal with a situation where:

- some parents wanted the school to exclusively espouse Islamic values, and expressed 'serious concerns about supposed 'Western' values such as materialism, the cult of the individual, the rising significance of peer group pressure, 'doing one's own thing'; and
- others, who commonly were products of 'mainstream' Australian society, were more 'at ease with their Islamic identity in a wider context'.

And this no doubt is part of why the public forums held attracted some of the best attendances the school has ever received; and actually generated 'a clear consensus' on how to proceed; which has enabled the school to draft a values-based Student Welfare Policy which will be trialed through the remainder of 2003 and then evaluated and refined as required.

The contested nature of values at The Don College at least, flowed through into uncertainty as to how values issues might be addressed. 'Traditional values', the college observed, 'were seen as changing and thus uncertainty often existed where before there had been no doubt. Parents felt threatened by their questioning teenagers, teenagers who were prepared to ask questions parents would never have asked their parents. Teenagers were also uneasy because they were told by society to think for themselves yet when they did they clashed with parents who wanted them to comply with family beliefs purely because the family expected it. Some teachers felt caught in the middle and, therefore, often hesitated in how to deal with values issues' – which all suggested to the college that 'it is crucial for colleges and homes to find "common aims and values"'.

A specific values learning focus

The quest to focus on particular values at Albany Primary centred on the implementation of the Tribes Teaching Learning Community ® programme which is a 'multi-layered process that carefully and methodically teaches a school how to engage all teachers, administrators, students and families to work together as a learning community dedicated to caring and support, active participation and positive expectations for all young people in the circle of concern'.

The adoption of Tribes grew out of the school's observation of a 'disturbing lack of tolerance on the part of our students' over a number of years, and a belief that previous efforts to address values education were not sufficiently organised or cohesive. Tribes provided a means of establishing core values and a common language to discuss these in the school and its implementation has seen a majority of teachers and students now using terminology based on the five core agreements of 'Mutual Respect, Attentive Listening, Right to Pass, Expressing Appreciations: No Put Downs, and Personal Best'; and this also is being introduced into reporting to parents and descriptions of students' personal and social development.

Whilst the initial aim was to train all staff in the Tribes process, this was not possible with the time and resources available and remains an ongoing task beyond this study: though it was possible to train a significant number of staff (14) and commence the process of parent education putting the school well on the path towards becoming a recognised Learning Community. This will build on the school's efforts over an 18 month period to trial the whole process and establish a new Student Council structure and School Parliament which meets twice a term and discusses issues raised in class Community Circles which are a vital part of the whole Tribes process, and which are used on a daily basis to 'open dialogue in the classroom and allow every student an opportunity to be heard'.

Cherbourg State School also used a broad, programmatic approach. Cherbourg is an Aboriginal community school which aims to 'generate good academic outcomes that are comparable to any other school throughout Queensland and to nurture a strong and positive sense of what it means to be Aboriginal in today's society'²³. A crucial component of this pursuit of 'strong and smart' outcomes for children has been the introduction of the Human Values in

²³ For a more substantial account of the school and its achievements, see the paper prepared by the principal for the Second IESIP National Conference and published by the Australian College of Educators – Sarra, C (2003), *Young and Black and Deadly: Strategies for Improving Outcomes for Indigenous Students*, ACE Quality Teaching Series, Paper No.5.

Education programme which operates across the entire school and its consolidation through this project. It is a programme the school also intends to extend well beyond the school 'to have some positive influence on the Cherbourg community' as a whole.

The school's Human Values in Education programme is drawn from a framework developed by Sathya Sai schools operating throughout the world and is anchored by the core human values of love, peace, right conduct, non-violence and truth. The school's implementation of this programme has centred on:

- extensive in-service for all teachers, teacher aides and other staff including administrative personnel and grounds staff so it can be delivered 'consistently right across the whole school by everyone who was involved with the school';
- the identification of a value of the week which is placed in the school newsletter and discussed on local community radio;
- the conduct of one parent workshop early in 2003 which will be followed up by further workshops in the future;
- the acquisition of several resources relevant to the programme which the school intends to supplement itself by making posters (to be designed by students with the support of a professional photographer who will be hired to take photos of students for use in the posters that eventually will be published) and distributing these to parents for display at home;
- delivery of the programme in classrooms via a range of consistent pedagogies outlined below; and
- the mapping each term of the values of the week for the entire term to direct teachers in their classroom work and allow administration and grounds staff to 'know what values to reinforce with children around the school'.

The pedagogies employed by staff to deliver the Human Values in Education programme include:

- Silent Sitting, where students effectively 'meditate' on the values of the week
- Quote, where teachers find or make up a quote for classroom discussion, or a saying that relates to the value being studied – teachers and students then use this quote whenever appropriate
- Group activity related to the value of the week (eg role plays, poems, collage, etc)
- Music, where the music teacher, in consultation with students, writes and records songs about the value of the week
- Story, where the teacher reads a story relating to the value of the week and leads related and meaningful discussion on it.

The school intends to build on the success of the programme to date by further extending it into the community and running a process whereby 'we fax the local community council and all other community agencies, so that everyone in the community knows what is the value of the week'. This will be supplemented by the possible erection of a school sign at the corner of the school grounds to display the value of the week and the development of a DVD to 'provide an insight to the programme and how it operates in our school'.

Djarragun College, a P-12 Anglican school formerly known as Emmanuel College²⁴ which specifically caters for Aboriginal and Torres Strait Islander students, in common with a couple of other schools in the study, implemented the Virtues Project centred on promoting a new value each two weeks. Adoption of the Virtues Project grew out of a successful trial at Years 5/6 in 2002 and it currently is being used across the school along with *MindMatters* in the secondary years. In broad terms, the school is using its values education programme to 'promote the fundamental ideals a society must embrace in order to remain peaceful and functional, regardless of religious or cultural priorities. It will allow participants to achieve the tools to become self-actualised, active members of society, with a focus on the priority values of truth, right conduct, peace, love and non-violence'. More specifically, the college:

- Identified a list of values from the Virtues Project and Biblical foundation concepts, ordered them to coincide with special events (eg forgiveness at Easter and love at Christmas), and encouraged teachers to 'tailor their lessons according to their students' interests and at an appropriate level' in the context of teaching one value each fortnight except for Respect which was so important it spanned the whole term.
- Ensured teachers met in their relevant sections (primary, middle and senior secondary) to discuss progress and share ideas, and also encouraged them to keep a log of their experiences.
- Developed a communication system where parents were notified through communication books and a newsletter of the values being studied, and distributed certificates for students outlining the demonstrated value.

Indigenous Assistants were involved throughout the process to ensure the approach did not cross any cultural boundaries, and to contribute to the teaching and learning of values in the classroom context. The whole experience

²⁴ The college had experienced significant management difficulties prior to 2001 which resulted in very poor student behaviour and high staff turnover, and ultimately led to a more interventionist approach by the Anglican Diocese and the appointment of a new principal to the school.

has been very positive for the college which it now intends to 'embrace and prioritise'.

The Northern Territory Cluster comprising Braitling, Gray and Wulagi Primary Schools focused their activity on highlighting the place for explicit teaching of values using the Real Justice Programme (also used by Queanbeyan and Karabar as outlined above), which they also linked to improved behaviour management and the introduction of peer mediation. Whilst each school in the cluster adopted its own unique approach, they all tended to involve:

- a focus on such values as cooperation, responsibility, respect, friendship, compassion, self-discipline, honesty and perseverance;
- the training of students and teachers in the use of fair process and using conferencing as a method of problem solving and conflict resolution, in some cases as a unit of work on democracy within the Northern Territory Curriculum Framework; and
- the four major activities of teaching/learning programmes in relevant classes, professional development for teachers in Real Justice, Real Justice workshops for students, and a parent forum to back it all up.

The fact that students and teachers both undertook the training courses was important as it resulted in 'shared understandings of restorative justice and the language involved in the process, for example, "what were you feeling when you ...?"

Salisbury High adopted a more targeted focus as it sought to implement its core values 'into the culture of our school and reviewing Year 8 Curriculum and Pastoral Care', whilst providing training and development for staff to develop values education methodologies. Having engaged in extensive discussion and surveying of parents, students and staff to develop some core school community values, the school was seeking to actually implement them in its everyday processes, actions and talk, whilst looking more broadly at where values education fitted within its curriculum and pastoral care programmes, starting with Year 8. And a 'quick review' of the curriculum in this regard, guided by the APNIEVE²⁵ work on values education, revealed 'many opportunities for a range of values to be discussed in class work and pastoral care.

In this context, a key focus of activity was to provide training and development for staff that would help them deliver values education across the curriculum at Year 8; which in South Australia is the first year of high school and hence would

²⁵ Asia-Pacific Network for International Education and Values Education.

mean working with 'our newest cohort ... (to) lead to longer term outcomes'. As a result of the ongoing training received, teachers have audited the current values education at that year level, and are trialing units which they are reviewing at regular meetings together. Beyond this, the school also has met with key personnel from its main feeder schools to share good practice about values education in the classroom, which resulted in the organisation of a regional spotlight workshop on implementing values education using quality tools.

Lance Holt School also had a targeted approach, with a link to Building students' resilience, when it decided to focus on sustainability values²⁶ in the school and the broader community. More specifically, the school, which was established in 1970 to 'provide innovative education in the community', aimed to explore how:

- its core values related to sustainability values;
- sustainability values are expressed in two case studies in the broader community; and
- sustainability values can inform and be interpreted into practice in Lance Holt School.

The specific projects initiated built on the 'existing sustainability strengths in the broader Fremantle area' with:

- the Lower School establishing a Coastcare group responsible for the monitoring and care of Bathers Beach/Manjaree as an ongoing project for the school designed to 'empower children to care for their world in a constructive and guilt-free manner ... (whilst) creating lasting partnerships between the school and members of the community'; and
- the Upper School students participating in a sustainability programme at Murdoch University's Environmental Technology Centre (ETC) using permaculture gardens and appropriate technology.

Each project was seen as 'an opportunity to broaden and deepen the process of values education at our school' and a chance for children 'to develop a sense that they are resilient actors in their local community for environmental benefit'. The whole programme was also prefaced by two workshops for staff on environmental ethics and political history and a value framework of sustainability'. And each has been sufficiently successful that the school intends to maintain the coast care work on an ongoing basis for the whole school 'as an

²⁶ The specific sustainability values pursued by the school are outlined in the section on some key values to emerge, below.

integrating theme within the school's curriculum' and repeat the ETC project on a biennial basis.

The focus in the Canterbury Community of Schools was a linking of values and pedagogy by developing 'an enhanced sense of shared purpose within and between the schools focused on achieving values outcomes through pedagogy'. This involved teachers participating in 'authentic learning processes to assist and enhance professional dialogue and interactions to research values education' and 'learning experiences for students designed explicitly to develop connectedness to school, self-esteem and confidence, responsibility and self-direction, resilience and wellbeing, and commitment to community'. To achieve this, the schools initiated:

- a process of reflection on 'the processes of creating learning communities focused on values education outcomes' at the leadership level;
- a project team of 17 teachers across the schools who participated in a two day workshop, collaboratively wrote units of work related to the project theme, and visited each others' classes to observe the teaching of those units;
- a student mentor project centred on the transition of students from primary to secondary school, with the opportunity for students to reflect on the experience; and
- training of ten staff from across the school in the methodology of the *MindMatters* programme.

The approach at rapidly growing St. Paul's Campus of St. Joseph's High which was only opened in 1995 was somewhat similar, whilst also overlapping with the previous Building students' resilience category, with the school's project focusing on:

- an investigation and evaluation of a school-based structure for values education in an effort to clarify and unify existing key areas 'considered imperative in values education' such as student behaviour management, liturgy and retreat programmes, pastoral care, community service and specific curriculum areas;
- enhancing the quality of values-based education, including 'an emphasis on positive behaviours and the accumulation of resilience skills' and the opportunity for staff to participate in *MindMatters* and Teacher Effectiveness Training; and
- providing opportunities for staff to reflect, share and develop 'a values-based culture appropriate to the student and community needs of the twenty-first century'.

Implementation of the project included the administration of a values survey to the Year 7-9 student population, staff and parents which is currently being analysed for discussion with the relevant constituencies in the 'near future'; a Year 9 'Make A Difference Day' which involved all 180 students in various aspects of local, Port Macquarie community activity; introduction of a merit/demerit student behaviour recognition programme designed to 'reinforce values such as hard work, commitment, excellence, cooperation, respect for yourself and others, and involvement in school and community activities'; training of teachers mentioned above; a Student Representative Council Leadership Programme; and the further development of values-related resources to support the 'move towards creating a cohesive value-based educational campus'.

Table Cape Primary has adopted an approach²⁷ whereby a different value is a focus of discussion and action across the school each month. The school outlines the process in the following way:

- The value to be discussed is placed in the school Newsletter each month as an A4 poster and parents are encouraged to display the poster at home. A simple explanation of the meaning of the value is given on the poster to invite further discussion and interpretation both at school and at home. Parents and carers are invited to encourage these values in their children and reinforce them at every opportunity.
- At the initial class meeting each day teachers may invite students to reflect on their success or otherwise in living the focus value and how they might go about living it during the day.
- Teachers, parents and other members of the school community are encouraged to be mindful of appropriate opportunities to integrate the focus value (formally or informally) across the curriculum or during various school activities.
- Assemblies and other public celebrations are used as a forum to promote the current focus value and those of previous months.
- Any child or member of the school community who has displayed positive efforts to live the value in daily life can be nominated by a staff member to receive a special certificate announced each Friday and with a monthly prize drawn from these nominations.

The values currently being promoted through this approach each month are valuing yourself and others, caring and consideration, sharing, reliability and self-control, fairness, forgiveness, effort and perseverance, taking pride, gratitude, courage, honesty and manners. In the case of 'caring', the poster

²⁷ Based on the work of West Kidlington Primary School in Oxfordshire, UK, and influenced by Frances Farrer's book, *A Quiet Revolution – Encouraging positive values in children*.

included in the school newsletter included the word in a large heart shape and suggested it is exemplified by:

- Showing by what you do and say that you care
- Being thoughtful and understanding
- Comforting someone who is hurt or sad
- Giving support.

The Irymple Cluster, comprising Nichols Point and Irymple Primary Schools and Irymple Secondary (7-10) College have been working together for two years on a professional development programme, facilitated by two respected educator consultants, which has focused heavily on 'developing values and norms in classrooms across the cluster'. This has seen the development of core values common to the three schools, which they sought to consolidate through their Values Education Study project.

Starting from the shared premise that students in the cluster need to:

- have a sense of belonging;
- take self-responsibility;
- realise that they can make a difference; and
- establish 'Costa's Habits of Mind' - ie resilience, inquiry, collaboration, authentic learning, etc.

the schools sought to benefit from working together in a collaborative way and improve teaching and learning within classrooms based on a common set of values.

Substantial activity has occurred in this regard, which has centred on the two key activities of:

- A Young Leaders Conference in Adelaide in March 2003 attended by students, teachers and parents from all three schools who, amongst other things, gained a better understanding of each other purely from travelling and staying together; and
- A Values Challenge planned with the involvement of students, facilitated by one of the two consultants referred to above, and attended by 80 students from the three schools on 31 March.

The latter activity in particular was a 'fantastic event' which challenged students to 'think for themselves about values that were important to them'. Having identified these, they then were challenged to consider the skills and qualities they would need 'to function positively and effectively in our community in the

future'. The programme was so successful that the cluster schools' organising committee is now 'committed to the planned follow up activities/projects that should provide practical opportunities for the consolidation of positive values within students'; recognising this is a task which extends beyond 2003.

Eaglehawk Secondary College implemented a project which crosses the boundaries between a formal evaluation of its overall approach to values education (ie a values related process in the terms of this report) and an effort to build the specific value of tolerance, in a school which is relatively uniform and mono-cultural.

The project, which provided time for the school to 'systematically think about the values embedded in programmes, administrative structures, the curriculum ... (and) established relationships with families or community', as a guide to future actions, also was linked to three projects on the drawing board with 'values formation at their core' - a student exchange programme with a Melbourne school to develop tolerance toward (or acceptance of) people of other racial groups or cultures, the You Can Do It! programme which focuses on the development of students' social competencies, and an enterprise project at Year 8 to 'engage and teach values for the workplace (or life) in an incidental way'.

Pursuing the project involved a broad and comprehensive range of activities including:

- the appointment of a project officer who was trained by St. Luke's Anglicare which already had a strong partnership with the school;
- an audit of existing school programmes to identify the values embedded within them;
- surveying of staff, especially in light of school plans to introduce a 40 minute time slot in 2003 specifically focused on social competencies;
- conducting three focus group sessions with parents related to values education and their views on the role of the school;
- conducting three focus groups with students (one with Year 8 and 10 Student Representative Council members, one with a mixed gender group of Year 9 students, and one with Year 7) as well to determine their awareness of the values being pursued by the school and potential areas for values education development;
- contact with other schools involved in values education and the You Can Do It! programme in particular, as well as with the Melbourne based school (Kew High) involved in the student exchange with Eaglehawk;
- introducing World Religions (and world view) into the Year 8 Studies of Society and the Environment curriculum; and

- selection of a Year 8 class to pilot a small-scale fund raising enterprise project.

Given the sheer depth of activity initiated, it is hardly surprising that the school feels it has only really scratched the surface of an ongoing task. That said, its final report did specifically thank the Commonwealth and Curriculum Corporation for 'the opportunity to take part in this project'. The final report, the school explained, 'cannot express the value the school has gained from this opportunity. We look forward to the anticipated benefit as we now move into the next phase and seek the answers to questions we didn't know we needed to be asking until we focused on values education through this project'.

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From the foregoing discussion, it is clear that each of the three domains of values education activity described provides a legitimate basis to improving values education in schools, especially as they start to interact and overlap.

The key is, however, to ensure that the lessons learned by the schools and clusters involved in the Values Education Study are effectively captured and used to guide the work of schools across the nation in taking values education forward.

Recommendation 3

That consideration be given to selecting a number of exemplar schools/clusters in each of the domains of values education activity outlined in this report (ie Reviews of values education processes, Building students' resilience and a specific values teaching and learning focus) for further investigation and support. More specifically, the schools/clusters selected should:

- receive further resource support to enable them to make greater progress in the implementation of values education at the local level;
- document their experience in depth, using a prescribed pro forma;
- collect a range of specified student, teacher and community data for further analysis;
- include copies of any resource material developed as part of their documentation; and
- provide case studies that further shape the final values education Framework and its associated Principles.

The schools/clusters involved in this level of activity would then be the subject of detailed case studies prepared with the documentation compiled and site visits as appropriate. Such case studies could be published and distributed widely to assist other schools to introduce and/or improve their own approach to values education in schools.

Such recommendation accords with the sentiment of several project schools and the direct recommendation to the Commonwealth from Eaglehawk Secondary College that 'future projects on values education ... have a longer timeline. Given a year to do the action research and develop the other aspects of our project we would have been better placed to consolidate some learning and pursue, implement and evaluate the points for future directions ... The value to the Commonwealth would (we believe) have been enhanced'. This was echoed by Modbury School which called for 'work with schools across Australia to write up examples of "best practice" in the areas of Values Education' and the organisation of further groups for educators to 'share their journey and learn from each other'.

The potential for such case studies to proceed successfully is evidenced by the stated willingness of many project schools and clusters to document their experiences, as summed up by Kirinari Community College which indicated in its final report that, although they were only at an early stage in a continuing journey, 'there is the possibility that we will document our activities and insights in the educational literature at a later date should the approach we are developing bear fruit'.

Evaluating the outcomes

Whilst the Albany Primary report did, like most reports, comment on the timeline proving 'somewhat unrealistic', the school did still identify important outcomes that were achieved within the project's scope. Most important was the perceived 'renewed enthusiasm among the staff' and the fact that 'students and staff are thinking more about the way they relate to each other, and remind each other if an Agreement is broken'. In addition, parents are 'starting to use the language of Tribes' and the school is experiencing 'a positive shift in the relationships within classes as well as in the playground'.

This positive result is no doubt why the school intends to maintain the programme and provide time for peer tutoring and mentoring of staff both within the school and with other schools, 'budget constraints notwithstanding'.

Similarly at Cabramatta High, the outcomes achieved in a short space of time were significant and will lead on to further work. The project has, for instance, helped the school to clarify the values of a number of stakeholder groups and demonstrated that they have 'many desires and values expectations ... in common'. Whilst the timeline precluded the school from completing its values-based prospectus, 'there is a strong commitment to it being finalised in term two'.

What's more, the school expects that other programmes and activities 'will springboard from this project as it is embedded in the school's management plan, will be reported on in the annual report and permeates the school's targets over the next three years'. A number of teaching and learning packages which were trialed will now be implemented and evaluated, and will 'become part of the subject-based curriculum and used for special focus groups as a long-term resource'. And even more significantly, the school has decided that when building new curriculum, conducting extra-curricular activities and communicating to the school community, 'the mutual values will be made explicit. In doing so, values becomes a part of the school language and will continue over time'.

Djarragun College also commented that the 'short period of time ... (meant) it has been difficult to gain a significant indication of the effectiveness teaching values has for the students'. Despite this, the college did report that 'initial feedback has been positive', and:

- 'all the teaching staff agreed that the children seem to be catching on to the values quickly and enjoying them';
- the principal, with the agreement of staff, commented that 'the school appears to be a much more peaceful place and reported a reduction in the number of students being referred for disciplinary action'; and
- the Indigenous teachers and assistants agreed that 'the values listed and the methods of teaching them were appropriate to their cultural beliefs'.

And the Tara Cluster too provided a qualified statement of success when it observed that:

Thus far the implementation of the PeaceBuilders programme does appear to be having a positive impact on the students' language and behaviour, particularly those students in the primary sector. Unfortunately, as the programme is in its infancy, we have not been able to collate quantitative data to support this. Parents and community members have indicated by comments that the introduction of the PeaceBuilders programme has been a positive step forward for the school, although they did feel that change would be instantaneous. However they now realise that this is a long term project and significant change will not be achieved for a number of years.

The curriculum development work undertaken at Salisbury High on its Middle Years International Baccalaureate programme has 'been boosted and enriched by our Values Project'. Teachers, it was explained, 'are excited by the links and instead of seeing "Values Education" as just another "add-on" they can see that

engaging a global curriculum must immerse students in an exploration of values. This in turn encourages higher order thinking and a much higher level of critical analysis in learning’.

Beyond this, finding ‘commonality on values education’ with the schools feeder primary schools has also ‘been a bonus ... (and) We are learning a lot about classroom practices and strategies that encourage values exploration and action’.

Lance Holt School also identified some important impacts at the school level using a combination of before and after assignment surveys and teacher interviews, despite the acknowledged shortness of their project. These included the observations that:

- ‘children were very enthusiastic and motivated by the project, and looked forward to the workshops’;
- ‘children were empowered by the project’;
- ‘children’s attitudes have begun to change towards sustainability and they know what sustainability is’;
- ‘children learnt about working and communicating in small teams’;
- ‘the children feel valued by talking to university lecturers and being taken seriously’;
- ‘the project and conference planning (undertaken by students in the Upper School project) have taken in a lot of curriculum areas including art, language, science, society and the environment, technology and even music’; and
- ‘the project and conference planning have provided opportunities for children to utilise multiple intelligences’.

One important outcome noted by Sherbourne Primary related more to teachers than students who ‘jumped on the need for professional development ... and have been very happy with the extensive conversation that has been generated with our work in this area’. Teachers are, as a result, ‘excited about values education and are sharing their knowledge’, and plans are in place to visit each other’s classes in the near future.

A formal evaluation of the Living Values programme in place at Glendale East Primary found that ‘most students, even those in kindergarten, could use language like respect and peace and were able to talk about school rules ... Many students commented that they should treat others as they would like to be treated ... (and) Most felt the teachers were helpful and friendly and tried to help students learn their work’. What is more, the school reported its excitement at seeing ‘how many children, including children who had some problems in

their schooling, were interested and involved in values education'. Teachers too found that 'having the language of values when dealing with everyday situations in the classroom and playground (was) very useful'; and the school believes that enrolments from out of the zone have 'increased because of the values programme that has been spoken about in the community'.

The issue of developing a common language also emerged at Penola Primary where the evidence collected by the school through its project showed it successfully:

- reached agreement on the factors which influence values learning - 'role modelling, feedback, expectations, responsibility, risk taking, relationships, community, reinforcement and practice';
- developed a language for talking about and describing values which it did not previously have; and
- raised awareness of the way in which it develops values through explicit, rather than implicit practice.

As a result of participating in the Real Justice training, teachers in the Northern Territory Cluster are now 'more able to readily identify aspects of their practice that contribute to the teaching of values, and have tried one method that has been motivating for both teachers and students'. Although the work was undertaken in a very short timeline, teachers and students involved have 'embraced the Real Justice programme and the teaching of values ... (and) become much more aware of what is fair and unfair and teachers now report that they include students in this decision making process'.

That said, at least one of the schools did note that although they found much that was helpful in the Real Justice programme, they also felt that 'considerable modification would be required prior to implementing the programme school wide'. This reflects the fact the programme initially was developed as a response to juvenile crime and hence, many of the examples used are directed towards the criminal justice process. 'Examples closer to the life experiences and likely encounters of primary school students would (therefore) need to be developed' according to the school, and the language needs 'modification' as well so it is much more 'child friendly'.

Nonetheless, the clear view of the schools involved is that they found the use of this existing package an effective means of implementing the explicit teaching of values. In addition, teachers have recognised that restorative justice is a 'fair approach to solving problems between students and, with modification, have

attempted to use the questions from the programme in their classrooms when mediating disputes’.

