

**'Love, Truth, Right-action, Peace, & Non-violence'**

**An Exploratory Study: Young People's  
Perspectives after an  
Education in Human Values (EHV)**

**Linda Raine B.Soc.Sc.**

**A Thesis submitted in fulfilment of the requirements for the  
degree of Bachelor of Social Science (Honours)**

**2006**

**Southern Cross University, Lismore**

## Declaration of Originality

I certify that this thesis is the result of my own work, except where otherwise acknowledged, and that this thesis is not being submitted for any other degree to any other university or institution.

Signed .....

Date .....

## **Acknowledgements**

I would like to thank the following people who have supported me in the successful completion of this thesis:

First and foremost, I would like to offer my very sincere thanks to Trevor Lucas for his collegiate support, encouragement, and inspirational discussions, without which, this thesis would never have taken flight. Sadly, Trevor passed away just before the completion of this thesis.

I would like to thank Dr Yvonne Hartman for her valiant efforts in helping me to continue the journey. Her support and encouragement were invaluable and very much appreciated.

To all the students who took part in this study, I offer my heartfelt thanks for their conscientious participation and I especially thank them for furthering my own personal growth.

I would like to thank Dr Clive McAlpine and Lisa Ward for their academic expertise and loving support.

Thank you, to the 'two Principals', Kaye McNaught for her assistance in organising the interviews and for her pedagogical advice, and Bronwyn Gowan, for making time in her new position to discuss the EHV philosophical approach.

Thank you, to the Mick Young Family for the scholarship, which helped so much.

And finally, I offer my gratitude and love to all those people who have encouraged and supported me, often financially, along the way - you know who you are.

## **Dedication**

This study is dedicated in loving memory of my friend and mentor

Trevor Lucas

'The Phoenix has risen'.

'Love All, Serve All'

## **Presentations During This Research Project**

The content of this study has been presented at the following forums:

<b>Date</b>	<b>Forum</b>
January, 2006	Presentation to Sathya Sai National Conference, Melbourne
February, 2006	Presentation to TGC Seminar Series, Southern Cross University

## **Abstract**

This study explores, from their own perspectives, young people's resilience after a Primary School Education in the Human Values of Love, Truth, Right-action, Peace, and Non-violence (EHV). Resilience is the capacity for positive adaptive behaviour despite challenging or threatening circumstances and is characterised by protective factors such as self-esteem, confidence, social competence, conflict management skills, autonomy, and a sense of purpose and future (Masten, et al., (1990), cited in Howard & Johnson, 1999).

The study applied a qualitative approach within a constructivist paradigm because the constructivist aims to understand and interpret the participants' perspectives. Unstructured interviews with a purposive sample of nine adolescents provided the rich data necessary for analysis of the findings based on grounded theory and narrative analysis, ensuring an accurate reflection of the participants' points of view.

The findings indicate that EHV positively enhanced the participants' resilience qualities. They each expressed that they had confidence, high self-esteem, were self-reflective, and, whilst actively trying to understand others' points of view, lived firmly by their own values.

The findings have relevance to the development of values education policy, and may be of interest and significance to educationalists, curriculum planners, policy makers in the areas of adolescent drug and alcohol abuse, and adolescent suicide prevention and education. They provide the impetus for further longitudinal and comparative research.

# CONTENTS

<b>Declaration of Originality</b> .....	ii
<b>Acknowledgements</b> .....	iii
<b>Dedication</b> .....	iv
<b>Presentations During this Research</b> .....	v
<b>Abstract</b> .....	vi
<b>List of Tables</b> .....	x

## **CHAPTER 1: INTRODUCTION**

<b>1.1</b> Introduction.....	1
<b>1.2</b> The Research Problem and Questions.....	2
<b>1.3.1</b> Research Aims.....	3
<b>1.3</b> Justification for this Research.....	3
<b>1.4</b> Methodology.....	5
<b>1.5</b> Limitations of scope and key assumptions.....	5
<b>1.6</b> Thesis Structure.....	6
<b>1.6.1</b> Outline of Thesis Structure.....	6
<b>1.7</b> Core Concepts.....	7
<b>1.7.1</b> Adolescence.....	7
<b>1.7.2</b> Culture of Peace.....	7
<b>1.7.3</b> Educare.....	8
<b>1.7.4</b> EHV.....	8
<b>1.7.5</b> Identity.....	8
<b>1.7.6</b> Resilience.....	8
<b>1.7.8</b> 'Universal' Values.....	9
<b>1.8</b> Summary.....	9