In a similar vein, the use of the Real Justice approach at Queanbeyan and Karabar has seen:

- teachers reporting ‘a better atmosphere in the school playground this year’;
- executive teachers observing they ‘do not feel they are constantly dealing with misbehaviours’;
- a feeling ‘the corridors are not congested with recalcitrant children sent from class’; and
- reports that conferencing with the student, parents, victim and class teacher have had ‘a favourable impact on the offending students... (and that) in these cases the student did not re-offend so readily’.

These anecdotal observations are backed up by some statistical data demonstrating a reduction in the number of suspensions and detentions, and the number of students who account for these, though there are some statistical anomalies which make the comparisons a little fraught.

Short-term outcomes identified from staff, parent and student responses to a survey conducted on the virtues project at Guardian Angels’ School reveal:

- a greater awareness and understanding of what is good and desirable in each of us;
- the beginnings of change in the language used in school-based interactions;
- a linking of the stories of the gospel to the virtues and how they are still practised today;
- a preparedness of some parents to take advantage of parenting skills training on offer;
- a very positive atmosphere around the school in relation to the virtues; and
- bringing together of certain families as a result of greater awareness and common positive language and focus.

It arguably all was summed up by one teacher respondent who reflected that ‘The Virtues Project seems to have positively impacted on the overall atmosphere of our classroom. We have been able to effectively utilise these concepts while creating our class vision and the virtues resources provide us with a tangible reference when discussing various situations’.

Heightened awareness as a prelude for further change also emerged out of the work in the Westall Cluster of schools. In particular, there is greater cultural awareness in the schools as a result of the study undertaken of the differences

between and within 'Democratic Cultures (European teachers, parents and students, inclusive of both Northern and Southern Europeans) and Family-Based Cultures (Vietnamese, Cambodian, Chinese and Cook Island Maori)' and the consequent responses on an array of values-related issues. The associated finding that the schools operate 'very harmoniously' despite the significant differences that exist, shifted thinking from 'what do we need to do to improve?' to more of a focus on 'what are we already doing that is working so well?' And this is going to be the subject of further investigation with specific reference to the schools' support programmes and the values implicit within them.

Developing greater levels of congruence between words and deeds is starting to emerge at Kirinari Community School in accordance with the short and long term objectives of their values education project. This is evident in the following gains which the school believes have been made:

- 'The students have clear and public examples of the adults within the school making a sincere effort to accommodate their concerns';
- 'Many of the students have worked on making their experience at school more congruent with how they would like to be';
- 'The teachers are acquiring a theoretical template for evaluating difficult situations which focuses on the meanings embedded in their actions'; and
- 'The parents have benefited from direct access to an Australian authority in humanist education ... (and have engaged in efforts) to trial an "open communication" approach that would involve teachers, students and parents coming together to work out a non-trivial issue'.

The congruence sought at Ross Smith High was not so much between actions and words, as between the values espoused and enacted by staff and those that matter to the students. By means of a student forum, the school discovered that the strongest values the students felt correlated with their educational success (confidence, individuality, determination, equality, trust, accountability, discipline, independence, respect, optimism and security) were 'not significantly different to that which had been previously pin-pointed by teachers'. Beyond this, in advice the school is currently taking to heart, students suggested that:

- the most important aspect of school life that either promoted or inhibited their educational success was the teacher/student relationship; and
- being rewarded for their educational and/or sporting success was strongly conducive to wellbeing.

They also advanced a range of suggestions the school is considering on how the quality of student/teacher relationships can be enhanced and students can have greater recognition for the successes they achieve.

The fact the Values Education Study is only the start of a longer process was forcefully put by Brisbane Independent School which noted that 'many of the outcomes we set out to achieve in our objectives for the programme are long-term outcomes that can only be judged over time as they involve core belief change on (a) surface or day-to-day level'. That said, the school did identify initial success for its parent workshops programme through a combination of 'formal and informal' sources, and committed itself to continued monitoring of the education programme in the school from a values perspective. If nothing else, the early experience of trialing the workshops taught the school amongst other things to:

- 'prepare a variety of activities that could be used in the workshop';
- 'consider the multiple intelligences model with the parent body and offer a variety of methods to engage with the topic';
- 'prepare the parents with the purpose of the workshops by holding a preparatory meeting' which also could include 'some introductory bonding exercises';
- 'ensure that the values are renegotiated every two-three years so that they stay active in the minds of the community and so that they feel ownership of the values'; and
- view the programme as 'only one step in a long process that can only be judged effective over time'.

Whilst the project at Bridgewater-on-Loddon came on the back of a three year values education 'journey', the school found that developing a set of agreed core values did have 'a greater impact than originally predicted'. It is, they explained, 'certainly helping the school stay focused. It has provided the links between programmes and what we have identified as our school's needs, and also global goals in this area'. Beyond this, it was the first time the school had really involved parents in this way, and had the feeling 'we can work together to achieve this' and 'we want the same thing for our students/children'; which all has made the school much more 'optimistic'. And as a bonus, the work undertaken only confirmed the value of the programmes already in the place with a more overt values focus.

One interesting and quite specific finding to emerge from the experience at Campbell High is that the contribution of community partners, especially the Department of Community Development at the Canberra Institute of Technology and the Canberra Sunrise Rotary Club was 'critical' to the success of

the project, 'because they gave real life relevance to the training' of students that occurred. 'Even though teachers would have been most capable of developing the same or similar training programmes, incorporating values clarification activities to build student self-esteem, students appeared to take more seriously the input from outsiders. What teachers would not have been as capable of (through lack of time) was identifying a network of community resource people to make an input to the training'.

On a more negative note, the school also surfaced some 'professional concerns' amongst teachers about the loss of classroom time for students engaged in community based learning that can enhance values education', which points to a need to ensure the 'right balance' is found.

The detailed consultants' report prepared for Launceston Grammar suggested the programmes in place are largely on track to achieve the school's overall values education goals and that there is:

- a clear focus on values education by both staff and students;
- an enhanced awareness of the values messages implicit in all actions by both teaching and support staff, and by students towards each other; and
- an increased sense of being valued on the part of staff who have responded very positively to the opportunity to talk with someone from outside the school structure about the nature of the school's programmes and the part they play in implementing them.

That said, the school does recognise that the whole project is really part of 'an ongoing process' and further full staff meetings are planned later in the year to examine detail about 'how particular values are being supported through our programmes and, even more importantly, to examine those areas in which staff or students have identified that there is a tension between expressed values of the school and current practices'. This then will lead into the next major phase of strategic planning in 2004 which 'will have a very significant values component involving the whole school community'.

Although the feedback received is primarily anecdotal, staff at Table Cape Primary feel it does present 'an accurate picture of the outcomes of the project' and reveals:

- Closer links between home and school as a result of collaboration between the staff, parents and the wider community on the values to be explicitly taught and modelled to students, and the conversations in the classroom and at home on the focus value of the month

- A change in the language of students who are more able to express their feelings through their success or otherwise in living the values of the school
- An enhanced school community consciousness of the importance of modelling and living the values of the school
- An enhanced school climate where 'treating others as we wish to be treated' is at the heart of all our interactions.

That said, the school does believe that 'we still have much to do in the area of Values Education ... (and) It is an ongoing challenge to live up to the values we espouse'.

Noting the 'the time frame is too short to obtain any meaningful quantitative data', Alia College also relied primarily on qualitative data in the form of 'discussion, observation and feeling for atmosphere of change.' In broad terms it found that implementation of its project in what effectively was only eight weeks did result in a 'greater display of unity, increased communication, increased respect, stronger bonds formed between staff and students and students with students ... more understanding of the self, (and) deeper understanding of terms such as respect, peace and cooperation'. The college now intends to overlay a quantitative dimension to these findings by introducing a student/parent evaluation in the middle of the year.

Some positive outcomes for students experienced at Port Community High (see Table 7.1 'Direct impact on students' below) were supplemented by the generation of a degree of community involvement beyond what had existed to date. Whilst not as much as the school would have liked, a 'core of 35% of our parents/carers have "come aboard" and a healthy relationship has been established between them, as well as with the staff. Their continued involvement in activities is a dramatic improvement on previous parent involvement'. This is, according to the school, particularly positive because the people involved 'represent younger members of the student population, forming a basis for growth'.

Overall the project has, in the school's view, achieved 'a great deal' as evident in:

- A more positive atmosphere in the school
- A more vibrant relationship with the parent community
- Staff comments on 'how much better' the school feels
- The growing acceptance by students of the value of the outdoor activity programme
- The improved attitude and involvement of students in activities

- Staff determination to continue and improve upon the overall programme for the year
- A sense of optimism amongst staff and parents that the programme can make a difference.

Having pursued values education for five years, Harristown State was able to collect a degree of quantitative data over the whole period, rather than just the project time, using the Education Queensland opinion surveys. This has revealed a very positive view of the school amongst teachers, parents and students, and especially of the quality of relationships which the school seeks to foster; as evident in such findings as:

- 92% of staff report that staff and community relations are good
- 94% of staff get on well with students
- 92% of staff report that they are treated with respect
- 86% of staff report that staff and students respect each other
- 92% of parents report that their child is happy to come to Harristown
- 77% of students report that it is a good school.

The Woden School also was able to collect data related to its aim of increasing student responsibility and generally improving behaviour, and hence was able to report a reduction in both in-school and out of school suspensions due to the implementation of its 'Wombaroos on Track' programme and associated measures.

The Human Values in Education programme at Cherbourg State, along with other explicit student attendance strategies, has 'played some part in a 94% reduction in unexplained absences. All children at our school understand that if they want to be Strong and Smart then they must act strong and smart, and that this must be reflected in their attendance as well'. Beyond this, the school believes the programme has contributed to a 'more strong and positive sense of Aboriginal identity and particularly the notion of building greater pride in being Aboriginal'; and there has been a significant improvement in parent and student satisfaction, and staff morale.

Whilst no actual figures are attached, Gray Street Primary identified an important set of outcomes which it believes emanate from the key values it identified through its project, including:

- Safety, as strongly evidenced by the results of the student survey and focus groups conducted by the school
- Happiness, which came through clearly from parents who cited the fact their children are happy at school

- Connectedness to school, family and the community which emerged through the community and student surveys
- Emotional wellbeing, which flows from happy and safe kids
- Exemplary behaviour which is one of ‘the most frequently commented upon outcomes’ through all of the data gathering processes implemented by the school
- Citizenship which is central to the school overall social development of its students
- Service which was clearly cited by parents and community members consulted
- Achievement, as evidenced by the school’s high level of academic and social outcomes using standard statewide measures
- Self-confidence which has been observed by community and school visitors.

The school does ‘hasten to note’ in this context, ‘that links between values and outcomes suggested through this representation are not direct and unilateral. Outcomes result from a multitude of influences – quality teachers, pedagogy, school culture, family background, quality curriculum – as well as from values’. Rather, it is ‘intimating here that values, embedded in and across the school, contribute strongly and positively to the identified outcomes’.

Involvement in the Values Education Study has induced a greater level of reflection at Eaglehawk Secondary than otherwise might have occurred. ‘At the commencement of the project’, the school explained, ‘we felt we were on the right track in terms of values education, however, this project has provided a more objective and collective evaluation of views from students, staff and parents to inform us. It has also allowed us to focus on what values education is actually about, and given us insight into possibilities for future directions’.

As a result, ‘the new College Charter Vision and Mission Statement can be revisited with a better understanding of their embedded values and the potential they have to drive personal development and learning improvement’. Overall, the school believes that the project has given it ‘a more informed base from which to advance in our exploration of values education’.

The direct impact on students

A good example of the direct impact on students on a Values Education Study project can be seen at Albany Primary where the use of the Tribes approach in classrooms resulted in, for example, a Year 5 group developing a detailed outline of the meaning for them of the programme’s five agreements (see earlier in this report) in terms of what it looks like, sounds like and feels like, as illustrated for Mutual Respect in Table 7.1.

Table 7.1: Mutual respect		
Looks like	Sounds like	Feels like
<ul style="list-style-type: none"> • A community working together • A good class of kids • People smiling • Everyone being friendly 	<ul style="list-style-type: none"> • Lots of laughter • Quiet voices • Calm, steady conversations • Polite manners • People can say 'I don't agree but that's OK' 	<ul style="list-style-type: none"> • Everybody feels welcome in the classroom • People feel happy to come to school • Everyone feels good inside • Everyone feels included in activities

Teachers in the school commonly reported, in this context, as one noted in their evaluation sheet, that 'students have moved into a more supportive role' and 'no-one is excluded in group/class work – at the start of the Year 5 children were often excluded – and put downs are rare'.

This is similar to the experience at Glendale East mentioned above whereby students are now taking more care of each other and accepting the need to apply the values they are taught in the daily ways in which they interact.

This sort of outcome is clearly evident at Table Cape Primary as well, where it was expressed, as already mentioned above, in terms of 'a change in the language of our students, who are more able to express their feelings through their success or otherwise in living the values of the school' and 'an enhanced school climate where "treating others as we wish to be treated" is at the heart of all our interactions'.

Given the centrality of the Human Values in Education programme to the whole curriculum at Cherbourg State, the school believes it has been an important contributor to the improved outcomes of Year 2 students on diagnostic tests; where the level of 87% of children considered 'not up to expected literacy standards' has been more than halved to 42%. What's more, the school expects 'this figure to improve in the near future to the extent that our school is better than the entire state average'²⁸.

The external consultant/mentor to Sherbourne Primary who visited classes and talked informally with students, observed that it was 'most obvious that there

²⁸ For further information see Sarra, C (2003), *Young and Black and Deadly: Strategies for Improving Outcomes for Indigenous Students*, ACE Quality Teaching Series, Paper No.5.

was a real commitment to values education at the school'. The current school values are, she explained, 'displayed prominently all over the school, in corridors, classrooms and halls. In each classroom, values had been established and it was most obvious that the children had a high level of involvement in developing realistic values for their own use. Upon talking with the children, it was clear they fully understood the concept of values and the role in their education'. It was, she concluded, 'terrific to note the level of understanding of the very young students'.

Connecting students more to the community through the mentor programme implemented in the Renmark schools helped in developing a more 'cohesive' class according to one of the teachers involved, and 'enabled students to explore values further by looking at a successful person's life'. Another commented on the fact the children in this project, who were selected because they were disengaged from school, 'enjoyed going out to do the project together' and 'felt part of a special group'. This then manifested itself in the children more readily cooperating in class and sharing equipment 'thoughtfully without prompting' - 'behaviour that had not been frequently displayed previously'. And the upshot was, according to a third teacher involved, 'an improvement in students' self-confidence to contribute more to the class, to be more individual'. Beyond this, a fourth observed, this project 'strengthens the bonds between the "outside world" and the school ... (and) can teach all of us to suspend judgment of others, to look below the surface to see and understand the forces that shape our lives'.

All in all, the schools believe, that a group of students who 'previously had not been identified with successful school projects were now 'being seen as privileged and "cool" ... (with the result) that more students wanted to get involved'. Beyond this, it has shifted the way the schools now think about values teaching as it alerted them to 'the fact that students learn when their points of view are considered and when educators build learning experiences around students' lives'.

Similarly the students involved in the Service Learning project at Mathew Hogan High are 'going from strength to strength'. Teachers report they are 'more committed to the programme and are definitely developing into more appropriate leaders'. The school also is 'very pleased with the overwhelming support and number of student volunteers for our next project with children with disabilities'.

And Lance Holt School, with its focus on sustainability projects at the local level has found through its before and after assignment which explored students' understanding of sustainability in terms of 'their head, hearts and hands' that:

- 'by and large children have a much better understanding of what sustainability (is) as a result of the project';
- the children clearly 'see themselves as actors in environmental sustainability and nominate a range of actions they can take to improve environmental conditions, from improved daily practice to political involvement'; and
- children see that 'reconciliation and building on Nyungar values and knowledge is central to a sound future in WA'.

Given the focus of many projects on behaviour-related matters, it is interesting to note the anecdotal conclusions of Kilkivan State that:

- values as defined by the school and implemented can affect the nature and frequency of behavioural problems (classroom trial);
- the development of a whole school approach to behaviour management, based on values rather than simple rules, could result in fewer behavioural referrals – based on the school level report writer's perception of 'an increasing aligned approach by staff to a set of behavioural values'; and
- students like the security (and perhaps power) that giving choices and consequences provides.

Teachers at Djarragun College also point to gains at all year levels as evident in the following sample of comments:

The values programme in Team Barramundi has had several positive outcomes that I have noted. Children appear to be thinking more carefully about their thoughts and actions and how they relate to the values ... The children enjoy encouraging other class members and we make a 'big deal' of people displaying values.

(Year 1/2 teacher)

The overall outcome of the virtues programme is extremely worthwhile as the children are gradually becoming more aware of their actions and consequences and are taught that some actions are positive and to be valued and others are not. The reinforcement of values has changed the mood of the class from one of noise, complaining and not being on task to one in which the majority of the class is working well and pulling the disruptive children into line. I have seen children apologise and shake hands and have their feelings of relief and pride in their own courage to practice a virtue reflected in their faces.

(Year 3-5 teacher)

Our observations demonstrate to us that students are thinking more about the values and can relate to them in other learning sessions,

however, not all are putting them into practice ... student behaviour has improved in both the classroom and playground ... a safer learning environment has been created. Self-esteem and self-confidence is improving with most of the boys but is still below the level desired.
(Teacher of Year 9 boys)

Alice Springs High has more quantitative data on its programme's impact on students having collected data on attendance and retention as well as personal responses by the Year 10 students who were surveyed on their thoughts about the new structure of the school programme. And the outcomes are very positive indeed with:

- attendance this year running at 96% since February, which constitutes a 30% increase on previous years;
- the school having retained all its students this year and even gaining six who were at other schools in Alice Springs; and
- 98% of students indicating they prefer the new arrangements making such comments as 'we get so much more help this year compared to any other year', 'I am finally having a choice in subjects', 'the teachers are more friendly', and 'it's good only having a few teachers because you get to know them better'.

Certainly staff have been sufficiently impressed with the programme and these outcomes that they have decided to continue and promote 'this set up as a way to improve retention and attendance as well as create a learning environment which reduces bullying, teasing and harassment by creating a team approach with more individual choice'.

Woodville Primary actually asked students for written feedback at the conclusion of their workshops and cooperative games day in the Kids' Conference Week. In particular, they were asked to record their feelings about the week, identify the skills and understanding they felt they had acquired, and make recommendations for the future. The results revealed the short term objectives of enabling each child to name the relevant school values and describe the behaviours and consequent expectations occasioned by them had been met, and these personalised accounts have 'challenged the VES working party ... to be responsive to the insights ... discovered'.

Similarly, students from the Irymple Cluster who attended the Values Challenge outlined earlier wrote evaluation letters and were very positive about their own personal gain from the experience. 'The students are now looking forward with a great deal of enthusiasm to being involved in longer term

projects within their communities ... (and) Staff from the three schools ... are very optimistic about students developing a positive set of values’.

Having also focused on a student forum, Ross Smith High found that students ‘have a clear set of values that they relate to as important to their educational success’, as well as ‘a reasonable (and essentially human) expectation that they are going to be able to maintain confidence in those that are there to teach them’. Beyond this, the school found that ‘students like being challenged and then gaining recognition for their endeavours’ and, in more direct process terms:

- ‘students are happy to, and capable of providing reasoned feedback on issues that concern them;
- ‘students like being treated as adults in an adult setting and respond accordingly to the challenges that this poses to their behaviour’; and
- ‘being placed in an “up-market” adult setting was something that many students had never before experienced and therefore expressed appreciation for the opportunity’.

Penola Primary, by contrast, asked its teachers to write about their project experience as one of their main avenues of gathering information though, as will be noted later, the school did also call for broader assistance in identifying or developing instruments to evaluate values education at the local level. In this context, the teachers commonly made such observations as:

- ‘Children have been getting along better in the classroom and in the yard, and are beginning to use a variety of strategies to work out their issues. They are also using some of the language taught to express themselves when talking to peers and adults in the school environment’; and
- ‘We are beginning to gather data on values, which at this stage indicated that we do teach values. This is evident across the school through the respect that children have for one another and adults, their behaviour, the trust we have in them to carry out a variety of tasks ... etc.’

Since many schools/clusters adopted a focus on Building students’ resilience, it is hardly surprising that much of the direct impact on students was observed in behavioural terms and related to the personal qualities the programmes sought to address.

Whilst Port Community High did experience some difficulties in engaging some students in its *All Aboard* programme, primarily in the senior years of the school, it still did produce some important results. The ‘most positive demonstration’ of the success of its conflict resolution workshops for students for instance, was the

(albeit indirect) 'dramatic improvement in group morale and cooperation in our second Team Building Activity in our week of orientation ... (where) Student attitude and communication was much improved and participation greatly increased. There was considerable cross-age interaction and inclusion of new students. Students were generally more amenable and confident in trying new activities and expressing themselves politely'. And at a more academic level, in post-workshop discussion sessions in following weeks, 'students demonstrated understanding of the issues, concepts and strategies covered in the workshops ... (and) some students were able to guide other students in activities, reinforcing their own acquisition of skills and knowledge while coaching others'.

Certainly all of the staff at the school have observed 'a significant difference in attitude, involvement and commitment in students in embracing the school year' - eg 'It was the best start of the year we have had with our students' - and this 'was reflected in student performance across subject areas as well as in their non-curricular activities'.

It is interesting to note in this context that although, in common with most respondent schools and clusters, the impact on students is largely anecdotal, the school did identify a Strengths & Difficulties Questionnaire (recommended by a senior psychologist from the Non Government Schools Psychology Service and available at <http://www.sdq.com>) targeted at evaluating emotional symptoms, conduct problems, hyperactivity, peer problems and pro-social behaviour; but, due to time constraints, was unable to administer it a second time to determine any change that may have occurred.²⁹

At Modbury, where a Year 6/7 class focused on developing the values of 'respect (including self-respect, respect for others and respect for the environment), persistence, confidence and organisation', the teacher involved reported that 'there has been a consistent and obvious attitude shift and willingness by students to assist each other without being asked'. What is more, the teacher observed, there also appears to be 'a developing confidence in speaking in front of the class and students, respecting different views'. It is interesting to note at this point that teaching techniques adopted to achieve these outcomes included group work using shifting groups so students experienced working with a diversity of others and hence became more aware of 'different strengths' and 'began to appreciate ... difference'.

Given that Alia College actually implemented values education as a compulsory part of the curriculum, it arguably was easier for teachers to observe the connection between their project and the direct impact on students. Whilst the

²⁹ Only an eight week gap was insufficient time for any measurable change to take place.

time involved was, as the school pointed out, very short, it did conclude that the values classes are 'successful', and there seems to be 'more and more of a feeling of "aha!"'. Students are saying "now I get it, this values work is really important". Even when the student is displaying a lot of resistance through disruptive behaviour/anger/outbursts/non-cooperation/non-attendance, they are more likely to apologise to the teacher in a quiet reflective moment outside of class and say that they will do better next time'.

Values as a separate study?

This is an area where some quite contrasting views emerged.

Albany Primary, for example, sought to introduce the Tribes programme as part of its 'everyday dialogue' rather than a separate 'pull-out' values education programme, so it becomes 'innate in everything we do' and hence is not 'a tack-on project which would get dropped off when people get busy'.

This in part reflects the range of skills that Tribes seeks to address – basic skills (reads, writes, performs arithmetic and mathematical operations, listens and speaks well), thinking skills (thinks critically, makes decisions, solves problems, visualises, knows how to learn and reason) and personal qualities (displays responsibility, self-esteem, sociability, self-management, integrity and honesty) –but also a belief that issues of morality, ethics and social justice are best addressed 'regularly as part of the daily dialogue established in every classroom'. Beyond this, the student centred classroom approaches embodied in the programmes specifically seek to generate:

- Student self-esteem and self-confidence
- Student connectedness to school
- Student behaviour management – related to the fact that 'one of the reasons for inappropriate behaviour is a sense of not being included' and Tribes focuses on building 'inclusion and trust'
- Student responsibility
- Student resilience and well being
- A safe learning environment
- Student commitment to community and civic participation.

This list also demonstrates the strong link noted throughout this report between the approach that many of the schools and clusters adopted to values education, and the general aim of 'building students' resilience' so they can succeed at school and exercise greater levels of personal responsibility and social awareness.

Somewhat similarly, Corio Bay Senior College observed that 'Values education takes place implicitly through the Advocacy Programme ... (and) The assumption that the school makes about values education is that it is best done implicitly, rather than through classes and lectures. The principal, parents and teachers believe teaching values to adolescents in a formal programme is not the best approach; they believe students best learn from the personal experience of these values through the advocate-student relationship'.

The programme is, the school argues, 'successful at providing students with highly valued (by students) personal support, at the same time teaching them the skills of care and support ... (and) This practical or skills dimension would be much more difficult to achieve in a formal class on values. Therefore the programme offers values education that teaches not only values but also the skills necessary if they are to become anything other than of academic interest.' That said, the school did suggest this view may apply more in the senior secondary years where care needs to be taken 'not to overload' the curriculum, which already is 'a mile wide and an inch deep'. This led them to suggest that 'the "teaching" of values education would best be done in the formative years - early primary'; especially given that by secondary school 'many values are already entrenched in students, and, as we have learnt through our research, the modelling of values (implicit values education) can be more effective'.

Campbell High would appear to share this view, based on its experience with its Community Leadership Implementation Project which assumes that 'values cannot be taught; they can only be learnt'. And in the context of the CLIP, 'values are seen as being learnt and modelled by students in the process of pursuing active citizenship and building social capital'. What is more, the school advises, 'values cannot and should not be taught in isolation ... Also, values education needs to have an action focus. Students learn values through activities rather than through theory lessons'.

Liverpool Boys High echoed the thought when it explained that it broadly defines values education as 'a whole school approach to social responsibility under three areas: Policies and Practices; School Curriculum; and Partnerships with parents and the community (as outlined in The Social Responsibility resource documents, NSW DET, 2002)'.

Salisbury High is firmly in the same camp when it argues that values education should not be seen as an 'add-on' to an already overcrowded curriculum. 'It should not necessarily be about new content in the curriculum ... we already have a "values rich" curriculum. Rather, values education training should focus on methodologies and classroom strategies that assist students to explore, discuss, analyse and act on values relevant to the content they are studying and their own lives'.

This would appear to be supported implicitly by schools in the Abbotsleigh cluster which adopted a Service Learning approach because of their belief, 'after much research and analysis', that service learning is a pedagogy which 'aids the development of young people as they learn and engage in active participation in well-organised service. It is a form of Experiential Learning which is integrally related to Values Education, facilitating young people to take their place as civic minded and caring citizens in our community'.

This is, however, like specific values themselves, a contested view.

Glendale East Primary, for example, adopts more of a hybrid approach. Values education is seen as 'a whole curriculum approach and part of both formal and informal curriculum initiatives'. More specifically, the Key Elements of the Values Education programme in the school comprise:

- The standard school curriculum for NSW which incorporates values education particularly in the learning areas of Human Society and its Environment; and
- The 'added dimension' of the Living Values Programme which is included in the school PD/Health/PE programme and which works on a number of values in detail and spells them out.³⁰
- Peer support/PE programme
- A values-based welfare document developed with student input
- A Green Landcare group programme
- Mosaic pots put together by community helpers on the basis of student designs which exemplify the key values of the Living Values programme
- A variety of other supportive programmes such as a Buddy programme, anti-bullying programme and a Cool Card programme where teachers award cards for exemplary behaviour.

The thinking behind the school's approach is that values education is a holistic notion and that 'no one programme implemented independently will be sufficient to teach values'. Students, the school believes, need to have 'a language of values in order to learn how to deal with conflict and manage social interaction and so the language of the Living Values programme was utilised and specifically taught in school programmes'.

³⁰ The Living Values programme is a partnership between educators around the world supported by UNESCO and sponsored by the Spanish National Committee of UNICEF, Planet Society and the Brahma Kumaris. It grew out of an international project begun in 1995 by the Brahma Kumaris with the theme adopted from the preamble of the United Nations Charter to 'reaffirm the fundamental human rights in the dignity and worth of the human person'.

Then, in an argument for actually teaching values in a more explicit way, the school suggests that 'formally teaching values in the school curriculum seems to somehow validate it along with Maths and Spelling. It is too important to simply lie in the "hidden curriculum"'.

A hybrid approach also was evident in the thinking of Ross Smith High which noted its own implicit assumption that 'values education has two dimensions':

- The 'structured' dimension 'that lies largely within the sphere of the formal curriculum through learning areas such as Society and Environment's treatment of such topics as citizenship or social cohesion'; and
- The 'unstructured and informal, perhaps chaotic, sphere of interpersonal relationships, whereby the values that people individually and collectively hold will have a direct bearing on their working relationships with others (and vice versa)'.

Similarly, Lance Holt School saw a place for both dimensions when it outlined its view of values education as 'the process of deeply engaging with what it means to be a human in relationship with other humans and with the world around us'. It means, the school argued

building links among: abstract values, actions within the broader community, daily practice within the school, the educative process within the school, and the substantive content of our curriculum. Values education at Lance Holt School means critically analysing values underlying texts and media of all kinds. It means having open-ended discussions with the children about values and behaviour. It means that, while accepting that diverse values exist within any community and that this is a good thing, teachers will actively challenge, for example, ideas or behaviours that are rooted in values of violence, exploitation, racism or sexism. Values education means being aware that education deals with facts in a world of values; not just values in a world of facts ...

Importantly, the current project was not seen as an 'add-on' to complete then put aside while we got on with the rest of the real curriculum. Rather the current project was fully integrated into our school term and fully connected with the rest of the learning process.

This type of view prevailed at Mt. Carmel College as well because of their belief that 'teaching values does not mean telling someone what to think and how to act'. Rather, the school argued, 'values are taught and learned within the total context of the school. Certain values are reinforced by the practices that form part of the communal life of the school, as well as explicitly in the various curriculum areas offered by the school'. What is more, the school firmly believes

that 'values education outcomes are best achieved through providing vibrant and life giving learning and pastoral care experiences for students', which is why its project focused firmly on building students' resilience.

Gray Street Primary specifically addressed this whole issue in the focus of its project which it titled, 'Values - Caught or Taught?'. At first glance, it would appear as if the school sides firmly with the sort of views outlined by Campbell High and others above, explaining as it does that:

We identified six core values which are consistent across the school - respect, responsibility, honesty, kindness, pride and courtesy. These values are transmitted strongly through physical and implied symbols as well as through verbal and written representations. The values are not directly taught but are embedded in consistency of application as well as expectations, recognition, beliefs, communication, traditions, modelling and monitoring. The core school values contribute towards the desirable outcomes of safety, happiness, connectedness, emotional well-being, high self-esteem, exemplary behaviour, citizenship, service, achievement and student self-confidence. The project team concluded that, at Gray Street, the strong core values are caught, not taught, and they are caught effectively resulting in excellent school tone, a positive school culture, and well adjusted, happy, high achieving students.

The point is only reinforced by the school's observation that it 'has some values education embedded in the school curriculum but we have no formal, agreed values education curriculum across the school. Based on this, and linked to the evidence that strong values permeate the school, it seems reasonable to argue that values at Gray Street are largely caught from the physical, social and implied environment rather than explicit teaching'. But, in a nod towards what has been described in this report as the hybrid approach, the school then goes on to qualify that it is not saying 'that explicit teaching is unnecessary or ineffective. It is simply that, in the Gray Street school context, values are effectively caught from the myriad of influences embedded in the daily school operations and procedures'. What is more, the school did note that two of its programmes were identified by students and parents as having a strong impact, in values terms, across the school:

- The Buddies Programme which the school's new student focus group cited for its modelling effect on the younger students, and the fact it required them to 'be well behaved and hold strong values so that they can talk about these issues and so that they can lead younger students'; and
- The Gifted and Talented Programme which is handled in a way that avoids any 'tall poppy syndrome' and 'recognises and acknowledges achievement' in various ways.

Beyond this, the school certainly saw a need for the teaching of values education itself, recommending to the sponsors of the Values Education Study that:

- Values Education should be explicitly taught in teacher training programmes, albeit so they can 'implement implicit values education in their pedagogy and curriculum'; and
- Schools should be funded to develop and provide professional development for staff to be trained in values education.

The language of caught not taught was also adopted by St. Monica's College which firmly located itself in the former camp.

One of the critical lessons we have learnt from the Values Education Project ... is that values are 'caught' not 'taught'. To this end, the core values that the school wants to foster and enhance in the lives of students need to permeate all aspects of the school culture. These core values must be lived and breathed in all areas and by all members of the college community. Values Education, then, is not something that can be 'done' by blocking in an afternoon or having workshops or guest speakers. These things may be a small part of a broader scheme, but on their own will be very limiting in terms of reaching young people. Placing importance on relationships between all those in the school community, and being deliberate and persistent with regard to how these are lived out and reconciled, is a key factor to building connectedness at the school, the quality and depth of these relationships form the launching pad for all other aspects of values education. Core values need to be consistently role modelled and continually articulated, in order to be best fostered and enhanced in the school environment.

Launceston Grammar certainly saw a place for both explicit and implicit teaching of values and provided specific examples of how values might actually be addressed within the curriculum, as evident in the following brief extracts from the evaluation consultants' report:

- Health and Physical Education specifically targets material that is value based. For example, feelings of worth, cooperation, tolerance, fairness, attitude to such matters as relationships and alcohol, self-responsibility, independent thinking, courtesy and consideration.
- The arts, almost by definition give the opportunity to be creative, but that creativity is not expected to lead to mediocrity, but to a pursuit of excellence and doing the best with the talents a person has. This means that an individual can be valued for whatever skill they have and achieve at a

particular level of that skill. Their efforts and participation can be appreciated and they can be appreciated for what they are and what they have done.

- The key learning area, Studies of Society and the Environment, has separate components, the subject matter of which relate specifically to material in which value judgments are essential. Therefore the exposure of young minds to the many issues relating to our global environment, the development of our nation, the interrelationship between nations and the historical perspective and the historical development of human kind, have an implicit values base.
- The key learning areas of mathematics, technology and science have within the study matters that have to be approached with a sound values base. There are obvious moral issues involved in the development of some scientific techniques such as cloning, and the use of scientific developments such as controlled nuclear fission, but there are more subtle aspects involved which the school values and the teaching programmes and strategies encourage.

Beyond this, all key subject areas in the school are required to identify how they comply with the agreed outcomes statement developed by the school which includes such values-based outcomes as:

- Possessed of strong values
- Aware of the potential for good in our world
- Aspiring to excellence
- Idealistic
- Responsible
- Spiritually alive, tolerant and compassionate
- Creative
- Contribute to a team.

Side by side with a curriculum that has 'become a vehicle for the total educative process', the school has:

- A highly developed structure of extra curricular activities and special programmes where values are more implicitly addressed; and
- Four main ways in which it connects with the community and gives students 'the opportunities to serve, partake, become involved and showcase' – charity work, performances and shows, public forums and competitions.

As the school itself concluded, 'If values education is to be taken seriously by a school it needs to be upfront and a frequent part of the dialogue about what the school stands for. There must be constant reference to the mission statement and

how it impacts in each of the programmes of the school. Students and staff must be encouraged to think about how their actions impact on others and how they can not only behave responsibly themselves, but have a positive impact on the whole community both within and beyond the school. This needs to happen not just at specific professional development times for staff, or chapel or Assembly times for students, but constantly through the regular programme of the school.'

Similarly, Table Cape Primary talked of the importance it saw in the explicit teaching of values being undertaken across the school and in partnership with the parent community. 'Apart from the home environment, we believe that schools are best equipped to promote core values for living' and the challenge it identified for the future is to 'embed the teaching of these values across the curriculum; and share our successes and failures with other schools so that we may build a better society in which we all live in harmony together'.

In somewhat similar vein, the Tara Cluster concluded that

After our involvement in this project we believe that Values Education should be part of the curriculum and explicitly taught, particularly in those schools ... where students are subjected to numerous risk-factors that may hinder them completing 12 years of successful schooling. Introduction in primary schools, particularly Preschool-Year 3 is essential as this will set a grounding for students and also this seems to be where parent involvement is at a higher level. Preschool to Year 3 are considered the foundation years where behaviours and values can be more easily embedded and modified.

The Northern Territory Cluster had little doubt that its project sought to introduce explicit teaching of values in the classroom. As Braitling Primary explained on behalf of the schools involved:

This project defined values education as the provision of teaching/learning opportunities to develop the personal character traits of effective citizens ... This project assumed that skills that would enable students to understand particular values could be taught explicitly and applied through the use of a learned process. It also assumed that teaching all students Real Justice skills would better equip them to tackle the role of Peer Mediators in the playground.

Woodville Primary found that 'a whole school approach that makes explicit the values being taught and the reasons for their selection successfully engages the school community'; and, whilst not really a subject as such, that a 'whole school intervention, such as Kids' Conference week, held in a short space of time was an effective way of promoting the importance of values education'. A special

event, they suggested, 'can make visible those aspects of the school's culture that it wishes to publicise'.

Staff at Penola Primary were not as convinced of this view, talking as they did 'about values as a way of doing things rather than as a set agenda'. The school is firmly of the view that values education is best seen as 'a way of teaching'. There is, they explained, 'no compulsory programme or kit which teachers are expected to follow' and, in the words of one teacher participant in the project:

This process has made me more aware of the values I teach on a day to day basis as part of my classroom ethos and how I model some values without thinking about it. Values education is part of everyday teaching and should not be done as a one off or set of 5 lessons. People should be practicing what they preach and modelling and reinforcing appropriate behaviours.

Whilst Alia College would agree to an extent – pointing to the importance of ensuring that values education is implicit in 'all communication, structures and interactions at the College' – they have also introduced Living Values Education as a compulsory one hour slot within the school curriculum. This arose from 'a growing awareness ... that the students needed exposure to a more introspective and self-reflective way of being ... whilst maintaining an academic approach within the processes adopted'. And, since the inclusion of Values as a discrete subject area, the school believes 'there has been a paradigm shift' reflected in 'a growing understanding and acceptance that there is indeed a need for explicit values education work in schools, which is self-reflective and holistic'.

Matthew Hogan High would tend to agree, having clearly stated its view that it is 'imperative that values are taught and that teachers don't just presume that children understand what integrity or honesty are'. You can then, the school advises, 'take it one step further' by allowing 'guided practice of these new skills' as exemplified in the school's own service learning approach.

Whilst not really taking a side as such, The Don College argued that:

- 'values education was an integral part of any curriculum, formal and informal';
- 'teaching is not a values free exercise';
- 'values education worked best when modelled';
- 'values education needs to involve the college being clear about the values implicit in what it did'; and

- 'it is necessary to embed values education into a college's infrastructure for it to be effective'.

Somewhat similarly, Modbury School argued that, if values education is to be done effectively, then the school needs to:

- examine the personal values and belief systems operating within the school's staff and the community
- clarify values that the school and community identify with in order to focus the energy into a preferred vision for the school
- teach explicitly the importance of values across the curriculum using a valuing process
- skill students to be optimistic, resilient and empowered individuals who have a strong identity, can articulate their values and continually aspire and strive to live by those core and priority values
- model that congruence between values and practices in our daily interactions speaks louder than words
- align policies within the school that reflect our values beginning with our Behaviour Management Policy
- develop a Learning Community.

Perhaps the final word on this issue, though, should be left to Kilkivan State which observed that 'values are taught in schools regardless of intent. Whether the values are taught explicitly or implicitly and what the core set of values are, should be the focus for debate'.

Identifying core values

The attempt by Corio Bay Senior College to identify the core values underpinning its Advocacy Programme which has been running successfully for four years, surfaced a set of 'constituent values' comprising 'an ethic of care (the values underlying personal relationships ...), acceptance (non-judgmentalism), fairness, and informality'. Beyond this, it was clear that all groups in the school 'placed some value on structural rather than personal values: goal setting, organisational skills and course and career guidance'; pointing again to the close link many schools and clusters sought to establish between values education and programmes designed to build students' resilience, responsibility, independence, connectedness to school, engagement and feelings of self-confidence and self-esteem.³¹

³¹ Qualities which, for ease of discussion, have been brought together in this report under the rubric, 'Building students' resilience'.

Care was central to the development of a values-based code of conduct at Tara State P-12 which formed part of the Tara Cluster of schools. More specifically, the code is framed around the four concepts of care for yourself, care for others, care for your learning and care for our school. Each of these is then described in terms of what 'we would see students doing' if they were implemented, as a guide to student behaviour in the school.

The values which Xavier Community Education Centre seeks to inculcate in students through school grow out of the specific circumstances on Bathurst Island, together with the 'values' the school sees as important (literacy – both in Tiwi and English, positiveness, attendance at school, purpose, healthy life choices, relevant education, and enthusiasm and energy) and the values the Tiwi community embrace (relationships, skin groups, country – their land, dance, the Dreaming stories, culture including art, bush tucker, hunting, and giving and sharing). The result is a set of 'values' comprising:

- family and belonging to skin groups
- being a good 'bloke', which applies to males and females and means being sensible, helpful, sharing and spreading goodwill
- giving and helping
- respect for land
- hunting
- skills for survival in their own communities and beyond
- literacy in both Tiwi and English.

The key values addressed at Glendale East Primary grow out of the Living Values programme it chose to adopt. The values taught in this programme are peace, respect, love, tolerance, happiness, responsibility, cooperation, humility, honesty, simplicity, freedom and unity, and the school programme studies two of these values each term, with activities taken from a Living Values Educational Programme available online. (<http://www.livingvalues.net/values>)

Interestingly enough, the broad values education approach adopted by the school based on the Living Values programme (see 'Values as a separate study?' above) also led the school to address a range of other values-related qualities such as security, reliability, responsibility and commitment, which are closely aligned with the programmes implemented by other project schools seeking to build students up.

Similarly, the core values identified by schools in the Irymple Cluster, reflect their use of 'Costa's Habits of Mind', and their own belief that each person can make a difference – 'persisting, managing impulsivity, listening with empathy, thinking flexibly, thinking about thinking, striving for accuracy, questioning,

applying past knowledge, thinking and communicating with clarity, gathering data through all senses, creating, responding with wonder, taking responsible risks, finding humour, thinking interdependently and remaining open to continuous learning are important strategies and values’.

It is perhaps worth noting the distinction at the end of this quote between strategies and values. The actual list which precedes it does not distinguish between the two and, as in the set of Xavier values outlined above and a number of other cases referenced below, there is a tendency at times within the Values Education Study project reports to conflate the two.

The key values addressed by the project at Lance Holt School built on an existing set of school values but also grew directly out of the sustainability focus of its project. More specifically they involved a view of sustainability which:

- ‘integrates cultural, social, economic and environmental dimensions of our lives’;
- ‘requires an explicit concern for “futuraity”, that is, a concern about the impacts of our current activities on future generations’;
- ‘requires “equity”, and a commitment to a creative economics that nourishes at least the vital needs of the whole of the present generation by limiting the created wants of a few’;
- ‘requires the political involvement of all “stakeholders” in society’;
- ‘recognises our ecological embeddedness, and therefore that in caring for, and developing an attachment to our local “place” we are also caring for the wider world’;
- ‘depends on peace, which comes from respect for cultural and social diversity and human rights’; and
- ‘depends on enabling expression of the inherent rights of Indigenous peoples and their cultures’.

A number of participating schools had a defined religious affiliation which impacted on the core values they chose to adopt, such as St. Monica’s College which explained its guiding assumption that ‘Gospel values are the underlying driving force behind values education in Catholic schools’. In this broad context, the outcomes of a values education audit conducted by the school surfaced a range of values implicit and explicit in college programmes and activities which it grouped under the four headings of:

- Values that are about personal development and growth of the individual – honesty, self-confidence, self-worth and dignity, trust, care for self (health and wellbeing), optimism and hope, humility, empowerment, integrity, celebrating gender differences and equality, development of identity,

understanding emotions, becoming well-rounded and balanced, initiative, enthusiasm, passion, pride in self, compassion, perseverance.

- Values that are about community connectedness and the common good – relationships, importance of family, building links with local community, tolerance, acceptance of difference, risk taking (in a ‘safe’ or ‘positive’ way), service to others, sense of belonging, awareness that resources are limited, responsibility to the environment, pride in school, respect for property, cooperation.
- Values that specifically pertain to the Christian faith and tradition – justice, Gospel values, Christ as a role model, faith, Catholic leadership, spirituality, sacredness of creation, reflectiveness and discerning appreciation of the sacred, responsibility for the marginalised.
- Values that are broad and all encompassing – learning and education (academic and acknowledging different learning styles), decision making, resilience, communication skills (particularly with adults), knowing education as something broader than academic achievement, expanding horizons of students (breadth of experience), knowledge and awareness, fairness and equality, life long learning, community (school and Christian), order, vision.

Mt. Carmel College also is a ‘faith community in the Catholic tradition’ which is guided by Gospel values such as ‘love, hope, freedom, faith, concern for the poor, humility, forgiveness, peace and justice’; and these are the values it expects of the students it teaches.

The values education programme at Mathew Hogan High focuses on empowering young people through teaching the ‘Six Pillars of Character’ (developed by the Josephson Institute of Ethics):

- responsibility and self-control
- cooperation and team work
- respect and appreciation of diversity
- trustworthiness
- fairness and justice
- caring.

This is not unlike the list to emerge from research undertaken at Gray Street Primary which revealed that the core values transmitted were respect, responsibility, honesty, kindness, pride and courtesy. In this case, however, the school went one step further and actually suggested what it meant by each in the following terms:

- Respect – admiration for someone’s good qualities or achievements, consideration or concern
- Responsibility – looking after something, being trusted
- Honesty – not cheating or stealing, truthful
- Kindness – ready to help, friendly
- Pride – something that makes you feel proud, very pleased with yourself or with someone else who has done well
- Courtesy – being polite, using good manners.

In somewhat similar vein, Modbury School systematised its core values into three ‘developmental cycles’ it sought to promote:

- Cycle 1: ‘The Journey of self-worth’, which encompassed comfort; safe, self-control; wonder; hope; law abiding; membership; praise; reciprocating; respect; achieving; communicating; confident, dependable and supporting.
- Cycle 2: ‘The Journey of self-expression’ which covered considerate; diligent; independent; joyful; quality; responsible; adapting; appreciating; choosing; empathising; humour; initiating; open minded; altruistic; creating; envisioning; forgiving; teamwork; timely.
- Cycle 3: ‘The Journey of Selfless Expression’ which embraced balance; compassion; democratic; holistic; inspiring; conserving; humanitarian; pluralist; transforming; knowing; vitality.

The five core values identified by staff, parents and students at Salisbury High were played out by the school in more expansive terms in the following table.

Table 7.2 Five core values identified at Salisbury High	
Relationships <ul style="list-style-type: none"> • Positive self-esteem • Getting along with others • Supporting each other • Sending stars not black holes 	Success <ul style="list-style-type: none"> • Many enterprising opportunities • Striving for excellence • Persistence • Commitment • Confidence
Respect <ul style="list-style-type: none"> • Golden Rule • Positive communication • Empathy and tolerance • School policies 	Honesty <ul style="list-style-type: none"> • Honest with yourself and others • Basis for good relationships • Integrity • Being true to yourself • Loyalty
Organisation <ul style="list-style-type: none"> • Goal setting • Using initiative • Completion • Self-motivated/self-disciplined • Reliability • Punctuality • Relationships • Respect • Honesty • Success 	

And to round this picture off, the core values at Bridgewater-on-Loddon, as defined by parents and staff, are success, continual improvement, learning, confidence and cooperative relationships. Each is defined using descriptors which in turn have associated desirable behaviours and actions, and behaviours and actions to avoid. 'These values', the school explains, 'act as standards for the staff, students and the school community'.

Some of the schools which worked on Reviews of values education processes also addressed specific values; especially where they were seeking to evaluate a values education programme already in place.

Table Cape Primary for instance, as already noted, focuses on a different value each month, including such values as valuing yourself and others, caring and consideration, sharing, reliability and self-control, fairness, forgiveness, effort and perseverance, taking pride, gratitude, courage, honesty and manners – though questions could be raised in this and other cases about the extent to which some of the listed items are actually values as opposed to behaviours

and/or strategies and/or the outcomes of implementing other values in practice (eg 'manners' from the list above).³²

There is a degree of overlap with this list at Penola Primary which has settled on a set of values comprising trust, respect, honesty, security, fairness, equity, integrity, achievement/success, caring and diligence.

The Living Values Education programme implemented at Alia College seeks to 'provide guiding principles and tools for the development of the whole person', which inevitably manifests itself in a focus on 'universal values' which teach 'respect and dignity for each and every person' and a concern for the wellbeing of individuals and society as a whole. In this context, the key values addressed at the College include peace, respect, love, happiness, freedom, honesty, humility, tolerance, cooperation, responsibility, simplicity and unity.

Launceston Church Grammar, which is another school with a long-standing commitment to values-based education developed a mission statement and strategic plan back in 1995 which emphasises such faith-based qualities as tolerance, compassion, idealism, responsibility, independence and lifelong learning, and citizenship with a world view.

In similar vein, Harristown State centred its Choice Theory based approach on peace in particular, and a number of linked values such as 'acceptance, understanding, compassion, forgiveness, sharing, problem solving, tolerance and respect'. And a degree of overlap also is evident at Al-Faisal College where the work of the project ultimately meant addressing 'such Islamic values' as honesty, respect, tolerance, modesty, courtesy, trust, politeness in manner and speech, cleanliness, industriousness and hospitality.

An interesting observation to emerge from the consultants' report at Launceston Church Grammar is, in this context, that it may be difficult for an individual school to really develop a complete and coherent set of values on its own, though it does need to contextualise any set of values to its own particular circumstances; which is one reason why a specific set is proposed for consideration later in this report. More specifically, the consultants observed that:

- 'It ... seems reasonable to believe that there may be several influences acting upon the values which a school seeks to develop and declare, some of which may be at variance with or even contradict others and that a school has to

³² Whilst not pursued in detail in this report to avoid going off into a tangent, this discussion does have relevance to the list of values proposed below, where a conscious effort is made to ensure a focus solely on values and not behaviours or outcomes of a values-based approach.

understand that the values which it supports should be realistic and applicable in all situations relating to human contact and behaviour’;

- ‘The values which are espoused by a school do not arrive ready formed and packaged for that school to unwrap and use. Those values must have been formed either through a process of gradual adoption or by taking some or all of the values already held by others to be applicable to the school situation’; and
- ‘They are then considered to be those values which are correct, beneficial and realistic in human society and which should be those which young minds should consider and hopefully adopt as their guidelines for life. They must also be values which those adults in charge of the young are able to believe in and reinforce through example and the teaching and learning process’.

Beyond this, there often exists the need recognised by St. Paul’s to ‘take the opportunity to closely examine the values that you are trying to promote and the actions that you are taking to actually promote them ... on a regular basis’. Certainly taking such an opportunity through this Values Education Study ‘allowed St. Paul’s to challenge many of the assumptions we make in the organisation and running of the school’.

A quick scan of the preceding lists of values to emerge from the work of a number of project schools and clusters reveals a measure of diversity but, perhaps more importantly, a high degree of commonality about the key values to pursue in schools. This especially holds in relation to values aimed at preparing young people to be active, successful and engaged citizens within their communities, such as responsibility at various levels, tolerance, respect, care, honesty and the like. This commonality has infused the selection of ten values included in the proposed set of values for consideration.

At the same time, it must be acknowledged that often schools did nominate as values qualities or behaviours that arguably emanate from putting particular values into practice, rather than being values themselves. A good example is confidence and self-esteem which regularly emerged in school and cluster lists, perhaps because of the strong focus in many schools on building students’ resilience. Confidence and self-esteem are not really values in the sense that UNESCO, for example uses the term, where values are taken to mean ‘long-term standards or principles that are used to judge the worth of an idea or action. They provide the criteria by which we decide whether something is good or bad, right or wrong’³³. Rather they are qualities which flow from such values as inclusion, trust, responsibility, excellence and care.