## **CHAPTER 2: THE LITERATURE**

<b>PART A – Adolescent Development</b> .....	10
<b>2.1</b> Chapter Overview.....	10
<b>2.2</b> Adolescent Development.....	10
<b>2.2.1</b> The Psychosocial Perspective.....	11

2.2.1.1	Erickson's Eight Stages of Growth.....	11
2.2.1.2	Marcia's Identity Status.....	13
2.2.2	The Humanist Perspective.....	19
2.3	Adolescent Resilience.....	18
2.4	Summary.....	21

**PART B: Values Education**

2.5	Chapter Overview.....	22
2.6	Values Education in Context.....	23
2.6.1	Defining Values.....	23
2.6.2	Global Context.....	24
2.6.3	Australian Context.....	26
2.7	Schools as a Structural force.....	28
2.8	Research Issues and Summary.....	32

**CHAPTER 3: EDUCATION IN HUMAN VALUES (EHV)**

3.1	Introduction.....	34
3.2	A Brief Overview .....	34
3.3	EHV Values: Meaning and Significance.....	37
3.4	EHV Pedagogy.....	39
3.4.1	EHV Teaching Principles: A Brief outline.....	40
3.5	The question of teaching the values.....	44
3.6	Summary.....	46

**CHAPTER 4: METHODOLOGY**

4.1	Chapter Overview.....	47
4.2	Justification for a Constructivist Paradigm.....	47
4.3	Research Methods.....	49
4.4	Research Design.....	52
4.4.1	In-depth Interviews.....	52
4.4.2	Analysis of Data.....	53
4.4.3	Data Reduction and Coding.....	54
4.5	Criteria for Methodological Soundness.....	55
4.6	Ethical Considerations.....	56



4.8	Summary.....	58
-----	--------------	----

## **CHAPTER 5: THE FINDINGS**

5.1	Introduction.....	59
5.2	Adolescent Perceptions after an EHV Education.....	59
5.2.1	Self-esteem and confidence: ‘Be True to Yourself’.....	60
5.2.2	Peer-group Pressure: ‘Just Being Yourself’.....	63
5.2.3	Relationship Skills: ‘See the Good in Everyone’.....	67
5.2.4	A Sense of Purpose: ‘Enjoy the Journey’.....	70
5.2.5	Learning the Values: ‘It’s Not in a Book’.....	74
5.3	Summary.....	76

## **CHAPTER 6: DISCUSSION AND CONCLUSIONS**

6.1	Introduction.....	77
6.2	The Purpose of the Study Revisited.....	77
6.3	Adolescent Perceptions: Discussion.....	78
6.3.1	Self-esteem and confidence: ‘Be True to Yourself’.....	78
6.3.2	Peer-group Pressure: ‘Just Being Yourself’.....	79
6.3.3	Relationship Skills: ‘See the Good in Everyone’.....	82
6.3.4	A Sense of Purpose: ‘Enjoy the Journey’.....	84
6.3.5	– Learning the values: ‘It’s not in a book’.....	86
6.4	– Limitations of the Study .....	87
6.5	– Implications for Further Research.....	88
6.6	– Conclusion.....	88

<b>REFERENCES</b> .....	90
-------------------------	----

## **APPENDICES**

Appendix 1	Values Education in Australia: State and Federal Initiatives...	103
Appendix 2	Interview Guide.....	105
Appendix 3	Information sheet for Parents.....	106
Appendix 4	Informed Consent Form for Parents.....	108
Appendix 5	Information sheet for Participants.....	110
Appendix 6	Informed Consent Form for Participants.....	112

## LIST OF TABLES

Table 1	Outline of Thesis Structure.....	6
Table 2	Erickson's Eight Stages of Growth over the Life Span.....	11
Table 3	Marcia's Four Statures of Identity Formation.....	14
Table 4	Research Findings Based on Marcia's Four Statures.....	15
Table 5	Values Recognised by UNESCO .....	26
Table 6	DEST : Values for Australian Schooling.....	27
Table 7	Values Identified in a Variety of Australian Schools.....	28
Table 8	EHV Values and a Selection of Sub-values.....	40
Table 9	EHV Values, their Related Domains, and Outcomes.....	45

# CHAPTER 1: INTRODUCTION

---

## 1.1 Introduction

Values, based on the notion of inherent goodness, and established in childhood, can carry young people across the turbulent waters of adolescence towards an integrated sense of identity that will give them, as adults, a sense of meaning and purpose in life. However, young people from industrialised nations live in predominantly capitalist societies, where the value of economic rationalism prescribes material success that can over-ride interpersonal and intrapersonal values. Materialism emphasises an objective reality that sustains and provides for physical comforts but often neglects emotional needs that sustain our essential humanness.