³³ United Nations Educational, Scientific and Cultural Organization website http://www.unesco.org/education/tlsf/theme_d/mod20/uncom20bod.htm

The proposed set of values for consideration outlined in chapter 8 'Principles and a Framework for improved values education' also endeavours to avoid this dichotomy and conform to the broader UNESCO approach.³⁴

Finally, it is interesting to note the observation in the Penola Primary School report on its survey into the prioritisation of values, that 'the number of values currently included in our Partnership Plans is excessive ... (and) results from this survey demonstrate that it is possible to prioritise a condensed list of values even allowing for the fact that people's opinions and inherent values differ considerably'. To be useful in schools any values list advanced for consideration and adaptation to local contexts must, as foreshadowed in Penola's observation, be manageable. This is why the set that is advanced is limited to ten.

The outcomes of local school community forums

'It is', as noted by Albany Primary, 'always difficult to attract a large number of parents to after school meetings'; which is why the school decided on a multi-forum approach comprising:

- the first assembly for the year which 'always attracts a lot of parents', where the student council introduced the Tribes Agreements through a series of role plays;
- parent/teacher meetings in a variety of formats through the school;
- displaying the Agreements in classrooms and other school sites to prompt questions from parents and other visitors; and
- disseminating information to parents as they gather outside classrooms to pick up their children, with the support of two parents who were trained in Tribes.

The point is, they suggested, to act on the school's finding over time that 'parental involvement is best gained through classroom interaction and informally, not at forums which take them away from their families at night'.

Whilst participation was a widely-acknowledged issue of concern, Glendale East Primary saw the other side of the coin when it observed that 'lack of attendance did not mean lack of interest' and those who did turn up engaged in 'quite a lot of talk' and contributed positively to the thinking on future directions in the school. This especially holds true when, as was the case at Ambarvale High, the small attendance still 'represented a good cross section of our community'. In addition:

³⁴ It also conforms to the interpretation of values adopted by Aspin, et. al. (2001) which is outlined in the discussion at that point.

- schools such as Alice Springs High supplemented the attendance at its community forum by contacting a further 25% of parents by phone to ask about their perceptions of the programme and its impact, as well as their view on teaching values education in the school; and
- there were some cases where attendance was very high indeed, such as Whitefriars Catholic Primary School where 'all teaching staff were in attendance as well as approximately 120 parents' (out of 320 families at the school) which suggested that parents do 'appreciate the importance and need for values education'.

Certainly St. Monica's College saw the community forum as important input to the overall values education process in the school. Having been provided with a keynote address from the Episcopal Vicar of Education in the Catholic Archdiocese of Melbourne, 45 parents, students and other community members worked in groups to identify the key values for young people being educated today and how schools should best tackle the teaching of these. The material generated is currently influencing the ongoing discussion in the school about how best to enhance its values education approach and the forum played 'a significant role in the audit of values education in the College'.

Port Community High had a similar experience with its whole school forum which was the first full community meeting apart from the AGM held in three years, because of the 'historic difficulty' in getting parents involved. Those in attendance were 'extremely positive and receptive' and valued the programme the school had implemented as its project. Perhaps even more importantly, all parents who did attend 'were keen to attend special meetings on most aspects of the Values Education Programme ... (and) It is significant that except for some parents who work during the day, all parents in attendance participated in subsequent whole community activities'.

Such positive outcomes for those who were involved in the forums also was evident at Guardian Angels' School where some 30 parents have subsequently enrolled in a weekend workshop to be held at the end of May. Regardless of whether this had happened or not, though, the school's view is that the 'benefits to students are too great to let lack of involvement deter our efforts'. These things often do 'take a long time and we are prepared to commit to the long haul. We intend to continue to invite involvement and greater understanding (and) Children may very well prove to be our most effective allies in this regard'.

A great deal of 'spontaneous community engagement' also occurred at Kirinari Community School, especially around the presentation from the Australian

expert in humanist education who supported the project. A cluster of parents became 'very interested' in implementing the ideas in the talk given to the community forum, and 'took this further in a meeting with her and a subsequent meeting with other parents where they developed the skeleton of an approach they called "open communication", designed to make discussing meaningful issues within the school community easier'.

The Tara Cluster adopted a three-stage approach to its forum and community involvement in general:

- 'immersion of the programme's principles and values into the culture of Primary and Secondary students within the Tara Cluster', which is basically where the schools are at as a result of the project so far;
- inclusion of parents; and
- inclusion of the broader community, which saw consultation with a range of local community groups such as The Tara Community Action Team and Community Consultative Committee, Tara Lions, Neighbourhood Centre and church groups, as well as local business people and Council members.

Aside from the fact the initial school-based activity has revealed that it is more difficult to embed the principles of the PeaceBuilder programme in the secondary as opposed to primary areas of the school, the forums conducted have helped build recognition from all stakeholders that PeaceBuilders 'is not a short-term solution but a long-term goal'.

The values clarification workshop conducted by an external facilitator for Bridgewater-on-Loddon was sufficiently powerful for the school to report that although it has been 'on this journey for three years', the workshop was 'a major turning point for us'. The development of a statement of core values by staff and parents, assisted by the facilitator, has 'turned out to be a very valuable contribution as it has focused our thinking and planning. It also reinforced that we were on the right track ... (and) It linked everything together and hence made it more powerful'. The school believes it is a process every organisation should experience, though it does caution that 'it's best done with the support of a professional, but it costs money!'

Penola Primary, which included a range of interesting activities in its forum to engender interest (eg displays of class work around values, a short skit, focused discussion around how values are developed and a students' values rap) found it to be 'a valuable activity within the project as it clearly showed the shared responsibility taken by the school community for values education'. Given the school's overall focus on congruence between word and deed, it was instructive for the school to discover 'a high degree of congruence between staff, parents

and students about how values are developed and a recognition that the strong community engagement and support in Penola has a positive impact on the way in which values are learnt at school'.

Each of the Northern Territory Cluster of schools adopted a novel approach to engaging parents in forums of some sort. Braitling Primary, for instance, decided that each class would share its learning individually as it felt that 'a smaller gathering was likely to attract more parents because it was less threatening, particularly for Indigenous parents'. In addition, it was felt important that each child had an opportunity to engage their parents in their learning. By contrast, Gray Primary decided to have an 'open classroom to showcase our learning' in the middle block of the day from 11.30 to 12.30, where classes presented their term's work in a variety of ways and parents and friends moved from class to class. The purpose of the forum was to 'engage parents in the learning which had taken place, and to make suggestions for possible actions to further enhance policies at school'. Finally, Wulagi Primary's forum involved students in displaying work from their classroom units of work to parents and peers and to relate the learning process involved. With the exception of Wulagi, attendance at the forums was pleasing to the schools and provided substantial endorsement of the approaches they had adopted.

Similarly, the Canterbury Community of Schools planned its forum (to be held after the time of writing its final report) as an 'Expo comprising performances and oral presentations from students from the five schools and an exhibition of student and teacher work as generated by the project'. The Expo was scheduled to coincide with Public Education Day to 'emphasise broader values of the public education system' as a whole.

Eaglehawk Secondary College chose a group of parents to actually invite to its forums and worked hard to 'create a friendly and informal environment'. Each forum had a common agenda and after the purpose was explained, 'people introduced themselves, questions were posed and discussion invited. Morning tea/supper was provided and people were free to "drink and talk" during the forum and/or stay and chat informally after the "agenda" was over'. Parents who attended expressed both 'surprise' and 'delight' at being invited and, as a result, the 'school's rhetoric has been endorsed, empowered and advanced into greater reality by the findings of the forums'.

It is important too, not to neglect the contribution such forums make to just raising interest and awareness on a broader scale. Whilst attendance at the Alia College forum may have been reduced by a number of competing factors on the night, it still contributed to 'a greater awareness of what is taking place in the school and within the values classroom and a deeper understanding of the processes involved'. As a result, there is 'a feeling of greater involvement and

support from a wide range of people ... And it is this support which makes any programme or approach at school effective’.

One school which was particularly pleased with its forum was Gray Street Primary, suggesting it was ‘perhaps the most rewarding part of the project’. Having been concerned in advance about the reaction they would receive and the possibility of an indifferent, if not even mildly antagonistic response, the school actually found the reaction of participants was ‘excellent’; so much so, that parents ‘continued to approach us after the forum with additional ideas and input’. This perhaps serves as a warning to keep an open mind about such activities and not pre-judge the stance that parents may adopt. It was an experience shared by Liverpool Boys High which described its forum as ‘unexpectedly great’. Over sixty people attended and all school community groups were represented in what turned to be a source of ‘valuable insight into the importance of truly representing our school community’.

Finally, the forum experience at Abbotsleigh (which admittedly did not include participants from either of its partner schools at Cobar or Nyngan due to difficulties of geography), enabled the school to gain support to continue to project, and demonstrated:

- ‘the importance of involving the parents ... in Values Education ... They need to be “on board” ... If the perspectives of school and parent differ too widely, the parent-school relationship is difficult to sustain, creating a situation of confusion for the student’;
- the importance of having different perspectives aired and of parents being able to ‘comment on the success and otherwise of the project’ through their observations of their own children; and
- that parents ‘need to be given opportunities to dialogue with the school on areas such as Values Education’ so they can move ‘beyond the immediate benefits for their own children to an understanding of the “big picture”’.

Resources

Table Cape Primary summed up the feelings of many when it suggested that key areas for further growth and improvement were:

- Resources – ‘Resources used to this time have been developed at the school level. We need to acquire additional resources (commercially made or developed by other schools) to enrich the delivery of our Programme. Required resources include, for example, posters, selected videos, books and so on.’
- Time – ‘More time ... (that) would enable us to plan, in more depth, how we may better promote core values in each classroom across the school

- Professional development - 'More targeted professional learning on Values Education'.

The same concern was evident at Campbell High which recommended in the conclusion to its report that there is no need to 'set about producing yet another report on values education', but rather what is needed are 'curriculum materials that link values acquisition with suggested activities, preferably community based'. Similarly, Braitling Primary from the Northern Territory Cluster recommended 'the development of an annotated resource list or databank to provide teachers with information about quality material to support the teaching of values education', whilst Wulagi Primary asked for further resources such as kits and a database which can be accessed through the internet.

Even at Glendale East, which used a defined programme (Living Values) with its own website and associated resources, teachers referred to a need for 'resourcing the lessons and working in ways to provide the time in a busy curriculum for it to proceed'.

Woodville Primary noted the 'selection of suitable materials and relevant resources from which to select values activities ... (as) an issue identified by some staff'; but in this case proceeded to release members of its Values Education Study working party from teaching duties to 'compile a resource booklet to support staff'. This booklet contained 'a range of activities that could be used to explore each value at a number of levels' and teachers then 'chose to adopt and adapt suggestions from the resource booklet for the Kids' Conference'.

Penola too took it upon themselves to fill the gap and identified a number of resources to use in their classroom teaching, such as 'Y charts, Star of the Week, drawings, discussions related to books, writing, compliment circle, buddy class sessions, positive reinforcement, defining and developing language around values, role plays and debates'. Similarly Cavendish Road State High identified/developed an array of peer support lessons for its virtues of the week as part of the implementation of the Virtues Project in the school. These have been included in the appendices to the school's final report and would be of interest and use to other schools embarking on a similar path.

Keeping these examples in mind, it is likely that several of the schools and clusters involved in the Values Education Study have developed materials of varying quality which may be able to contribute to a developing resource base. These ought to be gathered and examined with a view to sharing those which appear to be both worthwhile educationally, and generalisable beyond the individual school.

As an adjunct to this issue of a perceived gap in the range of teaching resources available, Penola did also point to the difficulty of gathering valid and reliable data, and the consequent need for 'the development of a range of tools (surveys, questionnaires, discussion questions, focus group processes) to support schools in making judgments about their values education programmes'. Work in this regard would be able to draw on instruments already identified and/or developed by project schools, such as the range of questionnaires and interview schedules used at Eaglehawk Secondary College, or the Service Project Evaluation Survey developed by the Abbotsleigh cluster on the basis of research it conducted through the United States hosted service organisation website (<http://www.learningindeed.org/research>) and other related sources. (In both cases the instruments are detailed in the relevant final reports to Curriculum Corporation on their Values Education Study project.)

Recommendation 4

That the Commonwealth, in collaboration with education jurisdictions and schools cooperate in:

- gathering values education material and resources developed by schools so they can be shared with other schools as appropriate
- showcasing materials where appropriate eg via the Values Education Study website and at a Values Education Expo to form part of the forum proposed in Recommendation 2
- identifying further resources to support the implementation of improved values education in Australian schools
- identifying and publicising appropriate survey and other data gathering instruments schools can use to evaluate the effectiveness of the values education programmes and approaches they adopt.

Woodville also pointed to the importance of providing 'timely, relevant professional development activities for staff who wished to further study aspects of research and values education', and the fact the release time afforded by the Values Education Study grant 'emphasised the importance placed on values education' by the school.

This advice was echoed by Harristown State which stated that 'teachers need specific training to allow them to engage learners around an issue such as values ... (and) Teachers can't be asked to implement a curriculum as important as values education without the professional development and training as a precursor'. As an adjunct to this, the school did also advise that the school community must be involved from the beginning of such a project ... (and) The curriculum must be developed by staff from the school to maximise the degree

of ownership and “buy in” from teachers’.

In this context, the school recommended that:

- schools should be adequately resourced to allow for quality professional development;
- schools should be allowed time to integrate the concepts into what they already do; and
- self-selected schools ‘who have made an existing commitment to values education’ should be supported as this ‘can never be a mandated project’.

Similarly Mt. Carmel College observed that ‘in-service for staff in pastoral care and values education is essential if they are to successfully implement the programme’, adding that ‘staff must be assisted and supported in every possible way in order to fulfil their roles’. It is interesting to note in this context, that the school also surfaced an additional resource-related issue of concern when it pointed to ‘some negative sentiments’ expressed by a minority of staff that the curriculum already is overloaded, which ‘places significant burdens on staff’ and such programme could ‘further impact on already heavy workloads’. These are, however, concerns which the school believes can be overcome through the use of professional development and appropriate time release.

Time is clearly an issue though, as noted by Salisbury High, participation in the Values Education Project itself, and the grant provided, has proven to be something of a ‘kick start’ to values education work in the school. The release time for teachers has enabled them to ‘critically reflect on our current curriculum and programmes ... (and) allowed discussion, evaluation and development’ to occur. That said, the school believes there is ‘an urgent need for quality training and development for teachers in values education’ along with modelling of positive relationships at the school level. ‘Developing positive relationships does not’, they argue, ‘always occur naturally. We shouldn’t be leaving this to chance. There should be a huge emphasis on this in Teacher Training courses and professional education being offered to teachers. Leaders in schools also need additional training in the area of performance management of staff. How do we best assist teachers to develop positive relationships with students? ... If we can do this well, then values education has a much greater chance of helping students feel positive about themselves and their community’.

Modbury School had a similar view, commenting that ‘the single most influencing factor around introducing values across the whole school is the professional development of staff. Understanding values is not easy and it requires working with educators or consultants who are able to assist staff to understand their own values and world views in order to focus on their

behaviours and (the) effects of their behaviours on others'. Beyond this, the school also pointed to the importance of release time for staff, both for professional development and to facilitate reflection on practice and dialogue around values, and the need for material for teachers to use for the explicit teaching of values, as many teachers do not 'feel confident' in this regard.

8 Principles and a Framework for improved values education

The work undertaken by the Values Education Study schools has moved us a long way down the path to developing a Framework for improved values education, whilst still having some way to go given the relatively short time available for work.

To be fully effective in schools across Australia, regardless of whether or not they have engaged in substantial values education work, a Framework for improved values education will need to comprise the following six elements:

- A recognition and acknowledgment of the various policies and programmes already in place in educational jurisdictions related to values education and how it ought to be implemented in schools.
- A clear statement of the context and basis for pursuing values education in schools along with an outline of what the Framework itself is designed to achieve.
- A statement of the vision that all Australian schools and jurisdictions should endeavour to achieve through values education.
- A set of Guiding Principles for the provision of effective values education to inform action at the school level, which addresses different modes of delivery demonstrated through this Values Education Study.
- A set of suggested approaches to the provision of values education linked to the Guiding Principles, to support schools in implementing appropriate policies and programmes.
- An outline of work from educational jurisdictions to identify and/or develop appropriate teaching and learning resources, appropriate professional development and values education expertise and resources to assess and evaluate the impact of values education programmes, for adoption and use by schools.

On the basis of the work completed in the Values Education Study the following draft Framework and Principles are proposed as a basis for further consultation and development.

9 Draft Framework and Principles for improved values education in Australian schools

Draft Framework

Context

In 2002 the Commonwealth commissioned a national Values Education Study to inform the development of a Framework and set of Principles for values education in Australian schools. The study was unanimously supported by the Ministerial Council on Education, Employment, Training and Youth Affairs (MCEETYA) at its meeting on 19 July 2002. MCEETYA also:

- acknowledged that education is as much about building character as it is about equipping students with specific skills;
- noted that values-based education can strengthen students' self-esteem, optimism and commitment to personal fulfilment; and help students exercise ethical judgement and social responsibility; and
- recognised that parents expect schools to help students understand and develop personal and social responsibilities.

Internationally and nationally there is increasing engagement and discourse about schools and their role in the formation of the values young people live by. The international context includes the experience of the United Kingdom in the 1990s where a set of agreed core values has been included to form part of national curriculum. It also includes the United States where the 'character education' movement and character building schooling programmes have been adopted in many local education districts.

All key stakeholders in the Australian context have a strong commitment to values education. This is most notably reflected in the *National Goals for Schooling in the Twenty-First Century*, the Adelaide Declaration by all education ministers in 1999. Within the community at large there is also a growing debate and discussion about what values our children should learn, where our children should learn their values and how they will acquire them.

Emerging from this background, the 2003 Values Education Study has revealed a broad range of varied and excellent practices and approaches to values education in Australian government and non-government schools. In particular, the Study provides a range of examples of good practice in three different domains of values education:

- articulating values in the school's mission/ethos;
- developing student civic and social skills and building resilience; and
- incorporating values into teaching programmes across the key learning areas.

The Study clearly demonstrates the will and desire of all 69 participating school communities to utilise values-based education to enrich students' holistic development and to respond constructively and positively to a range of contemporary schooling challenges. Some of the challenges addressed by schools in the Study include: how to increase student engagement and belonging and minimise student disconnection to schooling; how to tackle violence, anti-social and behaviour management issues; how to improve student and staff health and wellbeing; how to foster improved relationships; how to build student resilience as an antidote to youth suicide and youth substance abuse; how to encourage youth civic participation; how to foster student empowerment; how to improve whole-school cultures; how to develop a school mission statement incorporating a set of values; and how to incorporate values into key learning area lesson programmes.

The following **Draft national Framework for values education in Australian schools** has been developed from the outcomes of the Values Education Study. A complete text is provided at Appendix IV.

Draft national Framework for values education in Australian schools

1. The Framework recognises and acknowledges the various policies and programmes already in place in schools in States and Territories. It also recognises that schools in all sectors have developed effective approaches to values education.
2. The underpinning vision for improved values education in Australian schools is that all Australian schools will promote values education in an ongoing, planned and systematic way by (a) examining, in consultation with their community, the school's mission/ethos; (b) developing student civic and social skills and building resilience; and (c) ensuring values are incorporated into teaching programmes across the key learning areas.
3. The Framework includes a set of Guiding Principles to support schools and a set of Key Elements and approaches providing practical guidance to schools in implementing values education.

Guiding Principles

Preamble

The following draft Principles have been developed from the Values Education Study. They reflect the findings of the literature review of national and international developments in values education, the experience of the 69 project school communities and the online survey of another 20 non-grant school communities. They recognise that in **all** contexts schools promote, foster and transmit values to **all** students and that education is as much about building character as it is about equipping students with specific skills. They also recognise that schools are not value-free or value-neutral zones of social and educational engagement.

Draft Guiding Principles for the improved provision of values education in Australian schools

Effective values education:

1. is an explicit goal of schooling that promotes care, respect and cooperation and values the diversity of Australian schools;
2. articulates and makes explicit the values of the school and the community in which it is based and applies these consistently in the practice of the school;
3. occurs in partnership with students, staff, families and the school community as part of a whole-school approach to educating students and strengthening their resilience;
4. is presented in a safe and supportive learning environment in which students are encouraged to explore their own, their school's and their communities' values;
5. is presented in a developmentally appropriate curriculum that meets the individual needs of students;
6. addresses clearly defined and achievable outcomes, is evidence-based and uses evaluation to monitor outcomes and inform decisions; and
7. is delivered by trained and resourced teachers able to use a variety of different models, modes and strategies.

Key Elements and approaches that inform good practice

Key Elements stemming from the Guiding Principles that help schools to implement effective values education are identified below. They are accompanied by a range of suggested approaches designed to support schools, to help them to reflect on their existing practices in consultation with their communities and to plan for improvement. These approaches are not intended to be exhaustive, but provide examples of good practice to guide schools in

implementing values education. More detailed examples are provided in the accompanying case studies from 69 schools across Australia. These Key Elements/Guiding Principles should be considered in conjunction with the results of the accompanying 50 case studies (involving 69 schools).

Guiding Principles	Key Elements	Suggested approaches
1, 2, 3, 4, 5, 6, 7	A. School planning	<p>Values education is an explicit goal of school planning.</p> <p>School values are made explicit with the assistance of the school community.</p> <p>Values objectives are made clear in planning strategies and introduced to students at an appropriate learning stage with clearly defined outcomes identified.</p>
2, 3	B. Local development	<p>Values education involves the local school community in the development and teaching of values.</p> <p>Schools discuss values to be fostered with the local community.</p>
2, 3	C. Whole school approach	<p>Schools involve students, staff, school management, parents and sector advisers in structured discussion to negotiate and manage the process of clarifying school values and the roles of parents and teachers.</p> <p>Schools apply their values education priorities to their overall curriculum provision, their structures and policies, their procedures and rules, their funding priorities, their decision-making arrangements, their disciplinary procedures, their community relations and their welfare/pastoral care approaches.</p> <p>Schools monitor their approach to values education in an ongoing basis, audit their policies and strategies and use evaluation data to inform future planning needs and practice.</p>
4, 5, 6, 7	D. Safe and supportive learning environment	<p>Schools provide a positive climate within and beyond the classroom to help develop students' social and civic skills and build student resilience and to ensure a safe and supportive environment</p>

Guiding Principles	Key Elements	Suggested approaches
		<p>for values education.</p> <p>Students, staff and parents are encouraged to explore their own values.</p> <p>Values education reflects best practice pedagogy and is introduced in the curriculum at appropriate times for learners.</p>
2, 3	E. Partnership with parents and community	<p>Schools consult their communities on values to be fostered and approaches to be adopted (eg through school values forums or summits).</p> <p>Schools involve parents and the school community in the implementation and monitoring of values education programmes.</p>
3, 4, 5	F. Support for students	<p>Schools develop programmes and strategies to empower students to participate in a positive school culture, eg peer support systems.</p> <p>Schools use values education to address a wide range of issues including behaviour management and discipline, violence and bullying, substance abuse and other risk behaviour, disconnectedness and alienation, student health and well being, improved relationships and students' personal achievement.</p>
5, 6, 7	G. Quality teaching	<p>Teachers are skilled in best practice values education.</p> <p>Teachers are provided with appropriate resources including professional development to support their efficacy as teachers of values within all areas of the curriculum and total school life and to monitor this efficacy on an ongoing basis.</p> <p>Schools and educational leaders recognise that values interact with and are integral to all key learning areas.</p>

Proposed further development

Developing such a detailed Framework to a final draft will need to be the subject of further targeted work. The proposed process for achieving this builds on the substantial experience gained from the Values Education Study and comprises:

- A national effort to share the lessons and expertise of project schools via a major forum on values education which includes representatives from all project schools and clusters, along with appropriate stakeholder organisations and education jurisdictions. Such a forum would be designed to develop practical activities and programmes related to values education and generate best practice advice for use by schools across Australia. The forum would serve as a venue for a Values Education Expo to showcase the best materials developed and trialed by project schools. (Recommendations 2 and 4) It would also provide an opportunity for consultation on the draft set of values for a national Framework.
- The selection of a number of exemplar schools/clusters in each of the domains of values education activity outlined in the report (ie Reviews of values education processes, Building students' resilience and a specific values learning focus) for further investigation and support. The selected schools and clusters would:
 - receive further resource support to enable them to move forward in the implementation of values education at the local level
 - document their experience in depth, using a prescribed pro forma
 - collect a range of specified student, teacher and community data for further analysis
 - include copies of any resource material developed as part of their documentation
 - provide case studies that further shape the final values education Framework and its associated Principles.

The schools/clusters involved in this level of activity then would be the subject of detailed case studies prepared with the documentation compiled and site visits as appropriate. Such case studies would be published and distributed widely to assist other schools to introduce and/or improve their own approach to values education in schools. (Recommendation 4)

- A cooperative effort to identify further teaching resources to support the implementation of improved values education in Australian schools, and appropriate survey and other data gathering instruments that schools can use to evaluate the effectiveness of the values education programmes and approaches they adopt.

Recommendation 5

That the implementation of Recommendations 1 to 4 in this report be used to inform the development of a final Framework for improved values education in Australian schools which comprises:

- An introduction recognising and acknowledging the various policies and programmes already in place in educational jurisdictions related to values education and its implementation in schools.
- A clear statement of the context and basis for pursuing values education in schools along with an outline of what the Framework itself is designed to achieve.
- A statement of the vision that all Australian schools and jurisdictions should endeavour to achieve through values education.
- A set of Guiding Principles for the provision of effective values education to inform action at the school level, which addresses different modes of delivery demonstrated through this Values Education Study.
- A set of suggested approaches to the provision of values education linked to the Guiding Principles, to support schools in implementing appropriate policies and programmes.
- An outline of the work from educational jurisdictions to identify appropriate resources, including resources to assess and evaluate the impact of values education programmes, for adoption and use by schools.