From a social and humanist psychological perspective, adolescence has long been considered a developmental stage where a sense of self, or identity, emerges through social interaction, especially with peers (Erickson, 1971; Bernard, 1981; Damon & Hart, 1988; Baumeister, 1991; Ed. Brinthaupt & Lipka, 2002). Peer-group pressure and idealised media representations, demanding conformity to group norms and behaviours, present significant issues for today's adolescents. It is not always easy to stand by one's own values when faced with the possibility of loss of friendships and alienation. Character development, enhanced through values education during early schooling, and which encourages high self-esteem and confidence, results in greater resiliency in young people and provides them with coping strategies that help them to withstand these negative influences (Howard & Johnson, 1999; Stern, 2005).

Australian education has made considerable progress in its commitment to values education since the Adelaide Declaration on *The National Goals for Schooling* in 1999 by the Department of Education, Science and Training (DEST, 2005). Most schools now incorporate some form of values-based education in an effort to provide students with an education that helps to build a positive character based on high self-esteem and confidence, as well as

providing technical and cognitive skills. Individual schools develop their own approaches to values education and articulate preferred values in partnership with their local communities (DEST, 2005). The result is a vast array of values across schools (for examples, see table 7) and a variety of approaches in implementing values education (see Ed. Vaughan, 2004). Clarifying particular values can entail complex limitations when diverse cultural contexts, definitions, and garnering community consensus are taken into consideration. Finding a suitable approach that embraces the physical, intellectual, emotional, social, and intrapersonal personality domains also remains problematic for many schools, as does the question of how to teach values.

I argue in this thesis that the Sathya Sai Education in the Human Values of love, truth, peace, right-conduct, and non-violence (EHV) offers an opportunity to address these current limitations in the education system. Educare, the philosophical umbrella for EHV, supports and demonstrates the precept of harmony and unity in thought, word and deed and provides a holistic education that stimulates and enhances each child's cognitive, emotional, mental, and affective development (Majmudar, 2000; Sathya Sai Baba (SSB), 2000c; Dhall, 2003).

My interest in the potential of EHV as a holistic values education process capable of increasing resilience in young people, inspired this research study. An understanding of the approach developed during my training as an EHV facilitator, which provided me with experiential proof of the validity of the process.

## **1.2 The Research Problem and Questions**

The literature reveals limited evaluative research on the effectiveness of EHV, and, as far as can be ascertained, there is no research on the impact of EHV on adolescent resilience. Consequently, this thesis aims to discover whether an EHV education affects adolescent resilience, from the perspective of adolescents who are now engaged in 'mainstream' schooling and live in Western capitalist society.

Thus, the research problem to be investigated is:

**Does an EHV education affect adolescent resilience, from adolescents' own perspectives?**

This raises three associated research questions:

Question 1: What are the characteristics of adolescence and adolescent resilience?

Question 2: What is the current situation pertaining to values education in Australia today?

Question 3: What is EHV?

The literature review in Chapter Two addresses the first two questions and Chapter Three presents a brief background on EHV pedagogy and philosophy. The study is exploratory and predominantly heuristic research. As such, it has five aims as set out below:

### **1.2.1 Research Aims:**

- To explore, from the interviewees' perspectives, their lived experiences;
- To discover any viable links between an EHV education and the way the interviewees live their lives;
- To discover any possible links between EHV and adolescent resilience;
- To provide a heuristic study that may be of interest to curriculum planners, educators, behavioural psychologists, and parents; and
- To provide a foundation for further research, in particular, longitudinal studies on adolescents who have experienced an EHV education and comparative research with students from different genres of schools.