A proposed set of values

The formation of individuals cannot be left to chance. The values underpinning education need to be explicit and shared. Inevitably they will be contested and some may change over time. But the moral charge that educators share with parents to prepare young people for their lives as citizens, workers and family members should be a process of 'conscious social reproduction'.³⁵

What needs encouragement and formalisation in our schools is the teaching of values and the building of character. Why shouldn't we identify and acknowledge the values we implicitly communicate and ask whether we want these values taught?³⁶

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³⁵ Pascoe, S. (2002), *Values in Education*.

³⁶ Dr Brendan Nelson, Minister for Education, Science and Training, 'Schools must teach values', in *The Age*, September 2002.

Aspin and his colleagues³⁷ have sought to define what we mean by values in an educational context in the following way:

In ethics a value can be seen as something that is worthy of esteem for its own sake, which has intrinsic worth ... It signifies the 'excellent' status of a thing, object, situation, person, performance, achievement, etc, or the estimate in which it is held, according to its real or supposed worth, usefulness or importance, as 'excelling' (standing out from, being above, other things) *in a particular class of comparison with other objects of a similar kind*. Thus, to assess the value of something is to consider a thing as being of some worth, importance or usefulness, in a class of comparison in which, by the application of criteria, we rate it highly, esteem it or set store by it. It also relates to the particular principles or standards of conduct by which a person seeks or chooses to live.

Values are to do with matters that take place in the public realm and that we perceive and judge to be matters of importance. We make judgments which commend or condemn, in matters of importance that take place in the world ...

We propose to other people that such objects or states of affairs, styles of behaviour, are targets that provide us with standards of excellence that all should aim at, that they are models that can function as guides for our conduct or for our judgement, in ways that all of us could make our own, and commend to other people. Such states of affairs, objects, performances that we are inclined towards and commend to other people as worthy of emulation, function as norms and criteria of excellence that are interpersonal; they are prescriptive for the generality of the population who we hold can and should experience similar regard for, give similar approval and commendation to, the objects, conduct, performances etc to which they are applied. These things give us principles to guide our conduct and by which we can all regulate our lives and strongly commend to other people to follow.

We would also wish to argue that values are neither private, nor subjective. Values are public: they are such as we can all discuss, decide upon, reject or approve. Value judgments constitute bridges between us as to the ways in which we ought to act, or the things that we ought to admire. Also, values are objective. They are in a quite decided sense

³⁷ Aspin, D., Chapman, J. & Klenowski, V., 'Changing cultures and schools in Australia', in Cairns, J., Lawton, D. & Gardner, R. (eds.) (2001), *Values, Culture and Education*, Kogan Page, London; 128-130.

'hard'. They are arrived at and get their life from their status as inter-subjective agreements in our community as to what things shall count as 'important'. Such agreements are constituted in the institutions that make up our social and communal life.

So what, if any values emerged through this Values Education Study which meet the criteria Aspin et al have outlined, and reflect the views of the schools and individuals involved, the online community survey conducted, and the literature surveyed within this study as a whole?

Values are often highly contested, and hence any set of values advanced for Australian schools must be the subject of substantial discussion and debate. What's more, the application of those values to real school circumstances inevitably requires they be appropriately contextualised to the school community concerned, and involve the community in the process of their implementation.

For all of that, Australia's schools cannot, in an increasingly value-laden world, operate as value-free zones, failing to make explicit the values which guide their work. As Gardner has succinctly explained³⁸, 'a precondition for worthwhile conversations about the purpose of education now, [is] an *explicit statement* about the values and models of being human' within the education system. As Aspin et al have commented:

values – of whatever kind – are present throughout the curriculum and in all the work of educating people that schools do. This being so, schools need to be encouraged, not merely to identify the values that are already at work in education, and the ways in which institutions work to realise and present them. It is clearly important to pay overt attention to the place of values in the fabric of our schools' work of educating their students, and this will involve being ready to get down to the hard work of identifying and clarifying them.³⁹

In this context, and taking account of the full range of information gathered through this Values Education Study (especially the experiences of 69 broadly representative schools), the following common values has been identified for consideration by Australian school communities and their relevant educational jurisdictions.

³⁸ Gardner, G. 'Mapping patterns of change in cultures and schools', in Cairns, J., Lawton, D. & Gardner, R. (eds.) (2001), *Values, Culture and Education*, Falmer, London; 118.

³⁹ Aspin, D., Chapman, J. & Klenowski, V., 'Changing cultures and schools in Australia', in Cairns, J., Lawton, D. & Gardner, R. (eds.) (2001), *Values, Culture and Education*, Kogan Page, London; 140.

The values are consistent with Australia's democratic traditions, and our overall commitment to a multicultural society where all are entitled to justice and a fair go.

They are also consistent with the tenor of all of the projects undertaken by Values Education Study grant schools, which arguably was summed up by Table Cape Primary School when it implemented its *Values for Living* programme which seeks to enhance the wellbeing of all students by helping them to:

- Live a better life
- Be better people
- Be happier with who they are
- Understand who they are.

That is a worthy and challenging aim which the following values endeavour to meet.

•••••

Development of shared values to be fostered by Australian schools

Values are often highly contested, and hence any set of values advanced for Australian schools must be the subject of substantial discussion and debate with their school communities. The application of those values to real school circumstances inevitably requires they be appropriately contextualised to the school community concerned, and involve the community in the process of their implementation.

For all of that, Australia's schools cannot, in an increasingly value-laden world, operate as value-free zones, failing to make explicit the values which guide their work.

In this context, the Values Education Study (especially the experiences of 69 broadly representative schools) has identified some common values being fostered by Australian schools. These values are shared with remarkable consistency across the broad range of schools represented in the project, including very disadvantaged schools and the more advantaged schools.

The following values emerged from Australian school communities. Schools may wish to use them as 'discussion starters' for working with their communities on values education. They are consistent with Australia's democratic traditions including beliefs in equality, freedom and the rule of law,

and our overall commitment to a multicultural society where all are entitled to justice and a fair go.

1: Tolerance and understanding

Accepting other people's differences and being aware of others.

Within a school this value could be reflected in⁴⁰:

- such practices as:
 - valuing each and every student and responding to their individual capacities and needs
- such curriculum programmes and activities as:
 - teaching about different cultures and histories and what can be learned from them

2: Respect

Treating others with consideration and regard.

Within a school this value could be reflected in:

- such practices as:
 - promoting the use of respectful language throughout the school
- such curriculum programmes and activities as:
 - team-based approaches to learning, problem solving and the completion of tasks.

3: Responsibility – personal, social, civic and environmental

Being accountable for and in charge of a course of action – responsibility for one's own actions, including the exercise of self-discipline (personal);

⁴⁰ A degree of overlap in what follows is inevitable because each value advanced is part of a set, rather than a stand alone value in its own right, and depends on an holistic, rather than disaggregated approach. The examples provided of school practices and curriculum provided programmes and activities are purely illustrative and by no means exhaustive. Schools will determine their own best way of applying the values in practice, appropriate to their own unique circumstances.

responsibility for the way in which one interacts and cooperates with others especially for resolving differences in constructive, non-violent and peaceful ways (social); responsibility for one's role in and contribution to society (civic); and responsibility for one's own role in the maintenance and preservation of the environment (environmental).

Within a school this value could be reflected in:

- such practices as:
 - a positive approach to student welfare and discipline based on responsible student behaviour and logical consequences
 - implementing anti-bullying and other related programmes
 - school-community projects to involve students in the broader civic life of their community
- such curriculum programmes and activities as:
 - the use of consistent, mutually supportive 'table groups' in classes across the curriculum
 - explicit teaching of conflict resolution and communication skills
 - using *MindMatters* resources to create a more peaceful classroom environment
 - specific units on environmental issues and the broader concept of sustainability.

4: Social justice

Being committed to the pursuit and protection of the common good where all persons are entitled to legal, social and economic fair treatment.

Within a school this value could be reflected in:

- such practices as:
 - ensuring all students are provided with a high quality educational programme that equips them for future success
 - data gathering and analysis to monitor student achievement and provide additional support where required
- such curriculum programmes and activities as:

- early intervention to support students who are falling behind (eg Reading Recovery)
- *Discovering Democracy* units on social justice issues.

5: Excellence

Seeking to accomplish something noteworthy and admirable individually and collectively, and performing at one's best.

Within a school this value could be reflected in:

- such practices as:
 - having clear performance standards within each learning area and associated assessment techniques
 - providing regular constructive feedback to students on their performance and advice on how to improve
- such curriculum programmes and activities as:
 - challenging programmes for all students in the basic areas of literacy and numeracy
 - extension programmes for students who are achieving above expectations in particular learning areas.

6: Care

Caring for self and showing interest in, concern for, and caring for others.

Within a school this value could be reflected in:

- such practices as:
 - pastoral care programmes to ensure that each student is connected to and involved in school
 - special purpose programmes to meet particular student needs (eg for students with disabilities)
- such curriculum programmes and activities as:
 - *MindMatters* units which promote student empathy and concern

- service programmes which connect students to disadvantaged members of the community.

7: Inclusion and trust

Being included and including others, listening to one another's thoughts and feelings actively and creating a climate of mutual confidence.

Within a school this value could be reflected in:

- such practices as:
 - whole school activities that involve most, if not all students in collective work (eg a school performance for the community)
 - establishing structures to elicit the views of parents, teachers and students on important issues and concerns
- such curriculum programmes and activities as:
 - group work to encourage cooperation, mutual reliance and trust
 - involving parents in classroom-based learning activities (eg reading with young students).

8: Honesty

Being truthful and sincere, committed to finding and expressing the truth, requiring truth from others and ensuring consistency between words and deeds.

Within a school this value could be reflected in:

- such practices as:
 - providing full and frank information to the school community, including through annual reports
 - evaluating school practices and adjusting them as needed to ensure they conform to the policies espoused
- such curriculum programmes and activities as:
 - providing and encouraging open and honest feedback within the classroom context
 - investigating and analysing issues from a range of different perspectives.

9: Freedom

Enjoying all the rights and privileges of citizenship free from unnecessary interference or control, and standing up for the rights of others; ensuring a balance between rights and responsibilities.

Within a school this value could be reflected in:

- such practices as:
 - the adoption of democratic decision making processes and consulting all sections of the school community on major issues
 - involving students in active citizenship programmes within and beyond the school
- such curriculum programmes and activities as:
 - discussion and debate which encourages students to articulate and express their views
 - *Discovering Democracy* units on issues of democracy and human rights.

10: Being ethical

Acting in accordance with generally agreed rules or standards for right [moral] conduct or practice.

Within a school this value could be reflected in:

- such practices as:
 - consistent application of agreed whole-school approaches to student welfare and discipline
 - open and transparent decision making processes in the school
- such curriculum programmes and activities as
 - development of agreed sets of class rules to which all are expected to conform
 - discussion and debate about important moral issues and dilemmas.

Recommendation 6

That the following common values be considered as a 'discussion starter in Australian schools, when working with their school communities on values education:

- 1: **Tolerance and understanding** (Accepting other people's differences and being aware of others).
- 2: **Respect** (Treating others with consideration and regard).
- 3: **Responsibility** – personal, social, civic and environmental (Being accountable for and in charge of a course of action – responsibility for one's own actions, including the exercise of self-discipline; responsibility for the way in which one interacts and cooperates with others especially for resolving differences in constructive, non-violent and peaceful ways; responsibility for one's role in and contribution to society; and responsibility for one's own role in the maintenance and preservation of the environment).
- 4: **Social justice** (Being committed to the pursuit and protection of the common good where all persons are entitled to legal, social and economic fair treatment).
- 5: **Excellence** (Seeking to accomplish something noteworthy and admirable individually and collectively, and performing at one's best).
- 6: **Care** (Caring for self and showing interest in, concern for and caring for others).
- 7: **Inclusion and trust** (Being included and including others, listening to one another's thoughts and feelings actively and creating a climate of mutual confidence).
- 8: **Honesty** (Being truthful and sincere, committed to finding and expressing the truth, requiring truth from others, and ensuring consistency between words and deeds).
- 9: **Freedom** (Enjoying all the rights and privileges of citizenship free from unnecessary interference or control, and standing up for the rights of others; ensuring a balance between rights and responsibilities).
- 10: **Being ethical** (Acting in accordance with generally agreed rules and/or standards for right [moral] conduct or practice).

Many of the Values Education Study schools pointed to a perceived absence of resources (teaching resources, professional development, evaluation materials and teacher time) needed for values education and called for this gap to be filled. Recommendation 4 suggests some ways to identify appropriate resources. There will be a need to resource teachers to support their efficacy as teachers of values within all areas of the curriculum and total school life and to monitor this efficacy on an ongoing basis.

Recommendation 7

That the Commonwealth, in collaboration with education jurisdictions and schools cooperate in providing teachers with resources (including professional development, teaching resources and evaluation materials) to support their efficacy as teachers of values within all areas of the curriculum and total school life and to monitor this efficacy on an ongoing basis.

Appendixes

Appendix I:
Project Advisory Committee Members

Appendix II:
The Values Education Study literature review

Appendix III:
Report of the Online Survey of community views on values for Australian schools

Appendix IV
A Draft National Framework for Values Education in Australian Schools

Appendix I: Project Advisory Committee Members

Mr Bruce Wilson Chairperson	Curriculum Corporation
Mr James Coleborne	Australian Education Systems Officials Committee (AESOC)
Ms Norma Jeffery	Australian Education Systems Officials Committee (AESOC)
Mr Garry Everett Ms Judy Gardiner to represent Mr Everett at the October meeting	National Catholic Education Commission
Mr Peter Crimmins	National Council of Independent Schools' Association
Mr Michael Small	Australian Primary Principals Associations
Ms Helen Brown	Australian Secondary Principals Associations
Ms Sharryn Brownlee	Australian Council of State Schools Organisations
Ms Josephine Lonergan	Australian Parents Council
Mr Dennis Fitzgerald Ms Susan Hopgood to represent Mr Fitzgerald at the October meeting	Australian Education Union
Mr Patrick Lee	Independent Education Union of Australia
Mr Arthur Townsend Mr Noel Simpson Dr Declan O'Connell	Commonwealth Department of Education, Science and Training
Mr David Brown	(Executive Officer) Curriculum Corporation
Ms Barbara Bereznicki	(Executive Officer) Curriculum Corporation

Appendix II:
The Values Education Study literature review

Curriculum
CORPORATION



Values Education Study literature review

June 2003

Values Education Study literature review

Introduction

Values education could be described as a subject about which much has been written but little is known. The research on values education is diverse, complex, and has been the focus of investigation by scholars from a range of disciplines, including philosophy, psychology, sociology and history. But as Leming (1993) has observed, research in the area consists of 'disparate bits and pieces of sociology, philosophy, child development research, sociopolitical analyses, and a variety of different programme evaluations' (p 70). Although some attention has been given to teaching methods, much of the literature on values has tended to focus on issues of definition and classification, and the extent to which anyone can, or should, impose their moral precepts on others (Silcock & Duncan 2001). Values acquisition has rarely been studied and little attention has been given to the outcomes of values education programmes (Leming 1993; Halstead & Taylor 2000; Silcock & Duncan 2001). Leming (1997) found that fewer than ten per cent of the articles and papers published during the mid 1990s in leading journals and by prominent organisations in the USA addressed questions concerned with assessment and programme effectiveness. After a comprehensive review of the British literature, a similar conclusion was reached by Halstead and Taylor (2000) who observed that some areas of school practice were 'notably under-researched' (p 190). Calls have been made for more research to provide cumulative knowledge regarding the role of the school and evidence on pupil outcomes (Admundson 1991; Bebeau, Rest, & Narvaez 1999; Forster & Masters 2002; Leming 1993; Stephenson 1998; Taylor 2000; Wallace 1998). But despite much public debate about values, and educational concern about the state and status of values education in schools:

little precise information exists about how schools approach values education, how their provision supports their stated values, why and how they choose certain curricular approaches and teaching strategies, and what professional support is needed. (Taylor 2000, p 155)

This paper reviews recent philosophical and empirical research that has addressed the place of values education in schools. Notwithstanding the concerns expressed above regarding the lack of adequate research about the

nature, efficacy, and outcomes of programmes, attention has been given to current research and practice in Australian schools and to relevant practice and experience overseas. Publications from the UK and USA have been consulted predominantly, not only because they dominate the English research literature, and also in recognition of the influence these two countries have exerted on educational policy in Australia.

Reference has also been made to the relevant policy documents, syllabuses, and reports published by the various Australian State and Territory school systems to seek to provide an overview of current approaches to values education. This overview has focused primarily on documents that explicitly deal with values education as a specific component of the curriculum rather than those that incorporate general values statements.

Values defined

Stevens and Allen (1996) suggest that there is a need to have a common understanding of the terms that frame a discussion, and in the research literature many attempts have been made in the literature to specify what is meant by 'values.' Rokeach (1972, 1973) defines a value as an enduring belief that a specific code of conduct or state of existence is personally and socially preferable to alternative modes: a type of belief that once internalised becomes a standard or criterion for guiding action. According to Halstead and Taylor (2000), the term 'values' refers 'to the principles and fundamental convictions which act as general guides to behaviour, the standards by which particular actions are judged to be good or desirable' (p 169).

It is acknowledged that the term value is defined and categorised differently by various theorists (Aspin 2002; Aspin & Chapman 2000; Gilbert & Hoeppe 1996; Hill 1991; Johnson 2002; Lee 2001; Rokeach 1972, 1973; Taylor 1998). Lee (2001) observes values are sometimes considered from a moral perspective and at one extreme all values are perceived as moral values. Moral values are those that 'refer to acts or values believed to have direct implication for others' welfare or rights or for issues of justice and fairness' (Prencipe & Helwig 2002, p 843). In other typologies values are classified into multiple categories, including moral, social, cultural, political, intellectual, environmental, aesthetic, legal, and religious (Gilbert & Hoeppe 1996; Preston 2001; Prosser & Deakin 1997). If such multiple categories are employed, moral values form but one of the sub-groups (Rokeach 1973).

Values education

Values education can be defined as an explicit attempt to teach about values. Such teaching fosters the development of students' existing values and the

values identified as important by the school, and helps students develop dispositions to act in certain ways (Aspin 2002; Halstead & Taylor 2000; Johnson 2002). Taylor (2000) suggests that values education is a relatively new 'umbrella term' for a range of common curriculum experiences and is variously depicted as comprising character education, moral education/development, education in the virtues, social development, and value training. Character education is a term commonly used in the research literature, especially in the USA, where it has come to represent a certain form of values education. Citizenship education is also related to values education, as it involves a consideration of values and value-laden concepts, but it has a much narrower domain (Beck 1998; Taylor 1994).

The research literature indicates that there is no consensus as to how schools might approach values education. Although it is generally acknowledged that teachers are inevitably involved in the transmission and/or development of values, and that a school cannot be assumed to be a 'values free' environment, the precise role it should play is the centre of much debate (Admundson 1991; Forster & Masters 2002; Halstead 1996; Newell & Rimes 2002; Prosser & Deakin 1997; Stevens & Allen 1996).

Deciding whether to teach values, and when and how to do so, is a difficult task (Gilbert & Hoeppe 1996; Newell & Rimes 2002; Soley 1996; Stephenson 1998). Throughout the literature various questions have been raised, discussed, and contested about the proper role of the school in pursuing this task. These questions include: Is there such a thing as a set of core values that schools can promote? Should schools provide programmes that specifically aim to teach values? On whose authority does the school teach which values? How should a school decide which values to teach? What approaches should be used? What types of activities and teaching methods should be employed? What is the role of the teacher? Are teachers adequately prepared to teach values? There is no uniformity of response to any of these questions.

Core values?

Many writing specifically about values education argue it is difficult for school systems, or individual schools, to reach agreement on a set of shared values (Halstead 1996; Long 1997; Prencipe & Helwig 2002; Santor 2000). As Long (1997) observes, 'the values education landscape' seems to have several features that seem to frustrate attempts at achieving clarity and consensus, and any attempt to promote and develop definitive values in a plural context appears fraught with difficulties. Lovat (1998) cites Charlesworth's (1993) claim that it is impossible to reach consensus on anything but moral fundamentals in a pluralistic society. Fleischer (1994) and Holme and Bowker (1994 both cited in Santor 2000) have concluded there is still no agreement on whether there are

universal values that transcend such a society. It is easy to argue that there are agreed values but this is true only at the most abstract of levels (Snook 2000). Bebeau et al (1999) claim that 'while it may be possible to achieve an appearance of consensus by sticking with an abstract list of traditional virtues ... such consensus is superficial at best. What is respectful in one culture may not be respectful in another' (p 25). However Kristjansson (2002) rejects the argument that to compile a list of moral universals is to deny either the possibility of conflicting cultural values or the existence of ever-increasing pluralism in modern societies.

The proposition that values are relative and subjective has been advocated widely but relativism is condemned by some, particularly by various proponents of character education such as Lickona (1991, 1997). Santor (2000) suggests that the argument advanced by relativists that different individuals can have different standards about how to act, and that no set of values can be shown to be better than another, is considered by some as a betrayal of the Christian tradition. Nicholas Tate, Chief Executive of the School Curriculum and Assessment Authority (SCAA) for England and Wales, who laments a perceived decline in religious values, and favours 'an explicit and sustained commitment to a set of core values', and has declared 'If ever a dragon needed slaying it is the dragon of relativism' (Beck 1998).

Although the argument as to whether it is possible to identify universal or core values remains a contentious issue in the research literature, the authors of many policy and curriculum documents in both Australia and overseas appear to support the position that core values can be identified and promoted within schools. For instance, the NSW Department of Education's document *The Values We Teach* (1991), suggests it is imperative for 'social cohesion' that public schools be able to identify a set of core values and this view is maintained in a recently-published discussion paper *The Values of NSW Public Schools* (NSW DES 2001). Yet a recent report on public schooling in that state notes it is important that schools are also responsive to 'the range of viewpoints, values and cultural mores that make up contemporary Australia' (Vinson 2002, p 29).

The Curriculum Council in Western Australia (1998), while acknowledging the range of 'values positions in our pluralistic society', nevertheless specifies 'a core of shared values [thirty-two]' to underpin the Curriculum Framework (p 16). [For a discussion of the process involved in determining upon these core values, including the role played by the Values Consultative Group see Caple 2000a, 200b; Hill 1998, 2000; Wallace 1998]. Its counterpart in Queensland in a 'vision for school curriculum', also seeks to promote a curriculum that is 'explicitly driven by shared values' (Queensland School Curriculum Council 1998).

Yet the lack of agreement about values in Australian society was alluded to in a report by the Civics Expert Group (1994) which noted that the notion of 'core values' might undermine the claim of the curriculum to be pluralist and non-partisan. It argued that an effective civics education should encompass 'basic liberal democratic values' but it is maintained that 'no longer possible to assume a common set of values shared by all' (pp 14 and 27, cited in Meredyth & Thomas 1996).

In the UK, the National Curriculum Council advocates in *The Whole Curriculum* (1990) that the education system has a duty to educate individuals 'to think and act for themselves, with an acceptable set of personal qualities and values which also met the wider social demands of adult life' (p 7, cited in Taylor 2000). Subsequently a National Forum on Values in Education held by the SCAA in 1996 produced a list of shared values to be promoted in schools, although it was agreed that despite some values being shared, there is no consensus on their source or how they are applied. In fact the original list of values was criticised by neo-conservatives and a revised version was then substituted (Beck 1998). Taylor (2000) questions whether prescribing a list of values, as produced by the SCAA (1996), is an appropriate activity for government and its agencies in a liberal plural democracy.

For those who determine curriculum at a state or national level, their distance from the actual implementation makes their position of identifying values relatively unproblematic. But when the issue is taken 'one step closer to the classroom', the differences and difficulties become more apparent (Davies 2000, p 29). The task faced by schools in discussing and clarifying values is enormously complex, and Halstead (1996) argues that it would be a mistake for schools 'to view it as a matter of dreaming up a list of values or opting for a prepackaged set (for example, those suggested by the National Curriculum Council)'. It is difficult for schools to identify appropriate values - 'there is no shortage of lists but often little agreement between them' (Halstead 1996, p 9).

Schools, or educational authorities, attempting to define a set of core values might face opposition from parents and/or other groups within society. In Australia concern has been expressed about teacher accountability and the pedagogy teachers employ to teach values and about values (Gore 1998). Titus (1994) provides an example of parental opposition in Pennsylvania when regulations were introduced to teach explicit values and measure values outcomes. Protests from several groups forced the elimination of the explicit teaching of values and outcomes from the revised curriculum regulations. Halstead (1996) notes that some more didactic approaches to values education pay too little attention to, and may be in direct conflict with, the values children learn outside school.

The role of teachers

Titus (1994) argues that if values are included in the formal curriculum, it is necessary to ask, whose responsibility is it to teach them?' Concerns about the inadequate preparation of teachers for values teaching is an issue alluded to frequently in the research literature (Halstead & Taylor 2000; Johnson 2002; Purpel 2000; Reynolds 2001; Stephenson, Ling, Burman, & Cooper 1998; Stephenson 2000; Taylor 2002; Titus 1994; Williams 2000). In order to reflect critically on their role as value educators, teachers need to be clear about their own values and attitudes, yet as Stephenson (2000) observes many prospective teachers are not necessarily ready to teach values. In a cross-cultural study of teachers' practice in the teaching of values (Stephenson et al 1998), it was found that there was much variation and ambiguity with regard to the identification of values, their philosophical underpinnings, and the procedures used to instil them.