### **1.3 Justification for this research**

There are four areas of significance for this research: First, there appears to be no research on how adolescents perceive their lived experiences after an

education in human values (EHV). In any case, research on young people tends to take into account the 'impact of children on adult lives, rather than focussing on children as social actors in their own right' (Christensen & James, 1999:99). This study focuses on the respondents' perceptions.

Second, despite the vast literature on values education, there is no consensus on which values to teach. The literature reveals a plethora of values taught in schools Australia-wide (Halstead & Taylor, 2000; Pascoe, 2002; Ed. Vaughan, 2004). Significantly, Educare pedagogy in EHV schools utilises five overarching values from which, according to Sathya Sai Baba (2000b), all other values derive. As previously mentioned, they are the love, truth, peace, right-action, and non-violence (SSB, 2000b). According to this perspective each value is recognisable as inherent in nature and therefore, in every human being (Majmudar, 2000). Consequently, they are often referred to in the literature as 'universal values'. Educare aims to draw out these inherent values, which represent the innate goodness in every child (Majmudar, 2000).

Third, much traditional secular education focuses on socially and politically determined values, taught in a factual, mechanical way, with an emphasis on the value itself rather than on the individual who will act according to his/her own values (Lerner, 1976; Connell et. al., 1982; Ed. Thatcher, 1999; Halstead & Taylor, 2000; UNESCO-APNIEVE, 2002; Lovat & Schofield, 2004). Rather than rote learning, values need to be acquired and internalized in such a way that they become habitual and almost reflexive in their use (Lerner, 1976; Hossain & Marinova, 2004). To this end, EHV is taught in an organismic valuing process, or praxis, where values are naturally incorporated into one's life, rather than being learned or memorized knowledge (Ed. Kirschenbaum & Henderson, 1989; Delors, 1996; Hossain & Marinova, 2004; Lovat, 2005).

Finally, research indicates that increasing student protective factors which, in turn, increase student resilience, can significantly reduce adolescent risk behaviour, (Haggerty et. al. 1985; Howard & Johnson, 1999). Resilience includes characteristics such as high self-esteem and confidence, the ability to withstand negative peer group influences, conflict management skills, self-

responsibility, autonomy, and a sense of purpose and a future (Howard & Johnson, 1999). Ideally then, the valuing process will heighten the learner's self-awareness, leading to self-responsibility, positive self-identity, and self-direction.

#### **1.4 Methodology**

This study is guided by a constructivist paradigm, which addresses the research gaps identified in the literature and adopts a qualitative methodology that aims to understand the phenomenon under study. The possible conflict between a constructivist paradigm and positivist based psychological perspectives is addressed in Chapter Three. A grounded theory approach was employed to analyse the unstructured, in-depth interviews from a purposeful sample of adolescents from Northern New South Wales. However, because the aim of the thesis was to understand adolescent perspectives, the findings generated suggest further research rather than theoretical development. A full description of the methodology is given in Chapter Four and the findings in Chapter Five are discussed and compared with the salient issues in the literature in Chapter Six.

#### **1.5 Limitations of Scope and Key Assumptions**

A limitation of this study's scope that restricts the generalisability of its findings is the small population from which to gather data. Only two small schools in Australia currently practice EHV. They are the Sathya Sai School in Murwillumbah, Northern New South Wales, and Cherbourg (for indigenous students), Southern Queensland. Participants in this study attended the Sathya Sai School, or its predecessor, Kaivalya, established in 1997. Financial constraints and a preference for face to face interviews limited the interviews to the researcher's local area.

A second limitation of the study's scope that restricts the generalisability of the findings was the short time frame in which to conduct the research.

## 1.6 Thesis Structure

It was intended that this thesis adopt a 'five-chapter structure' as prescribed by Perry's (2001) approach to thesis presentation, but an extra chapter has been included to give a background description on EHV philosophy and pedagogy (see table 1 overleaf).

**Table 1 Outline of Thesis Structure**

Chapter 1	Introduction
Chapter 2	The Literature
Chapter 3	Education in Human Values EHV
Chapter 4	Methodology
Chapter 5	Data Analysis
Chapter 6	Discussion and Conclusions

Source: Constructed from Perry (2001)

Chapter One introduces the research problem that seeks to explore any links between an EHV primary school education and adolescents' perceptions of their lived experiences. In particular the chapter delineates the thesis structure, justifies the significance of the research, introduces the methodology, and sets out the limitations.

Chapter Two is presented in two parts. Part A briefly reviews the existing knowledge on the theory and characteristics of adolescent development and resiliency. Part B discusses values education in Australia today. The gaps identified in the literature provide the foundation for justification for the research.

Chapter Three presents a brief overview of the EHV philosophy and pedagogy and a brief discussion concerning whether values can be taught.

Chapter Four justifies the qualitative approach used in this study to research the problem and issues through in-depth interviews. It includes a description of how the evidence was analysed and defines the research rigour observed



throughout the study. Finally, ethical issues concerning research with young people are outlined.

Chapter Five presents the findings after analysis of the evidence obtained from the in-depth interviews and identifies and interprets patterns and core themes related to the research issues.

Chapter Six discusses the findings in Chapter Five and elaborates on theoretical and salient implications with the literature review in Chapter Two and EHV philosophy and pedagogy in Chapter Three. The chapter concludes with a statement of limitations in the research process, a discussion on the significance of the research, and recommendations for further research.

## **1.7 Core Concepts**

The core concepts used in this study are defined below in alphabetical order.

### **1.7.1 Adolescence**

Adolescence refers to the time between childhood and adulthood, a stage that Erickson (1971) refers to as *adolescing* where an autonomous sense of self emerges over three phases of development; early (10 – 14 years), middle (15 – 17 years) and late (18 – 20 years) (Petersen & Leffert, 1995).

### **1.7.2 Culture of Peace**

The United Nations declared the year 2000 as the International Year of a Culture of Peace and defined a culture of peace as the

‘set of values, attitudes, modes of behaviour and ways of life that reflect and inspire respect for life and all human rights, rejection of violence and devotion to the principles of freedom, justice, democracy, tolerance, cooperation, pluralism, dialogue and understanding among diverse groups of peoples’ (UNESCO-APNIEVE, 2002).

A culture of peace results in an empowered civil society who exemplify sustainable and simple lifestyles (Toh, 2005).

### **1.7.3 Educare**

Educare, meaning to 'bring out, or to elicit from within', refers to holistic education that emphasises the development of character (Sandweiss, 2004; SSB, 1998). Educare represents the overarching philosophy of Sathya Sai schools worldwide and in universities established by Sathya Sai Baba in India (Srinivasan, 2001).

### **1.7.4 EHV**

Acronym used throughout the study, and in the literature, for Education in the Human Values of Love, Truth, Peace, Right-conduct, and Non-violence.

### **1.7.5 Identity**

The definition of identity is a contested concept. For the purposes of this study I intend to refer to both social and humanistic psychological definitions, a justification for which appears in Chapter Four. Personality, identity, character, and self-concept are often used interchangeably, but each refers in some way to an internal sense of self and uniqueness (Baumeister & Muraven, 1996). From a psychosocial perspective, identity provides an individual with a sense of meaning about one's self in relation to others. It also functions to provide structure for self-understanding and finding harmony in values, beliefs, and commitments (Adams & Marshall, 1996). From the humanist perspective identity development is a process that entails 'becoming what one truly is' as a fully functioning, individuated and authentic human being (Viney & King, 1993).

### **1.7.6 Resilience**

The concept originated in the psychological literature (Howard & Johnson, 1999). Resilience best describes the ability, that some individuals have, to overcome or withstand negative influences and behaviours. Haggerty et al. (1994 in Howard & Johnson, 1999), define resilience as positive adaptive behaviour.

### **1.7.8 'Universal Values'**

The term 'universal values' is often used in the EHV literature. In this context, it refers to the 'eternal values of love, truth, peace, right-conduct, and non-violence' in that they are permanent, exist as natural in every aspect of the world, and are therefore considered to be 'universal' (SSB, 2000c).

## **1.8 Summary**

This chapter has presented the impetus for this research and introduced the research problem, questions, and aims. The significance of the research, an outline of the methodology and research process, and limitations of the study were discussed. The following chapter presents the literature review.

# **CHAPTER 2: THE LITERATURE**

## **PART A: Adolescent Development and Resilience**

---

### **2.1 Chapter Overview**

Chapter One introduced the research problem, associated issues, and defined the structure and significance of this research. This chapter reviews the literature related to adolescent development, adolescent resilience, and values education. An overview of existing positions relating to the social and humanist psychology of adolescent development is addressed in section 2.2, followed in section 2.3 by a discussion on an emerging area of related research on adolescent resilience qualities. Issues emerging from this literature are discussed briefly in section 2.4.