Powney and Schlapp (1996) conducted a two-year study on values education in Scottish primary schools, the focus of which was to identify how and what values were taught, either implicitly or explicitly: to discover what teachers thought about values education and what they actually did in the classroom. The preferred methods used by teachers to demonstrate and foster values included role modelling and informal approaches. But the researchers discovered there was little evidence that teachers recognised or consciously addressed how pupils thought about values.

Johnson (2002), in a study focussing on what he describes as a metacognitive-affective approach to values education, argues that it is essential that teachers have an understanding of values, morals, attitudes, and beliefs; how these are developed; the involvement of affect in that development; how they operate in people's lives; and how they might be changed.

Veugelers (2000) after studying how secondary students responded to how teachers expressed and taught values found that students preferred teachers who indicated that there were differences in values but were clear about their own preferences and values. The implication of this for teachers is that they must reflect upon the values that govern their teaching and be aware of the values they want to develop in students.

Other researchers argue there is an increased need for an understanding of values development and the methods of values education to be included in the pre-service and in-service education of teachers (Halstead & Taylor 2000; Purpel 2000; Reynolds 2001; Stephenson 2000). It is claimed that formal training in aspects of values education in initial teacher training is limited. Williams (2000) considers that the reluctance on the part of higher education institutions to

include values or character education as a formal component of their teacher education programmes may stem from concerns that such education may be viewed as contrary to university norms regarding academic freedom or privacy of personal behaviour. Lovat (2000) suggests there is a need for a professional ethical base for the teaching profession before any effective school-based values education can begin.

Some recent research both in Australia and overseas has looked at the preparation of teachers for their role as educators. Reynolds (2001) investigated how pre-service teachers in Western Australia were introduced to the theory and practice of values education. A survey undertaken in 2001 to obtain information about the values held by students enrolled in the third year of a teacher education course, found that the values consistently rated low by students were 'those fundamental to an appreciation of the significance of societal structures and the values of a civil society' (p 47). Students appear to come to university with personal and societal values largely unexamined, yet, as Reynolds argues, the successful teaching of subjects that have values embedded, depends on young professionals having such a perspective themselves. Professional preparation should include theoretical perspectives that enable practitioners to understand 'the why and the how' of their practice (p 38).

Similarly Ling et al (1998) recommend that in pre-service (and also in in-service) courses, there needs to be a more structured and reflective basis for approaching questions related to the values dimension of the curriculum. Teachers should be presented with models against which they can look at their own value system and attempt to equate it with one based on a recognised theoretical framework.

Approaches to values education

Different approaches to values education reflect differing underlying premises, different views of human nature, and make different assumptions about teaching and learning (Bebeau et al 1999; Forster & Masters 2002; Huitt 1997). In recent research literature debates on values education have typically focused on two contrasting perspectives. The first approach, commonly called character education, concentrates on the development of particular attributes or 'virtues'; and the second places emphasis on reasoning, problem-solving, and critical thinking (discussed by Bebeau et al 1999; Kinnier, Kernes, & Dautheribes 2000; Noddings 1997; Prencipe & Helwig 2002). Lee (2001) describes these two approaches as 'prescriptive' and 'descriptive'. The former favours values transmission and places emphasis on shared or approved values, whereas the descriptive approach, by contrast, emphasises the ways of thinking and reasoning children need to acquire if they are to be morally educated.

Both the cognitive development and the character education approaches have been subject to criticism in the literature, especially by those who advocate the opposing theory. Of particular concern to some opponents of contemporary character education programmes is that the strongest influences often appear to have come from outside the ongoing quantitative research in the field and appear to be little more than an attempt to promote conservative social ideology (Leming 1997; Purpel 1998).

Character education/prescriptive approach

Advocates of the character education/prescriptive approach argue predominantly that schools should play a more extensive role in the teaching of societal values. They favour the instilling of values (or 'virtuous personality traits') via direct instruction, often using specifically-designed programmes (Benninga 1997; DeRoche & Williams 1998; Lickona 1991, 1993, 1997; Wynne 1997).

Character education programmes are usually based on the presumption that it is possible to identify a set of universal values, and that adults have a duty to teach these to children (for discussion see Bebeau et al 1999; Halstead & Taylor 2000; Molnar 1997; Purpel 1998). Less emphasis is placed on study and reflection and much more on encouraging students to behave in accordance with these designated values.

Lockwood (1997), from his reading of the literature, offers the following definition of character education.

Character education is defined as any school-initiated program, designed ... to shape directly and systematically, the behaviour of young people by influencing explicitly the non-relativistic values believed directly to bring about that behaviour. (p 179)

Instruction is provided via literature and biography, as well as programmes that often consist of highly structured lessons in which character-related concepts are described. In some instances intrinsic rewards are used to reinforce appropriate behaviour (DeRoche & Williams 1998; Lickona 1991, 1997).

Some supporters of character education programmes, especially in the USA, have argued that such programmes are necessary in order to address a perceived deterioration in moral values (Lickona 1991; Wynne 1997). This is not a new argument for, as Titus (1994) has observed, 'Historically, character education has been emphasized when educators and the public view social stability as threatened and moral standards weakened' (p 1).

Criticisms of the character education/prescriptive approach

Critics of the character education approach argue that the emphasis placed on instilling cultural norms and its focus on desirable personality traits are problematic (Kohn 1997; Prencipe & Helwig 2002; Purpel 1998). Virtue-oriented theories have been criticised as endorsing a 'bag of virtues' approach to morality (Kohlberg 1971, Kohlberg & Mayer 1972 cited in Prencipe & Helwig 2002). Kohn (1997) says that those who favour the transmission of values via direct teaching believe that students should have no active role in constructing meaning, making decisions, and reflecting on how they live. Such people want students to accept ready-made truths.

Some critics of contemporary character education programmes argue that those who wish to establish programmes of character education ought to state clearly the behavioural outcomes they hope to produce, as well as the designated methods of instruction, as it is problematic to try to establish a connection between learning about values and resultant behaviour (Leming 1993, 1997; Lockwood 1993, 1997; Molnar 1997). Despite assertions by those who support the approach that character education promotes good behaviour, it is contended that 'no direct link between values and education has been identified' (Lockwood 1993, p 5). Leming (1993) notes, 'Few of these new character education programmes have systematically evaluated their effects on children' (p 6). According to Lockwood (1993), no research has shown a direct connection between values and behaviour, and conversely 'lots of research shows there is none'.

A much earlier research project, the Character Education Inquiry (1924-9), looked at the nature of character education programmes conducted in schools (discussed in Admundson 1991; Leming 1993). Leming (1993) describes this as 'the most detailed and comprehensive inquiry to date into character and the school's role in its development'. The finding in relation to the effect of teachers' instruction was not positive as 'there seems to be evidence that such effects as may result are not generally good and are sometimes unwholesome ... the prevailing ways of inculcating ideals probably do little good and do some harm' (p 2). In other words, teaching about specific behaviour had no necessary relation to conduct (Admundson 1991).

The limited knowledge about learning outcomes offers little assistance to those planning value or character education programmes, and this has special relevance to character education because changes in student behaviour are regarded as a central objective of these programmes (Leming 1993).

It was also observed that, although those involved in character education believe morally inspiring literature should be part of character education

programmes, not one research study has attempted to assess whether reading such literature has the expected positive effect on character (Leming 1993).

Cognitive-developmental/descriptive approaches

Cognitive-developmental theorists have argued that values or moral education should be promoted through the development of reasoning. Kohlberg, a prominent theorist, advocated a method of teaching values, known as 'moral reasoning', that used discussions of moral dilemmas to develop students' moral judgements. The theory of moral reasoning was based on Piaget's stages of cognitive development: Kohlberg suggested that children's moral development also progressed in stages. Morality was defined in terms of justice and human dignity (see discussion of Kohlberg's theory in Forster & Masters 2002; Gilbert & Hoeppe 1996; Noddings 1997; Prencipe & Helwig 2002; Silcock & Duncan 2001).

Another popular cognitive approach, 'values clarification', was developed primarily by Rath et al (1966) and Simon, Howe, and Kirschenbaum (1972, both cited in Halstead 1996). Values clarification was influenced by humanistic psychology, especially the writing of Dewey, and was influential in North America where it has been more popular than theories based on the idea of moral reasoning, possibly because it was less theoretical (Halstead 1996). The central focus of the approach is to help students use rational thinking and emotional awareness to examine personal behaviour - to clarify their own values, rather than have these inculcated (for discussion see Halstead 1996; Kirschenbaum 1992; Johnson 2002). It assumes that the valuing process is internal and relative, and does not posit any universal set of values. In values clarification the role of the teacher is to lead students through the process of valuing rather than to explicitly promote values (Gilbert & Hoeppe 1996), and in both the moral reasoning and values clarification approaches it is emphasised that teachers should not moralise (Leming 1993).

The teaching methods for values clarification include large and small group discussions, dilemmas, simulations, personal journals, and self-analysis worksheets (Halstead & Taylor 2000). In a study of values development in Australian schools, Ling et al (1998) found that values clarification exercises and activities, and moral dilemmas were included among the major strategies used by teachers.

Another less popular approach, developed mainly by social science educators, places emphasis on rational thinking and reasoning. Students are encouraged to use logical thinking and the procedures of scientific investigation when dealing with values issues. This approach is based on the assumption that valuing is a cognitive process of determining and justifying facts, and the beliefs derived

from those facts (Huitt 1997). It involves the study of social value problems and issues, and has much in common with reflective thinking (Marsh 1998).

Other cognitive-development approaches include action-learning, whereby valuing is regarded as a process of self-actualisation in which individuals consider alternatives, choose freely from them, and act on their choices. More recently, Soley (1996) has argued teaching about controversial issues is a responsible and appropriate way for students to learn about values and to study value conflicts, as teaching about values is less difficult than teaching values - the goal is to help students gain a deeper understanding of others' values as well as their own.

It is contended that numerous research studies indicate the efficacy of dilemma discussion strategies, and that in the majority of studies of moral discussion approaches, substantial increases in moral development were evident (Forster & Masters 2002 [cite Enright, Lapsley, & Levy 1983; Nunner-Winkler 1994; Rest 1979]; Halstead & Taylor 2000). But Leming (1993) suggests the results must be treated with caution as growth from stage to stage was small and none of the formal evaluations used any form of social or moral behaviour as an independent variable. The research findings of the values clarification approach have also been highly consistent but these also show no significant changes in the dependent variables (Leming 1993).

A recent programme, based on Kohlberg and Candee's (1984) model of how moral judgements are transformed into moral action, was used to try to enhance moral reasoning and personal efficacy in Year 5 and 6 students (Grier & Firestone 1998). A 'cognitive conflict' format was used whereby students, while discussing a moral dilemma, were challenged by the presentation of perspectives up to one full stage (cf Kohlberg) above their current level of reasoning. Students also received efficacy training through discussions of before/after stories. The results indicated that discussions of moral dilemma scenarios resulted in no demonstrated advances in moral reasoning but there were changes in components of personal efficacy and in behavioural conduct. However it was impossible from the research to determine what specific changes were central to the advances in behavioural conduct.

Lovat and Schofield (1998) undertook an-ACR-funded project that sought to determine whether curriculum intervention could modify and change students' knowledge about, and perceptual awareness of, values positions. The study attempted to provide some empirical evidence for potential cognitive change by measuring the success or otherwise of a formal values education programme based on the NSW document *The Values We Teach* (1991).

The results of the study were mixed although the overall finding was that intervention in the area of morals and values can produce a statistically significant change in stated attitudes. It was concluded that the curriculum intervention did produce a significant change in measured attitudes but the results differed for the three categories ('education', 'self and others', 'civic responsibilities'). The programme was most successful in relation to those issues that related to the school environment but no overall differences were observed in relation to the other two factors (other than for individual items associated with topical issues such as sexism and racism) which may represent more generic and abstract issues (Lovat 2000; Lovat, Schofield, Morrison, & O'Neill 2002). Therefore for an intervention to be successful, it must focus on the school-related environment and the child's real-life experiences, and cannot be restricted to abstract moral dilemmas about issues that are unrelated to their world.

Another important result of the Lovat and Schofield study was that there were pronounced gender differences in relation to the issues of values. For both the control and experimental groups, females had much higher scores for the factors 'self and others' and 'civic responsibilities' (Lovat 2000; Lovat & Schofield 1998). While much might be attributed to the greater maturity of girls, it highlights the need to develop some specific set of strategies designed to facilitate the moral development of boys.

Criticisms of the cognitive/developmental descriptive approach

There has been much criticism of some of the programmes and activities based on cognitive development theories (Purpel 1998). Kohlberg's approach has been criticised on the basis that it neglected the behavioural and emotional components of character and that no attempt was made to determine whether the stated values resulted in behavioural changes (see Lovat & Schofield 1998; Titus 1994). It is also argued that too little importance is accorded to social factors (Forster & Masters 2002; Kohn 1997), and that character-related behaviours will not change as a result of moral dilemma/discussion strategies used in isolation (DeRoche & Williams 1998). However Gore (1998) considers that the criticism of Kohlberg's research methodology and results was too harsh and his ideas need further investigation.

An early proponent of the values clarification approach also admitted that this approach was implemented erratically, often in a superficial manner, and was not sufficient in itself to develop values and moral behaviour (Kirschenbaum 1992).

The recent resurgence of character education programmes has called into question the relevance of the cognitive development approach to research and

education (Bebeau et al 1999). Those who favour the teaching of core values have rejected values clarification because it is said to make no distinction between right and wrong and is based on 'spurious relativism' (Lickona 1993).

Halstead and Taylor (2002) note that cognitive-developmental theories have had a very limited impact on values education in the UK, although the methods employed have relevance in a variety of contexts. They support the contention however that it is necessary to help children reflect on, make sense of, and apply, their own developing values.

The school environment

Some researchers have suggested that the role of the social context has been overlooked in both the character education and cognitive-development approaches and that it is important to consider how social content and particular values interact (Prencipe & Helwig 2002). Halstead and Taylor (2000) note that the school ethos (general atmosphere) has been identified by numerous researchers 'as an important element in both school effectiveness and in values education' (Ritter et al 1979; Taylor 1998 cited in Halstead & Taylor 1998).

According to Titus (1994), a synthesis of character education research 'reveals several shared characteristics of schools that seem to have a strong positive impact on the development of student values' (p 4). These include; participation, encouragement to behave responsibly, provision of an orderly school environment, and clear rules that are enforced fairly. Slee (1992 cited in Forster & Masters 2002) reviewed a number of Australian studies on school environment and found that the creation of a positive school environment is basic to the prevention of misbehaviour. Leming (1993) says that a number of school-based research projects have investigated the relationship between school atmosphere and student behaviour, and have found that the use of co-operative learning strategies results in student achievement and positive social values and behaviour (Johnson et al 1981; Slavin 1990 cited in Leming 1993).

In the USA, an ongoing programme of research on schools as 'caring communities, as part of the Child Development Project indicates that certain classroom practices such as 'co-operation' can create a positive sense of school community for both students and teachers and that this is associated with a range of positive outcomes (DeRoche & Williams 1998; Forster & Masters 2002; Grier & Firestone 1998; Leming 1993; Lickona 1991; Solomon, Schaps, Watson, & Battistich 1992). The programme provides an integrated approach to fostering ethical, social, and intellectual development within a supportive school and classroom environment. The programme after tracking students over seven

years, has found that students who participated in the programme for five years, scored significantly higher on measures of sensitivity and consideration for others' needs but the impact on character behaviour showed mixed results. The findings were consistent with the 1928-30 study (Harstshorne, May, & Maller 1929 cited in Leming 1993) that 'character and related behavior and moral behavior tends, to a large extent, to be situationally specific' (Leming 1993 p 8).

Other studies also suggest that the earlier 'just communities' approach, in which emphasis is placed upon student responsibility, has had a positive influence on students' moral development (Forster & Masters 2002; Leming 1993 both cite Kohlberg 1978, 1981; Power, Higgins, & Kohlberg 1989). Kohlberg and his associates introduced this approach to moral education following criticism that the earlier approach made no attempt to determine whether any behavioural changes ensued (Lovat & Schofield 1998; Titus 1994). The revised perspective emphasised collectively-determined rather than individual values as the goal of moral education (Halstead 1996; Leming 1993).

Prosser and Deakin (1997) undertook a study involving 8-10 year old students that aimed to develop a means of assessing values development, and to explore the relationship between students' development of values, the school's values in practice, and the school's espoused values. The main finding was that most change in students' construing of school values were for those values that teachers held in common. Where teachers held a value to be meaningful, this was conveyed to students and if teachers shared this meaningfulness, the effect on children's thinking was more profound. Therefore a school's explicitness about its values, and the extent to which teachers actually practised shared values, had an important influence on pupils' values development (Prosser & Deakin 1997). The importance of the role played by teachers is supported in research by Williams (1993) who found that teachers who were most successful in teaching moral education were those who students believed demonstrated the principles of the programme in their everyday behaviour. Ling et al (1998) also suggest that the findings of their study indicate that teachers acting as role models influence the transmission of values.

But Silcock and Duncan (2001) warn that any belief that pupils will gradually internalise worthwhile pursuits through immersion in a value-laden environment, is problematic, as we simply do not know whether or not they will. It is difficult to establish links between the education provided by the school and changes in attitudes, values, beliefs, and behaviour on the part of the student (Halstead 1996).

Students

Prencipe and Helwig (2002) argue that children's moral reasoning and the general effectiveness of various values education programmes have been examined, but that little direct attention has been given to children's judgements about the teaching of values. To address these issues the researchers conducted a study into students' and young adults' reasoning about the teaching of values in school and family contexts to explore ways in which different types of values and social contexts intersect in judgements and reasoning about the teaching of values, and governmental regulation of values education. Participants were asked to judge the desirability of teaching these values by agents (teachers, parents) in school and family contexts, and whether governmental regulation of values education was appropriate. The findings reveal a strong concern by students about moral issues such as rights, harm, and justice, as well as with other social values. But by adolescence, values education that focuses on religious or patriotic values was viewed with considerable scepticism. Prencipe and Helwig (2002) believe this finding may have practical implications, for it suggests that children and adolescents may be less likely to accept certain kinds of values education programmes than others. The findings suggest that conceptions of values education might better be understood within models of social reasoning that draws distinctions between types of values (between moral and other types of values).

Astill's (1998) research suggests that the influence of parents in values formation is of far greater importance than that of the school. The Values Questionnaire, developed by Schwartz in 1992, was used to investigate the social values held by Year 12 students at a range of co-educational schools in South Australia. Although the results indicated distinct differences between students from active Christian families and those who professed no faith, it was found that the type of school attended appeared to have little influence on students' underlying values. Astill concluded that while schools might have had some impact on some aspects of behaviour that were not value driven, there was no evidence that schools had any effect on the underlying social value structures of their students.

Overall findings

Although there are no definitive conclusions as to what constitutes the best approach to values or character education, the research literature does present some significant findings. Leming (1993) while acknowledging that the research base is limited, identifies those approaches to values education he considers to be the most important. Firstly, didactic methods alone are unlikely to have lasting effects on character. Secondly, the development of students' capacity to reason about questions of moral conduct does not result in related change of conduct. Thirdly, character develops within a social environment. And finally, character educators should not expect character formation to be easy.

There are strong empirical indications that the adoption of different teaching and learning approaches is much more effective than the adoption of a single approach in isolation (Halstead 1996; Halstead & Taylor 2000). Values education now tends to favour eclecticism. Kirschenbaum (1992), a former proponent of values clarification, now supports a comprehensive approach that combines elements from both the traditional and new approaches to values education, and researchers in the UK (Carr & Landon 1993 cited in Halstead 1996) similarly advocate that processes of modelling, training and habituation, and enquiry and clarification should all be used.

Some limitations of the research

As stated at the beginning of this paper, reviews of the literature have found that only a small proportion of research on values education has focused on school practice and programme effectiveness. As well as this paucity of research, Leming (1993) also identifies other limitations pertaining to current research on values education: most programmes are only conducted in primary schools; there have been few carefully controlled evaluations of character education programmes; and all studies that have used multiple classrooms have detected considerable variations in programme effects between classrooms [the effect of the teacher].

In relation to the concern expressed about controlled evaluations, Leming (1993) raises a theoretical concern in relation to some of the studies. Two approaches to evaluation are identified: the first relies on informal evaluations that collect anecdotal evidence or survey teachers. The second approach utilises experimental designs, focuses on student behaviour, compares programme students with non-programme students, and attempts to control for potential sources of bias. The former, Leming argues, do not attempt to control for potential bias or compare the students involved in the programmes with non-programme students.

But few, controlled comparative studies exist, and the methodology used in many of the studies does not allow general conclusions to be made (DeRoche & Williams 1998). Halstead and Taylor (2000) maintain that 'specifiable and assessable pupil learning outcomes generally remain areas for major work'. Very little precise information exists about how schools approach values education and how the social and moral/ethical outcomes of values education programmes can be achieved (Admundson 1991; Forster & Masters 2002; Powney & Schlapp 1996; Taylor 2000). Silcock and Duncan (2001) argue that

without some sign that pupils' day-to-day valuing is affecting them, it is difficult to see how values teaching can be regarded as other than superficial and tokenistic. There is a need to study 'the *educational* conditions necessary for pupils to make firm commitments to principles, ideals, perspectives, which stand some chance of underpinning their lives long term (emphasis in the original, p 245).'

An attempt to gather some of the missing evidence on how schools approach the informal and formal teaching of values education, a project Values Education in Primary and Secondary Schools, is being undertaken on behalf of the National Foundation for Education Research, SCAA, and the Citizenship Foundation; Taylor & Lines forthcoming).

Some past and present developments in Australia

In Australia values education, more generally known as moral education, comprised a distinct part of the curriculum in many states during the late 19th and early 20th centuries (Firth 1970; Hyams & Bessant 1972; Meredyth & Thomas 1996; Rodwell 1996; Sweetman, Long, & Smyth 1922). For instance in Victoria, the subject 'morals and manners' was added to the course of study from 1885 (Sweetman et al 1922), and in Queensland 'civics and morals' formed part of the *New Syllabus* introduced in 1905 (Meredyth & Thomas 1996). The Victorian course was destined to have only a limited existence because 'it failed to interest the teachers' (Sweetmann et al p 138). Values education also formed an important component of the civics courses taught in each of the Australian states during the early decades of the twentieth century (Meredyth & Thomas 1996).

Other than these earlier attempts to incorporate the specific teaching of values, in Australia values education has been largely neglected, or seen to form a limited part of other subjects, notably social education (Johnson 2002). This does not mean that values statements have been absent from policy and curriculum documents, as values, whether stated explicitly or implicitly, are inherent to any policy. As noted in the Victorian Ministry of Education's Ministerial Paper No. 4 (1983), school policy 'is the development and review of a school's aims, values, general principles and an overview of the arrangements being made to achieve them'. There has been no attempt to introduce specific programmes designed to teach values but with the national push for civics and citizenship education, there is increased interest in values education (Newell & Rimes 2002).

Values statements abound in policy documents, curriculum programmes, and reports published at the federal and state level, and Lovat and Schofield (1998) suggest there is a 'remarkable uniformity' in these statements. For instance, the

Australian Education Council after meeting in Hobart in 1989, issued a declaration on what it regarded as desirable goals for Australian schools, including a goal to develop 'knowledge, skills, attitudes and values which will enable students to participate as active and informed citizens in our democratic Australian society within an international context' (reproduced in Ministerial Council on Education, Employment, Training and Youth Affairs 1994). A few years later, *The Adelaide Declaration of National Goals for Schooling in the Twenty-First Century* (MCEETYA 1999) provided a framework for developing national collaboration for the improvement of Australian schooling. Included among a number of desirable outcomes, that students were expected to have developed at the conclusion of their schooling was 'the capacity to exercise judgment and responsibility in matters of morality, ethics and social justice' (cited in Forster & Masters 2002).

The various state departments of education have also incorporated values statements into recent curriculum documents. Generally these statements are dispersed throughout the various learning areas rather than within a programme specifically designed to teach values. The NSW Education Department's policy document *The Values We Teach* (1991) and discussion paper *The Values of NSW Public Schools* (2001), provide rare examples of attempts to address the issue of values outside the comprehensive curriculum documents.

The *Curriculum Framework* developed by the Curriculum Council in Western Australia (1998), as noted above, articulates a set of core shared values in recognition that 'values underpin and shape the curriculum' (p 324). Each of the eight learning area statements it proposes, 'explicitly or implicitly endorses these values in a manner suited to the area' (CCWA 1998, p 8). Reynolds (2001) argues that the *Curriculum Framework* places a new emphasis on values teaching by specifically identifying values that need to be integrated into the curriculum, in contrast to earlier documents such as *Social Studies K-10 Syllabus* which focused instead on the valuing process. Previously values were identified within each of the units of study and teachers were expected to use approaches such as values clarification to encourage the valuing process (Reynolds 2001).

In Tasmania *Learning Together* (Department of Education Tasmania 2000) incorporates a 'values and purposes statement', that 'provides a basis for planning and review of programs and a framework for embedding the values and purposes in practice' (p 8). Also within 'thinking', one of the five 'curriculum organisers' that comprise the 'essential learnings' framework, is the sub-component 'ethical reasoning'. It is suggested that students need to be able to evaluate ethical and moral dilemmas and 'handle conflicting values' (p 18).

Johnson (2002) and Ling et al (1998) argue, from a Victorian perspective, that there is much less explicit focus on values in recent curriculum documents,

compared to those published in that state, than in the 1980s, when values and action were listed as important to knowledge and skills development. The 1995 Study Of Society and Environment Curriculum and Standards Framework, neither addresses the development, transmission, and assessment of values development, nor attempts 'to define terms or processes relating to values education which may be used to integrate the teaching of values in the curriculum' (Ling et al 1998, p 46).

Although governments are now placing more emphasis on the social and moral/ethical outcomes of schooling, 'very little has been done to address the question of how the achievement of these objectives might be monitored' (Forster & Masters 2002, p 141).

It is perhaps salutary to note that Ling et al (1998) noted after a study of how values education was taught in six countries that 'the values that were espoused in the rhetoric of policy or curriculum documents were not necessarily those that were lived in the practical classroom context' (p 56). Similarly in reference to *The Values We Teach* (Department of Education NSW 1991), Lovat, Schofield, Morrison, and O'Neill (2002) observe that very few schools had made any effort to translate this policy into practice.

Values education is often embedded in the school curriculum across the eight key learning areas (KLAs) - the arts; English; health and physical education; languages other than English; mathematics; science; studies of society and environment; and technology. It is not within the scope of this Review to identify every particular occurrence within each KLA. It usually receives a particular focus in two KLAs: health and physical education and studies of society and environment. This is borne out by the scan of State and Territory curriculum frameworks and values statements as shown below:

Scan of State and Territory curriculum frameworks and values statements

New South Wales

NSW Department of Education and Training (NSW DET)

NSW DET has developed a discussion paper *The Values of NSW Public Schools* that defines the values which schoolteachers individually and collectively foster in their students that contributes to the personal and social development of students. NSW DET will support teachers' efforts to teach essential values for life including:

- **Love of learning**
Valuing learning and knowledge and the confidence to resolve problems and master skills. Clarity, confidence and coherence in thinking, writing and speaking as a route to better understanding, ways of thinking and believing.
- **Aiming for high standards**
Achieving personal best in academic, creative and sporting achievement.
- **Care and respect for ourselves and others**
Respect and care for themselves and others in order to achieve self-discipline and physical and mental well being. Recognising right over wrong, honesty and courtesy, health and fitness, discipline, reliability, friendship and companionship and respect for expertise and legitimate authorities.
- **Care and respect for families and communities**
Feeling and demonstrating empathy and respect to those who are vulnerable and dependent. Treating others with consideration.
- **Respect for work**
Value of work, how work is changing, learning new and evolving technologies and welcoming innovation. Learning to work together.
- **Proud Australians and citizens of the world**
Learning the significance of Australia's Indigenous people and of immigration to Australian identity. Respecting the rule of law and Australia's democratic institutions and procedures.

Western Australia

WA Department of Education and Training (WADET)

The Western Australian Curriculum Council Curriculum Framework is underpinned by five core, shared values which are summarised as follows:

- a commitment to the pursuit of knowledge and achievement of potential, resulting in a disposition towards striving to understand the world and how best one can make a contribution to it, and the pursuit of excellence in all fields of experience and endeavour;
- self-acceptance and respect of self, resulting in attitudes and actions which develop each person's unique potential - physical, emotional, aesthetic, spiritual, intellectual, moral and social;
- respect and concern for others and their rights, resulting in sensitivity to and concern for the wellbeing of others, respect for others and a search for constructive ways of managing conflict;
- social and civic responsibility, resulting in a commitment to exploring and promoting the common good; meeting individual needs in ways which do not infringe the rights of others; participating in democratic processes; social justice and cultural diversity; and
- environmental responsibility, resulting in a respect and concern for the natural and cultural environments and a commitment to regenerative and sustainable resource use.

The values are mandated and embedded in overarching curriculum outcomes. The Active Citizenship outcome from Society and the Environment clearly articulates the core, shared values of Social and Civic responsibility. The Attitudes and Values Learning Area Outcome from Health and Physical education focuses on promoting personal, family and community health, and participation in physical activity.

South Australia

SA Department of Education and Training

Within the SACSA (South Australian Curriculum Standards and Accountability) curriculum framework five Essential Learnings have been identified: Futures, Identity, Interdependence, Thinking and Communication. These Essential Learnings aim to foster the capabilities to:

- develop the flexibility to respond to change

- develop a positive sense of self and group, accept responsibilities and respect individual and group differences
- work in harmony with others for common purposes
- be independent and critical thinkers
- communicate powerfully.

These Essential Learnings form an integral part of children's and students' learning from Birth to Year 12 and beyond. They aim to enable students to productively engage with changing times as thoughtful, active, responsive and committed local national and global citizens. The essential Learnings are integrated with concepts and processes throughout the curriculum, including all Learning Areas.

Health and Physical Education – Personal and Social Development Strand

This learning area focuses on attitudes and values that assist with positive self-concept and establishment of relationships. An integral dimension of this strand is generating an understanding of the nature and importance of individual, group, team and community identity and the ability to work cooperatively. Students also learn about the physical, spiritual, social and emotional changes that occur over the life span, while developing skills and knowledge that will enhance their growth and that of others.

Society and Environment

Within this learning area students examine issues relating to values and attitudes in society, locally and globally in order to:

- understand and evaluate the implications of various decisions, actions and relationships
- critically examine and clarify the values and attitudes implicit and explicit in democratic processes, social justice and environmental sustainability
- respect and value diverse perspectives of people
- recognise and counter prejudice, racism, sexism, discrimination and stereotyping
- envisage probable, possible and preferred futures
- develop social and environmental consciousness and awareness of active citizenship

Australian Capital Territory

ACT Department of Education and Training

Values education is incorporated in the 'across curriculum perspectives'. The presence of the perspectives across all learning areas assists all students to

develop knowledge, skills, attitudes and behaviours in areas that are important to their successful participation in Australian society and to society's future development. Students develop skills to critically analyse and challenge social structures and ideas and to value a range of knowledge, experience and understandings.

Health and Physical Education

This learning area will equip students with skills, knowledge and attitudes to enable the pursuit of an active, healthy lifestyle contributing to the individuals emotional, mental, physical and social well being. Students will:

- develop skills and gain knowledge to make informed decisions about personal lifestyle
- develop strategies for healthy lifestyle
- take responsible action to promote own well being and that of others
- build self-esteem, develop confidence and competence
- explore and clarify individual, family and cultural values and attitudes to assist in making choices and taking appropriate actions
- develop an understanding of the links between the environment and individual and community health
- develop skills and attitudes which enable them to become responsible members of society.

Studies of Society and Environment

Three clusters of shared values significant in this and other learning areas have been identified:

- Democratic process
- Social justice; and
- Ecological sustainability.

Through studies of society and environment, students will value diversity in viewpoints, curiosity and questioning, thorough and balanced investigations. Students will be able to scrutinise their own values and actions and those of others become aware of how values are formed and see how moral and ethical codes of conduct are shaped by influences that include family, culture and religion.

Queensland

Queensland Department of Education

Through Queensland's **Human Relationships Education for Queensland State Schools** students have the opportunity to develop all aspects of personal identity (intellectual, emotional, physical, social, cultural and spiritual) in ways that empower individuals and groups. Human Relationships Education is part of schooling from Preschool to Year 12 and is fundamental to a schools behaviour management process in establishing a supportive school environment.

A major purpose of schools is to provide access for all students to learning situations that promote personal growth and encourage active participation in a culturally diverse Australian society. The goals of Human Relationships Education are to enable students to:

- Develop an understanding of the physical. Social emotional and spiritual changes that occur throughout life
- Develop the capacity to relate effectively to others
- Develop an awareness of and respect for diversity, needs for self-esteem, friendship and sense of belonging
- Develop awareness of their rights and responsibilities, and the standards of behaviour
- Consider and reflect upon personal and group values and beliefs
- Develop the ability to evaluate information, consider a range of opinions and make decisions
- Develop the ability to apply what is learned to all relationships in life.

Victoria

Department of Education and Training Victoria

While the Curriculum Standards Framework provides detail about the major elements of curriculum and the steps towards achieving them, schools have responsibility for decisions about specific issues related to school culture such as the development of attitudes, values and beliefs.

Studies of Society and Environment

Studies of Society and the Environment discuss a range of issues including values education, cultural unity and diversity.

Australian Family Project

This project involves collaboration between 20 museums and galleries throughout Victoria. It is designed to enrich the curriculum and provide resources. The project supports school based units that investigate the diversity of families, migration, family history, rituals, stereotypes, beliefs and culture.

Tasmania

Tasmania Department of Education

The Tasmanian Essential Learnings Framework consists of the statement of values and purposes, a description of the learning that is recognised as essential, a set of learning, teaching and assessment principles to guide educational practice and the culminating outcomes. The following values and purposes have been identified:

Values

- Connectedness
- Resilience
- Achievement
- Creativity
- Integrity
- Responsibility
- Equity

Purposes

- Learning to relate, participate and care
- Learning to live full, healthy lives
- Learning to create purposeful futures
- Learning to act ethically
- Learning to learn
- Learning how to think, know and understand.

The curriculum is organised into five areas:

- Thinking
 - inquiry, reflective thinking
- Communicating
 - Being literate, numerate, information literate and arts literate
- Personal Futures
 - Building and maintaining identity and relationships, well being, being ethical, creating and pursuing goals
- Social responsibility
 - Building social capital, valuing diversity, acting democratically, understanding the past and creating preferred futures
- World Futures
 - Investigating the natural and constructed world, understanding systems, designing and evaluating technological solutions, creating sustainable futures.

Northern Territory

NT Department of Education

The Northern Territory *EsseNTial Learnings* is built around four domains: the INNER learner, the CREATIVE learner, the COLLABORATIVE learner and the CONSTRUCTIVE learner. Values-related outcomes include:

- Identifying and actively develops their natural talents, self-worth and learned skills to pursue and achieve their personal goals;
- Demonstrating resilience in pursuing choices and dealing with change;
- Listening attentively and considering the contributions and viewpoints of others when sharing own ideas and opinions;
- Fulfilling their responsibilities as a group member and actively supporting other members;
- Participating in efforts to value diversity and social responsibility through active and informed involvement in chosen areas within the family and the community; and
- Identifying environmental and social issues within the local and global community and taking steps to promote change.

The **Studies of Society and the Environment** Learning Area includes a strand on 'Values, Beliefs and Cultural Diversity' through which students:

- Assess the presence of core values in Australia;
- Explore cultures for different viewpoints, life choices and ways of living;
- Examine relationships within and between individuals, families, groups and society
- Investigate the influence of values and beliefs on attitudes, actions, behaviour and interaction within and between groups, communities and societies.

The **Health and Physical Education** Learning Area includes a strand on 'Enhancing Personal Development and Relationships' focussing on:

- Physical, social and emotional development throughout life;
- Sexuality and the challenging of stereotypes and shaping of identity;
- Changing roles, expectations, responsibilities and relationships;
- Effective relationships in such contexts as a family, a school, a sport or work team, peers;
- Understanding the significance of community values, attitudes and standards of behaviour

The scan of State and Territory curriculum frameworks and values statements also shows that NSW has developed a discussion paper on values education titled *The Values of NSW Public Schools* and Western Australia lists five core

shared values which underpin its curriculum framework. The following table shows the overlap between the values identified in the NSW discussion paper and the listed core values in WA which both focus on three broad areas: learning and self-development, personal and social responsibility and citizenship.

Comparison of NSW values paper and WA values framework		
National goals	NSW Values Paper	WA values framework
<p>Learning and Self-Development</p> <p>Students, when they leave school, should have qualities of self-confidence, optimism, high self-esteem, and a commitment to personal excellence as a basis for their potential life roles as family, community and workforce members (Goal 1.2)</p>	<p>Love of learning Aiming for high standards</p> <p>Respect for work</p>	<p>A commitment to the pursuit of knowledge and achievement of potential, resulting in a disposition towards striving to understand the world and how best one can make a contribution to it, and the pursuit of excellence in all fields of experience and endeavour</p> <p>Self-acceptance and respect of self, resulting in attitudes and actions which develop each person's unique potential - physical, emotional, aesthetic, spiritual, intellectual, moral and social</p>
<p>Personal and Social Responsibility</p> <p>Students, when they leave school, should have the capacity to exercise judgement and responsibility in matters of morality, ethics and social justice, and the capacity to make sense of their world, to think about how things got to be the way they are, to make rational and informed decisions about their own lives, and to accept responsibility for their own action (Goal 1.3).</p>	<p>Care and respect for ourselves and others Care and respect for families and communities</p>	<p>Respect and concern for others and their rights, resulting in sensitivity to and concern for the wellbeing of others, respect for others and a search for constructive ways of managing conflict</p>
<p>Citizenship</p> <p>Students, when they leave school, should: be active and informed citizens with an understanding and appreciation</p>	<p>Proud Australians and citizens of the world</p>	<p>Social and civic responsibility, resulting in a commitment to exploring and promoting</p>

Comparison of NSW values paper and WA values framework		
National goals	NSW Values Paper	WA values framework
of Australia's system of government and civic life (Goal 1.4) and have an understanding of, and concern for, stewardship of the natural environment, and the knowledge and skills to contribute to ecologically sustainable development (Goal 1.7)		<p>the common good; meeting individual needs in ways which do not infringe the rights of others; participating in democratic processes; social justice and cultural diversity;</p> <p>Environmental responsibility, resulting in a respect and concern for the natural and cultural environments and a commitment to regenerative and sustainable resource use</p>

Some recent developments overseas

In the past decade discussions of values education have become more prominent in the educational discourse both in the UK and the USA. Values education is no longer an option in the UK (Taylor 2002). It is now a legislative requirement that the spiritual, moral, social, and cultural development of pupils be the subject of inspection by personnel from the Office for Standards of Education in Schools (OFSTED). Schools are now required to prescribe their aims, objectives, and outcomes in relation to the development of values and are under pressure from policy makers to declare their values in the form of mission statements (Elliott 1994; Taylor 2000). The policy has resulted in much discussion and the publication of various documents, including some discussion papers on spiritual, moral, social, and cultural development, that are explicit about the moral values schools should promote (Taylor 2000). The brief of the National Forum on Values in Education, referred to above, was to identify 'a non-negotiable core of moral values' that all government schools might be reasonably be expected to endorse and transmit (Beck 1998). The final outcome of their work is captured below in the values statement for the National Curriculum.

National forum for values in education in England Values statement for the National Curriculum

Extracts from the preamble to the statement

- These values are not exhaustive. They do not, for example, include religious beliefs, principles or teachings, though these are often the source of commonly held values. The statement neither implies nor entails that these are the only values that should be taught in schools. There is no suggestion that schools should confine themselves to these values.
- Agreement on the values outlined below is compatible with disagreement on their source. Many believe that God is the ultimate source of value, and that we are accountable to God for our actions; others that values have their source only in human nature, and that we are accountable only to our consciences. The statement of values is consistent with these and other views on the source of value.
- Agreement on these values is compatible with different interpretations and applications of them. It is for schools to decide, reflecting the range of views in the wider community, how these values should be interpreted and applied.

- The ordering of the values does not imply any priority or necessary preference. The ordering reflects the belief of many that values in the context of the self must precede the development of the other values.
- These values are so fundamental that they may appear unexceptional. Their demanding nature is demonstrated both by our collective failure consistently to live up to them, and the moral challenge which acting on them in practice entails.
- Schools and teachers can have confidence that there is general agreement in society upon these values. They can therefore expect the support and encouragement of society if they base their teaching and the school ethos on these values.

The statement of values

The self

We value ourselves as unique human beings capable of spiritual, moral, intellectual and physical growth and development. On the basis of these values, we should:

- develop an understanding of our own characters, strengths and weaknesses;
- develop self-respect and self-discipline;
- clarify the meaning and purpose in our lives and decide, on the basis of this, how we believe that our lives should be lived;
- make responsible use of our talents, rights and opportunities;
- strive, throughout life, for knowledge, wisdom and understanding;
- take responsibility, within our capabilities, for our own lives.

Relationships

We value others for themselves, not only for what they have or what they can do for us. We value relationships as fundamental to the development and fulfilment of ourselves and others, and to the good of the community. On the basis of these values, we should:

- respect others, including children;
- care for others and exercise goodwill in our dealings with them
- show others they are valued;
- earn loyalty, trust and confidence;

- work cooperatively with others;
- respect the privacy and property of others;
- resolve disputes peacefully.

Society

We value truth, freedom, justice, human rights, the rule of law and collective effort for the common good. In particular, we value families as sources of love and support for all their members, and as the basis of a society in which people care for others. On the basis of these values, we should:

- understand and carry out our responsibilities as citizens;
- refuse to support values or actions that may be harmful to individuals or communities;
- support families in raising children and caring for dependants;
- support the institution of marriage;
- recognise that the love and commitment required for a secure and happy childhood can also be found in families of different kinds;
- help people to know about the law and legal processes;
- respect the rule of law and encourage others to do so;
- respect religious and cultural diversity;
- promote opportunities for all;
- support those who cannot, by themselves, sustain a dignified life-style;
- promote participation in the democratic process by all sectors of the community;
- contribute to, as well as benefit fairly from, economic and cultural resources;
- make truth, integrity, honesty and goodwill priorities in public and private life.

The environment

We value the environment, both natural and shaped by humanity, as the basis of life and a source of wonder and inspiration. On the basis of these values, we should:

- accept our responsibility to maintain a sustainable environment for future generations;
- understand the place of human beings within nature;
- understand our responsibilities for other species;
- ensure that development can be justified;
- preserve balance and diversity in nature wherever possible;
- preserve areas of beauty and interest for future generations;
- repair, wherever possible, habitats damaged by human development and other means.

Values in education in the United States

Responsibility for public education in the United States resides with the individual states, each of which has its own policies and programmes, although the federal government is able to influence public education through certain legislation (Purpel 1998). The federal government has supported this movement by providing grants for character education programmes to various states by the Department of Education (DeRoche & Williams 1998; Robinson et al 2000). Robinson, Jones, and Hayes (2000) note that at least fifteen states now require character education programmes to be taught in their schools. DeRoche and Williams (1998) describe a number of these programmes.

Non-government organisations

As well as programmes developed and/or promoted by various national and state governments, there are many values and character education programmes that have been developed by various groups and organisation throughout the world. Some of these groups are well known and respected while others are of uncertain status. Although it is not within the scope of this paper to comment upon these organisations and their stated objectives, a few of the more prominent organisations are discussed briefly.

The *Living Values: An Educational Program* grew out of a project begun in 1995 by the Brahma Kumaris to celebrate the 50th anniversary of the United Nations. The program was piloted in 1997 and is supported by various groups including UNESCO in consultation with the Education Cluster of UNICEF, and the program is now being implemented in 67 countries and at 4,000 sites (Living Values Education 2002). The first LVEP training for teachers in Australia began in 1999 (Lovat et al 2002). Recently a team of researchers from the University of

Newcastle began evaluating the effects of the Living Values program on the attitudes, values, and behaviour of Years 5 and 6 primary school children. This is the first formal and impartial evaluation of the program and it is reported that the international co-ordinator of the project has expressed interest in being involved in more extensive evaluation (Lovat et al 2002).

A programme founded in 1991 and adopted by schools in North America and some schools in Australia, is the Virtues Project (Popov & Popov 1995 cited in Gore 1998) supported by the Baha'i, a religion that claims to embrace all faiths. The programme promotes a set of virtues, said to be distilled from the world's religions. The stated purpose of the project is to provide life-skill strategies to 'help individuals to live more relevant purposeful lives, support parents to raise children of strong moral character...and help schools and communities to build a climate of safety and caring' (Virtues Project 2001). However, John Gore, Chief Education Officer (Human Society and Its Environment) for the NSW Department of Education (1998), warns the project could be considered as an attempt to introduce the fundamental principles of a particular religious persuasion into schools and is likely to appeal to those within the community who are 'looking for simple solutions to complex educational and community problems' are likely to promote a programme of this nature. He comments that:

Their existence should heighten the response of education systems to [develop] appropriate policy construction to safeguard schools, their students and their communities from such approaches to teaching values. Such a policy should give schools the framework to deal with these initiatives as they emerge.
(Gore 1998, p 5)

Sceptics

Snook (2000) observes that the bases of all moral codes are deeply divided on the key issues of human life and human existence, and schools in a pluralistic society should take care in relation to such matters. That is why traditionally in New Zealand the explicit teaching of values education or morality has been avoided. He suggests that the recent contention that 'there are very clear cut values which everyone shares' and which can be taught to the young is 'biased and political' (Snook 2000, p 1). Others share his concern about the recent emphasis given to values education and have commented upon the ideological, political, and other societal influences promoting the development of values education policy and programmes (Davies 2000; Beck 1998; Purpel 1997). Beck (1998) suggests that questions need to be asked as to why there appears to be a resurgence of interest in values education at this particular time and which groups are most concerned about this area of the curriculum.

Conclusion

Values education has long been, and remains, a controversial matter and many questions relating to the teaching of values in schools remain unanswered despite the widespread interest shown in the subject and the large amount of research evidence that has been garnered. Unfortunately research in the area has been disparate and many important aspects relating to teaching and learning, in particular, have received insufficient attention. Still little is known about what actually happens in classrooms or what practices are the most effective as measured by student outcomes. Also teachers appear not to have received adequate preparation to reflect critically on their role as values educators.

Some consider the problems posed by values education are too difficult to solve. At one extreme Purpel (1998) suggests perhaps it might be better to give up the 'values education discourse' altogether as the concept is seriously problematic; partly because it makes an insupportable distinction between values education and education, and also because:

it is an issue so deeply fraught with cultural conflicts, political designs, and intellectual perplexities that one is extremely reluctant to take hold of this tiger's tail!
(Purple 1998, p 203).

Others still believe that values education should form part of the province of the school despite the difficulties this might pose. The debate goes on.

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Appendix III:
Report of the Online Survey of community views on values
for Australian schools

Values Education Study

Online Survey

Purpose

The purpose of the Online Survey was to gather data and provide information on the views of parents, teachers and students on the values that the community expects the Australian schools to foster.

The survey consisted of series of questions, multiple choice and open-ended, specifically designed to ascertain what students, staff and parents thought about values education in Australia, what values should be fostered in Australian schools and the role schools play in fostering values education. The template for the Online Survey was designed by Curriculum Corporation and trialled by focus groups consisting of practising secondary and primary teachers. (See copies of surveys.)

Participation

All schools were invited via the Values Education Study website to register to participate in the survey by registering an expression of interest on the Online Survey section of the website. In addition all non-successful grant schools were directly contacted and invited to contribute to the survey. Curriculum Corporation requested groups of parents, teachers and students of the school and the engagement of parents, students and staff was at the schools' own discretion.

Sixty-two schools originally expressed interest in participating in the survey but finally twenty schools across Australia volunteered their contribution. The schools' cohort included primary and secondary, government, Catholic and independent sectors. There were no schools from Tasmania, ACT or Northern Territory.

Participating schools

Name of school	State/Territory
Beth Rivkah Ladies' College	VIC
Bogone Outdoor Education Centre	VIC
East Manjimup Primary	WA
Flinders View Primary School	SA
Hambledon State School	QLD
King Khalid School	VIC

Name of school	State/Territory
Mitchelton State High School	QLD
Myrtleford Secondary College	VIC
Old Orchard Primary	VIC
Paravista School	SA
St Columban's	QLD
St Johns Primary	NSW
St Mary's High School	NSW
St. Francis Xavier College	VIC
Tangara School for Girls	NSW
The King David School	VIC
Wesley College	WA
Windale School	NSW
Woodcroft Primary School	SA

From the 20 schools there were a total 129 parents, 431 students and 135 staff responded to the survey. The survey therefore represents a limited but instructive snapshot of school community opinions.

The surveys were completed in an online environment with each school receiving a unique username and password. Some schools chose to complete the survey in hard copy.

The findings of the Online Survey

(Please note not all respondents completed all parts of the survey.)

Copies of the survey instrument for parents, staff and students are attached at the end of this section.

1. Values schools ought to foster

In an attempt to identify shared values, participants were offered a list of 28 values (derived from school projects) from which to select 10 values that schools should foster. Of the 28 values listed, the following appear consistently in the first ten for all three groups surveyed. They correspond well with the shared values proposed as discussion starters with school communities in the Final Report:

- responsibility
- respect
- honesty
- tolerance
- equality
- freedom

- compassion
 - happiness
 - excellence
 - peace.
-
- Students most frequently placed *honesty* as the most important value followed by *freedom, respect, happiness* and *responsibility*. Whereas, staff and parents placed *responsibility* as the most important value followed by *respect, honesty, tolerance* and *equality*. Interestingly, parents and staff manifested exactly the same results for the first five most important values they most seek to foster.
 - For all three groups, *competitiveness, service to others* and *economic values* were cited most infrequently as the values they seek to foster.

2. Role of schools in values education

In an attempt to gauge opinion about the role of schools in teaching values, another key question in the survey asked: 'Whose responsibility is it to teach values to students?' Respondents were asked to rank the most important from this list:

- the school community
 - religious leaders
 - all teachers
 - specialist values teachers
 - students' friends
 - parents/guardians
 - the whole society
 - family
 - the media.
-
- For all three groups surveyed the results were the same: *parents/guardians* were cited most frequently as number one, *family* number two and *all teachers* as number three.
 - Of the nine choices available *the media* and *religious leaders* appear as last and second last respectively.

3. Student views and attitudes towards the role of schools in values education

- Students were asked whether 'students at their school practised the values that they thought were important' and 82% believed that they did. Similarly

81% of students believed that teachers at their school practised the values that they believe are important.

- Only 35% students who participated in this survey believe that values education should be taught as a separate subject within the curriculum, whereas, 58% of students believe it should be taught in all subjects across the curriculum.
- 62% of students agreed that values education should be 'taught' in schools.

When asked to select 10 values from a predetermined list of 28 values students were also invited to list any other values they considered important. Students included the following:

- truthfulness
- diligence
- friendship
- caring
- relationships
- helping
- other cultures and beliefs from different peoples perspective
- usefulness
- how do deal with problems in life
- friendliness and cooperation
- animal care
- pride in everything you do, even if you think someone else has done better
- sport
- love for oneself equal to all else
- chastity
- hope
- determination.

When asked an open-ended question about how values education is presented at their school, students responded with the following. *(Please note that this a selection of responses only.)*

- In religion lessons, motto lessons once a week. We practise honesty in Mathematics.
- Teachers share values with kids.
- The people who do not believe in God go to learn about values.
- There is no set values education in our school. There are some rules followed that could relate to values but no high standard of values are put in place and practiced.

- In primary school values are enforced but in secondary levels they aren't as much. It's assumed we know values and how we should act.
- Well for one thing, we have a virtue of the week that kinda [*sic*] teaches us about values and my two teachers are always talking about how goals and values are important.

4. Parent views and attitudes towards the role of schools in values education

- An overwhelming 97% of parents who responded to the Online Survey believed that there is a need to teach values education in schools and 93% believed that schools should have a consensus about what values are 'taught'.
- 97% of parents believed that values should be taught as part of the school's curriculum and that the school's curriculum should reflect its values (98%).
- 100% of parents believed that schools should inform parents and guardians about the values that are fostered in schools and 97% believed that parents and guardians should have an input into what values are 'taught' in schools.
- 90% of parents surveyed think that values education should be a high priority in Australian schools.

5. Staff views and attitudes towards the role of schools in values education

- 97% of all staff surveyed believed it was important for schools to have explicit values statements;
- 85% agreed that it was the role of schools to 'teach' values and 99% believed that parents should be active participants in values education
- 98% believed that all teachers should 'teach' values as part of the day-to-day curriculum
- 87% thought that there should be a consensus among staff, students, parents and the local community about what values are taught in schools.
- 77% of staff believed that it was possible to gain consensus about what values should be embedded in the curriculum
- in regard to professional development in values education 85% of staff believed that teachers in pre-service training should complete units in 'teaching' values education and 85% believed that practising teachers should receive professional development in values education

Comparison of results of the Online Survey

Values Education Study Online Survey results as raw data

June 2003

Response to the question of whose responsibility it is to teach values to students						
	Total number of parent responses = 129 Frequency	Most consistently ranked as	Total number of staff responses = 135 Frequency	Most consistently ranked as	Total number of student responses = 193 Frequency	Most consistently ranked as
Parents/ guardians	119	1	71	1	109	1
Family	71	2	58	2	72	2
All teachers	37	3	36	3	56	3
The school community	40	5	32	4	46	4
Specialist values teachers	30	7	23	6	35	5
Students friends	20	6 and 8 at 20 each	22	7	38	6
The whole society	40	7	23	7	46	8
Religious leaders	22	8	28	8	49	9
The media	48	8	32	9	49	9

Results for the question which are the most important values that schools should foster					
Value listed	Students frequency	Value listed	Staff frequency	Value listed	Parents frequency
1. honesty	296	responsibility	115	responsibility	98
2. freedom	285	respect	113	respect	95
3. respect	279	honesty	102	honesty	90
4. happiness	270	tolerance	99	tolerance	78
5. responsibility	251	equality	78	equality	67
6. love	232	happiness	69	freedom	65
7. peace	222	compassion	67	compassion	61
8. fairness	211	freedom	50	happiness	57
9. equality	174	inclusiveness	57	excellence	54
10. courage	165	excellence	57	peace	46
11. compassion	156	peace	56	empathy	45
12. tolerance	155	empathy	46	love	40
13. aesthetic values	149	conservation of the natural environment	44	justice	39
14. wisdom	149	fairness	44	aesthetic values	22
15. justice	147	democratic values	39	spiritual values	33
16. excellence	139	love	38	religious values	29
17. patience	122	justice	35	democratic values	39
18. honour	108	spiritual values	32	wisdom	39
19. humility	104	patience	31	inclusiveness	34
20. religious values	98	wisdom	25	courage	34
21. conservation of the natural environment	93	courage	24	patience	33
22. inclusiveness	78	humility	22	conservation of the natural environment	29
23. spiritual values	62	religious values	21	honour	28
24. economic values	52	aesthetic values	21	humility	27
25. empathy	51	honour	20	fairness	26
26. competitiveness	46	service to others	16	service to others	25
27. service to others	44	economic values	3	economic values	8
28. democratic values	5	competitiveness	1	competitiveness	1

Response to the question: Australian share a common set of values			
	Student response	Staff response	Parent response
Strongly agree	0	7	4
Agree	56	41	53
Not sure	74	32	43
Disagree	10	39	12

Response to the question: Australians share a common set of democratic values			
	Student response	Staff response	Parent response
Strongly agree	24	8	4
Agree	52	61	69
Not sure	0	27	36
Disagree	19	27	4
Strongly disagree	0	4	11

Values should be taught in schools (students: as a separate subject)			
	Student response	Staff response	Parent response
Strongly agree	51	8	83
Agree	99	61	37
Not sure	79	27	1
Disagree	118	27	2

There should be a consensus about what values are taught in schools			
	Student response	Staff response	Parent response
Strongly agree	40	55	58
Agree	68	56	57
Not sure	59	12	6
Disagree	29	3	1
Strongly disagree	59	2	2

Values should be taught as part of the curriculum/all subjects not just one (students)			
	Student response	Staff response	Parent response
Strongly agree	82	81	62
Agree	157	43	59
Not sure	60	0	2
Disagree	55	2	1

School has explicit values statements (parents are aware of the values of the school)			
	Staff response	Parent response	Students not asked this question
Strongly agree	44	38	
Agree	46	70	
Not sure	22	8	
Disagree	12	0	
Strongly disagree	2	7	

Parents should be active participants in values education (and what is taught in schools)			
	Staff response	Parent response	Students not asked this question
Strongly agree	98	62	
Agree	25	56	
Not sure	1	2	
Disagree	0	1	

Values Education Study

Online Survey questions: parents

Definition of values education:

Values education is the process by which students learn, understand and apply the values that the community thinks are important.

1 Who should your children learn values from?

Please put a number in each box with 1 being the most important and 8 being the least important.

- The whole society
- Families
- Religious leaders
- The media
- All teachers
- Specialist values teachers
- The whole school community
- Parents/guardians
- Other. Please name.....

Please choose only one response for the statements below.

2. I think there is a need to teach values in schools.

strongly agree agree disagree strongly disagree not sure

3. I think that schools should have a consensus about what values are taught.

strongly agree agree disagree strongly disagree not sure

4. I think that values should be taught as part of the school's curriculum.

strongly agree agree disagree strongly disagree not sure

5. I think a school's curriculum should reflect its values.

strongly agree agree disagree strongly disagree not sure

6. School values statements are the same as discipline and welfare policies.

strongly agree agree disagree strongly disagree not sure

7. I think schools should inform parents/guardians about the values that are fostered in their child's school.

strongly agree agree disagree strongly disagree not sure

8. As a parent/guardian I discuss values with my children.

always often sometimes rarely never

9. I think parents/guardians should have an input into what values are taught in schools.

strongly agree agree disagree strongly disagree not sure

10. I am aware of the values of the school that my children attend.

strongly agree agree disagree strongly disagree not sure

11. I am aware of the values that are important to my children.

strongly agree agree disagree strongly disagree not sure

12. I think Australians share a set of common values.

strongly agree agree disagree strongly disagree not sure

13. I think Australians share a set of common democratic values.

strongly agree agree disagree strongly disagree not sure

14. I am aware of the values of the teachers that teach in the school that my children attend.

strongly agree agree disagree strongly disagree not sure

15. I think values education should be a high priority in Australian schools.

strongly agree agree disagree strongly disagree not sure

16. From the list below select ten of the most important values that you think schools should foster.

- freedom** (of speech, association, oppression, want, information, demonstration or thought)
- spiritual values**
- religious values** (belief in particular faiths and religious practices)
- happiness** (striving for personal contentment)
- tolerance** (acceptance of difference without prejudice)
- democratic values** (active participation in the way communities are governed)
- love**
- aesthetic values** (appreciation of art, music, literature, film and dance)
- honesty**
- responsibility** (being able to be trusted or depended upon)
- peace** (a way of resolving conflict without recourse to violence)
- respect** (treating people in a caring and polite way)
- humility** (when you don't think that you are more important than another person)
- equality** (the belief that all people have the same rights and responsibilities regardless of their race, religion or gender)
- fairness**
- inclusiveness** (to include the ideas, views, thoughts and feelings of other races, religions and ethnicities)
- compassion** (caring for people and trying to help them by being aware of their suffering, hurt or pain)

- conservation of the natural environment** (protecting our natural environment)
- wisdom** (ability to make right decisions based on knowledge and thoughtfulness)
- competitiveness**
- justice** (applying laws equally to everyone no matter who they are)
- patience** (being calm when difficult things are happening)
- service to others** (unpaid or volunteer work to help others)
- courage** (ability to meet danger or difficult situations despite of being afraid)
- honour** (to act with honour)
- excellence** (doing your very best in anything you do and in the relationships you have)
- economic values** (obtaining wealth, security and material well being; full employment)
- empathy** (understanding another person's situation)

17. Are there any values not on this list that you think are important? Please insert them here.

18. What opportunities exist at your school to discuss values education?

19. Describe the type of values education that your children receive at the school they attend.

Values Education Study

Online Survey questions: school staff

Definition of values education

Values education is the process by which students learn, understand and apply the values that the community thinks are important.

1. Describe what values education takes place in your school; you may include here the values you teach.

2. Describe how your school identified and decided on those particular values.

3. Describe how your school goes about the business of teaching and learning values education.

4. List the school policies, programmes and curricula that you know about that have explicit values statements.

5. Describe the relationship that exists between parents, students, school leadership, local communities and education authorities to support your values education programmes.

6. Describe the outcomes you would expect to see in schools that have an effective approach to values education.

7. Whose responsibility is it to teach values to the students at your school?

Please a number in each box with 1 being the most important and 8 being the least important.

- | | |
|----------------------------|-----|
| Parents/guardians | [] |
| Families | [] |
| The media | [] |
| All teachers | [] |
| Specialist values teachers | [] |
| The whole school community | [] |

Religious leaders []
The whole society []
Other. Please name.....

Please choose only one response for each of the statements below.

8. I think it is important for schools to have explicit values statements.

strongly agree agree not sure disagree strongly disagree

9. My school has explicit values statements.

strongly agree agree not sure disagree strongly disagree

10. My school has implicit values statements in its school policy statements.

strongly agree agree not sure disagree strongly disagree

11. I think all teachers should teach values as part of the day-to-day curriculum.

strongly agree agree not sure disagree strongly disagree

12. I think there should be a consensus among staff, students, parents and the local community about what values are taught in schools.

strongly agree agree not sure disagree strongly disagree

13. I think it is possible to gain consistency about what values should be embedded in the curriculum among staff, students and parents.

strongly agree agree not sure disagree strongly disagree

14. I think it is the role of schools to teach values.

strongly agree agree not sure disagree strongly disagree

15. I think parents should be active participants in values education.

strongly agree agree not sure disagree strongly disagree

16. I think student teachers in pre-service training should complete units in teaching values education.

strongly agree agree not sure disagree strongly disagree

17. I think teachers should receive in-service training in values education.

strongly agree agree not sure disagree strongly disagree

18. I think Australians share a set of common values.

strongly agree agree not sure disagree strongly disagree

19. I think Australians share a set of common democratic values.

strongly agree agree not sure disagree strongly disagree

20 From the list below select ten of the most important values that you think schools should foster.

- freedom** (of speech, association, oppression, want, information, demonstration or thought)
- spiritual values**
- religious values** (belief in particular faiths and religious practices)
- happiness** (striving for personal contentment)
- tolerance** (acceptance of difference without prejudice)
- democratic values** (active participation in the way communities are governed)
- love**
- aesthetic values** (appreciation of art, music, literature, film and dance)
- honesty**
- responsibility** (being able to be trusted or depended upon)

- peace** (a way of resolving conflict without recourse to violence)
- respect** (treating people in a caring and polite way)
- humility** (when you don't think that you are more important than another person)
- equality** (the belief that all people have the same rights and responsibilities regardless of their race, religion or gender)
- fairness**
- inclusiveness** (to include the ideas, views, thoughts and feelings of other races, religions and ethnicities)
- compassion** (caring for people and trying to help them by being aware of their suffering, hurt or pain)
- conservation of the natural environment** (protecting our natural environment)
- wisdom** (ability to make right decisions based on knowledge and thoughtfulness)
- competitiveness**
- justice** (applying laws equally to everyone no matter who they are)
- patience** (being calm when difficult things are happening)
- service to others** (unpaid or volunteer work to help others)
- courage** (ability to meet danger or difficult situations despite of being afraid)
- honour** (to act with honour)
- excellence** (doing your very best in anything you do and in the relationships you have)
- economic values** (obtaining wealth, security and material well being; full employment)
- empathy** (understanding another person's situation)

Are there any values not on this list that you think are important? Please insert them here.

Values Education Study

Online Survey questions: for students

Definition of values education

Values education is the process by which students learn, understand and apply the values that the community thinks are important.

1. When you hear the word 'values' what do you think of?

2. What do you value the most?

3. From the list below select ten values that you think schools should teach.

- freedom** (of speech, association, oppression, want, information, demonstration or thought)
- spiritual values**
- religious values** (belief in particular faiths and religious practices)
- happiness** (striving for personal contentment)
- tolerance** (acceptance of difference without prejudice)
- democratic values** (active participation in the way communities are governed)
- love**
- aesthetic values** (appreciation of art, music, literature, film and dance)
- honesty**

- responsibility** (being able to be trusted or depended upon)
- peace** (a way of resolving conflict without recourse to violence)
- respect** (treating people in a caring and polite way)
- humility** (when you don't think that you are more important than another person)
- equality** (the belief that all people have the same rights and responsibilities regardless of their race, religion or gender)
- fairness**
- inclusiveness** (to include the ideas, views, thoughts and feelings of other races, religions and ethnicities)
- compassion** (caring for people and trying to help them by being aware of their suffering, hurt or pain)
- conservation of the natural environment** (protecting our natural environment)
- wisdom** (ability to make right decisions based on knowledge and thoughtfulness)
- competitiveness**
- justice** (applying laws equally to everyone no matter who they are)
- patience** (being calm when difficult things are happening)
- service to others** (unpaid or volunteer work to help others)
- courage** (ability to meet danger or difficult situations despite of being afraid)
- honour** (to act with honour)
- excellence** (doing your very best in anything you do and in the relationships you have)
- economic values** (obtaining wealth, security and material well being; full employment)
- empathy** (understanding another person's situation)

Are there any values not on this list that you think are important? Please insert them here.

4. Who do learn your values mainly from? Please put a number in each box with 1 being the most important and 8 being the least important.

My parents/guardians	[]
Religious leaders	[]
The media	[]
My family	[]
My friends	[]
My teachers	[]
Specialist values teachers	[]
My whole school community	[]
The whole society	[]

Choose only one response for each of the statements below.

5. Does your school practise the values that you think are important?

yes often sometimes not at all not sure

6. Do students at your school practise the values that you think are important?

yes often sometimes not at all not sure

7. Do teachers at your school practise the values that you think are important?

yes often sometimes not at all not sure

8. My school has a set of values that everyone knows about and agrees with.

strongly agree agree not sure disagree strongly disagree

9. I think values should be taught as a separate subject in schools.

strongly agree agree not sure disagree strongly disagree

10. I think values should be taught in all subjects not just as one special subject.

strongly agree agree not sure disagree strongly disagree

11. I think values should not be taught in schools at all.

strongly agree agree not sure disagree strongly disagree

12. All schools around Australia should teach the same values.

strongly agree agree not sure disagree strongly disagree

13. I talk about values with my parents/guardians/family.

always often sometimes rarely not at all

14. I talk about values with my teachers.

always often sometimes rarely not at all

15. I talk about values with my friends.

always often sometimes rarely not at all

16. I think Australians share a common set of values

strongly agree agree not sure disagree strongly disagree

17. I think Australians share a common set of democratic values.

strongly agree agree not sure disagree strongly disagree

18. Describe how values education takes place in your school.

Appendix IV:
A Draft National Framework for
Values Education in Australian Schools

A Draft National Framework for Values Education in Australian Schools

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1. Introduction

The following draft National Framework for Values Education in Australian schools has been developed from the outcomes of the Values Education Study.

The Framework recognises and acknowledges the various policies and programmes already in place in schools in States and Territories. It also recognises that schools in all sectors have developed effective approaches to values education.

The Framework includes:

- a context;
- an underpinning vision for improved values education in Australian schools;
- a set of Guiding Principles to support schools in implementing values education; and
- a set of Key Elements and approaches providing practical guidance to schools in implementing values education.

2. Context

In 2002 the Commonwealth commissioned a national Values Education Study to inform the development of a Framework and set of Principles for values education in Australian schools. The study was unanimously supported by the Ministerial Council on Education, Employment, Training and Youth Affairs (MCEETYA) at its meeting on 19 July 2002. MCEETYA also:

- acknowledged that education is as much about building character as it is about equipping students with specific skills;
- noted that values-based education can strengthen students' self-esteem, optimism and commitment to personal fulfilment; and help students exercise ethical judgement and social responsibility; and
- recognised that parents expect schools to help students understand and develop personal and social responsibilities.

Internationally and nationally there is increasing engagement and discourse about schools and their role in the formation of the values young people live by. The international context includes the experience of the United Kingdom in the 1990s where a set of agreed core values has been included to form part of the national curriculum. It also includes the United States where the 'character education' movement and character-building schooling programmes have been adopted in many local education districts.

All key stakeholders in the Australian education context have a strong commitment to values education. This is most notably reflected in the *National Goals for Schooling in the Twenty-First Century*, the Adelaide Declaration by all education ministers in 1999. Within the community at large there is also a growing debate and discussion about what values our children should learn, where our children should learn their values and how they will acquire them.

Emerging from this background, the 2003 Values Education Study has revealed a broad range of varied and excellent practices and approaches to values education in Australian government and non-government schools. In particular, the Study provides a range of examples of good practice in three different domains of values education:

- articulating values in the school's mission/ethos;
- developing student civic and social skills and building resilience; and
- incorporating values into teaching programmes across the key learning areas.

The Study clearly demonstrates the will and desire of all 69 participating school communities to utilise values-based education to enrich students' holistic

development and to respond constructively and positively to a range of contemporary schooling challenges. Some common values ([Attachment A](#)) emerged from the school communities in the Study. Schools and education sectors may wish to consider these in their discussions with staff, students, parents and the wider community on values education.

Some of the challenges addressed in the Study include how to increase student engagement and belonging and minimise student disconnection to schooling, how to tackle violence, anti-social and behaviour management issues, how to improve student and staff health and wellbeing, how to foster improved relationships, how to build student resilience as an antidote to youth suicide and youth substance abuse, how to encourage youth civic participation, how to foster student empowerment, how to improve whole-school cultures, how to develop a school mission statement incorporating a set of values, and how to incorporate values into key learning area lesson programmes.

3. Vision

All Australian schools will promote values education in an ongoing, planned and systematic way by:

- examining, in consultation with their community, the school's mission/ethos;
- developing student civic and social skills and building resilience; and
- ensuring values are incorporated into teaching programmes across the key learning areas.

4. Guiding Principles for the improved provision of values education in Australian schools

The following draft Principles have been developed from the Values Education Study. They reflect the findings of the literature review of national and international developments in values education, the experiences of the 69 project school communities and the online survey of another 20 non-grant school communities. They recognise that in *all* contexts schools promote, foster and transmit values to *all* students and that education is as much about building character as it is about equipping students with specific skills. They also recognise that schools are not value-free or value-neutral zones of social and educational engagement.

Effective values education:

1. is an explicit goal of schooling that promotes care, respect and cooperation and values the diversity of Australian schools;
2. articulates and makes explicit the values of the school and the community in which it is based and applies these consistently in the practices of the school;
3. occurs in partnership with students, staff, families and the school community as part of a whole-school approach to educating students and strengthening their resilience;
4. is presented in a safe and supportive learning environment in which students are encouraged to explore their own, their school's and their communities' values;
5. is presented in a developmentally appropriate curriculum that meets the individual needs of students;
6. addresses clearly defined and achievable outcomes, is evidence-based and uses evaluation to monitor outcomes and inform decisions; and
7. is delivered by trained and resourced teachers able to use a variety of different models, modes and strategies.

5. Key Elements and approaches that inform good practice

Key Elements stemming from the Guiding Principles that help schools to implement effective values education are identified below. They are accompanied by a range of suggested approaches designed to support schools, to help them to reflect on their existing practices in consultation with their communities and to plan for improvement. These approaches are not intended to be exhaustive, but provide examples of good practice to guide schools in implementing values education. These Key Elements/Guiding Principles should be considered in conjunction with the results of the 50 case studies (involving 69 schools) in the Values Education Study.

Guiding Principles	Key Elements	Suggested approaches
1, 2, 3, 4, 5, 6, 7	A. School planning	<p>Values education is an explicit goal of school planning.</p> <p>School values are made explicit with the assistance of the school community.</p> <p>Values objectives are made clear in planning strategies and introduced to students at an appropriate learning stage with clearly defined outcomes identified.</p>
2, 3	B. Local development	<p>Values education involves the local school community in the development and teaching of values.</p> <p>Schools discuss values to be fostered with the school community.</p>
2, 3	C. Whole school approach	<p>Schools involve students, staff, school management, parents and sector advisers in structured discussion to negotiate and manage the process of clarifying school values and the roles of parents and teachers.</p> <p>Schools apply their values education priorities to their overall curriculum provision, their structures and policies, their procedures and rules, their funding priorities, their decision-making arrangements, their disciplinary procedures, their community relations and their welfare/pastoral care approaches.</p> <p>Schools monitor their approach to values education in an ongoing basis, audit their policies and strategies and use evaluation data to inform future planning needs and practice.</p>
4, 5, 6, 7	D. Safe and supportive learning environment	<p>Schools provide a positive climate within and beyond the classroom to help develop students' social and civic skills and build student resilience and to ensure a safe and supportive environment for values education.</p> <p>Students, staff and parents are encouraged to explore their own values.</p>

Guiding Principles	Key Elements	Suggested approaches
		<p>Values education reflects best practice pedagogy and is introduced in the curriculum at appropriate times for learners.</p>
2, 3	E. Partnership with parents and community	<p>Schools consult their communities on values to be fostered and approaches to be adopted (eg through school values forums or summits).</p> <p>Schools involve parents and the school community in the implementation and monitoring of values education programmes.</p>
3, 4, 5	F. Support for students	<p>Schools develop programmes and strategies to empower students to participate in a positive school culture, eg peer support systems.</p> <p>Schools use values education to address a wide range of issues including behaviour management and discipline, violence and bullying, substance abuse and other risk behaviour, disconnectedness and alienation, student health and well being, improved relationships and students' personal achievement.</p>
5, 6, 7	G. Quality teaching	<p>Teachers are skilled in best practice values education.</p> <p>Teachers are provided with appropriate resources including professional development to support their efficacy as teachers of values within all areas of the curriculum and total school life and to monitor this efficacy on an ongoing basis.</p> <p>Schools and educational leaders recognise that values interact with and are integral to all key learning areas.</p>

6. Glossary

Term	Definition
Evaluation	The process of measuring the value of a programme or intervention. It is a structured, staged process of identifying, collecting and considering information to determine goals, progress and outcomes. Evaluation is central to good practice and ensuring an evidence-based approach to values education.
Principles	A statement encapsulating a fundamental concept for action that guides effective practice. The Principles in this document are recommended guidelines for providing improved values education in schools.
Resilience	A range of what might be called student 'coping strategies', or self-management qualities such as: personal responsibility and self-discipline; connection to the school and sometimes the community as well; a sense of school, community and civic engagement, participation and service; and overall confidence and self-esteem.
Safe and supportive learning environment	An environment which protect the emotional, psychological and physical well-being of students.
School community	The school community is generally considered to include students, school staff (for example, teachers and other professionals, administrators, other support staff and volunteers) and parents/guardians and other carers.

Term	Definition
Values	'... the principles and fundamental convictions which act as general guides to behaviour, the standards by which particular actions are judged as good or desirable.' (J Halstead, J and M Taylor, 'Learning and teaching about values: A review of recent research', <i>Cambridge Journal of Education</i> , Vol. 30, No. 2, 2000, pp 169-202, 2000).
Values education	Any explicit and/or implicit school-based activity to promote student understanding and knowledge of values, and to inculcate the skills and dispositions of students so they can enact particular values as individuals and as members of the wider community.

Appendix A: Shared values

The following common values have emerged from Australian school communities. Schools may wish to use them as 'discussion starters' for working with their communities on values education. These values are consistent with Australia's democratic traditions including beliefs in equality, freedom and the rule of law, and our overall commitment to a multicultural society where all are entitled to justice and a fair go. They are:

1. **Tolerance and Understanding** (Accepting other people's differences and being aware of others).
2. **Respect** (Treating others with consideration and regard).
3. **Responsibility** – personal, social, civic and environmental (Being accountable for and in charge of a course of action – responsibility for one's own actions, including the exercise of self-discipline; responsibility for the way in which one interacts and cooperates with others especially for resolving differences in constructive, non-violent and peaceful ways; responsibility for one's role in and contribution to society; and responsibility for one's own role in the maintenance and preservation of the environment).
4. **Social Justice** (Being committed to the pursuit and protection of the common good where all persons are entitled to legal, social and economic fair treatment).
5. **Excellence** (Seeking to accomplish something noteworthy and admirable individually and collectively, and performing at one's best).
6. **Care** (Caring for self and showing interest in, concern for and caring for others).
7. **Inclusion and Trust** (Being included and including others, listening to one another's thoughts and feelings actively and creating a climate of mutual confidence).
8. **Honesty** (Being truthful and sincere, committed to finding and expressing the truth, requiring truth from others, and ensuring consistency between words and deeds).
9. **Freedom** (Enjoying all the rights and privileges of citizenship free from unnecessary interference or control, and standing up for the rights of others; ensuring a balance between rights and responsibilities).

10. **Being ethical** (Acting in accordance with generally agreed rules and/or standards for right [moral] conduct or practice).