## **2.2 Adolescent Development**

In order to understand adolescent perceptions it is necessary to explore the related literature on adolescent development. According to humanist and developmental psychology, adolescence refers to the time between childhood and adulthood when an autonomous sense of self emerges over three phases of biopsychosocial personality development; early (10 – 14 years), middle (15 – 17 years) and late (18 – 20 years) (Erickson, 1971; Petersen & Leffert, 1995). Seven students interviewed in this study are aged fifteen to seventeen years and therefore designated as in the middle phase of development and two students, aged thirteen, are in the early phase.

A considerable literature exists in social and humanist psychology on adolescence (Erickson, 1963, 1971; Bernard, 1981; Van Hasselt & Hersen, 1987; Damon & Hart, 1988; Baumeister, 1991; Baumeister & Muraven, 1996; Adams & Marshall, 1996; Head, 1997; Lerner & Garalambos, 1998; Rice, 1999; ed. Adams, 2000; Muzi, 2000; ed. Brinthaupt & Lipka, 2002). It emphasises the importance of this area of research and the potential for confusion in choice of perspectives and interpretations (ed. Brinthaupt & Lipka, 2002). This study refers to both psychosocial and humanistic perspectives. A psychosocial paradigm is congruent with the epistemological stance of the study, which aims to understand the meanings adolescents make of their lived experiences, whilst a humanistic perspective is commensurate with the philosophical approach to EHV. Both need to be addressed to gain an understanding of adolescent perceptions described in the findings in Chapter Five and discussion in Chapter Six.

### **2.2.1 The Psychosocial Perspective**

#### **2.2.1.1 Erickson's Eight Stages of Growth**

Erickson (1963), in stressing the importance of the broader social context in his theory of psychosocial development, provided a valuable framework on which to base approaches to human growth and personality development. Table 2

illustrates the psychosocial effects and ego strengths inherent in Erickson's eight stages of growth over the life span. Achievement of ego identity during adolescence, a phase he calls psychological moratorium, is paramount in Erickson's theory as he sees it as the basis for integrating childhood developments, assimilating values, and providing the foundation for future development (Lerner, 1987, & Erickson, 1971).

**Table 2 Erickson's Eight Stages of Growth Over the Life Span**

<b>Stage</b>	<b>Psychosocial Crises</b>	<b>Ego Strength</b>
Stage 1: Infancy	Trust vs. Mistrust	Hope
Stage 2: Early Childhood	Autonomy vs. Doubt, Shame	Willpower
Stage 3: Preschool Age	Initiative vs. Guilt	Purpose
Stage 4: School Age	Industry vs. Inferiority	Competence
Stage 5: Adolescence	Identity vs. Identity Diffusion	Fidelity
Stage 6: Young Adulthood	Intimacy vs. Isolation	Love
Stage 7: Middle Adulthood	Generativity vs. Stagnation	Care
Stage 8: Maturity	Integrity vs. Despair	Wisdom

(Source: Compiled from Abbott, 2001 & Ed. Adams, 2000)

Various definitions of identity can be found in the psychosocial literature. An individualistic approach sees identity as an individual sense of uniqueness and belonging across different situations, contexts, and circumstances (Brindhaupt & Lipka, 2002:27). Erickson (1971:165), believed that a positive sense of identity is,

a sense of psychosocial well-being... a feeling of being at home in one's body, a sense of knowing where one is going, and an inner assuredness of anticipated recognition from those who count.

In proposing a selective process in identity formation, Adams and Marshall (1996:436) suggest that adolescents choose,

a set of psychological and interpersonal goals based on values of individuation (feeling unique), self-determination (freedom to act), social approval (to be valued by others), social responsibility (keeping ideological and interpersonal commitments), equity (fairness and justice), and caring for and about others.

Baumeister and Muraven (cited in Muzi, 2000:519), describe identity as constructed on an

integrated goal-directed understanding of the self, based on physical attributes, group membership, roles in society, attitudes and values, decision-making and self-regulation, inclinations, and interpersonal relationships.

Identity as a total concept of self includes a personal sense of self, or 'I-ness', together with a social sense of self, the 'me', in relation to the 'other', or 'we-ness' (Damon & Hart, 1988; Rice, 1999). In the case of self as object, attainment of personal identity suggests a sense of continuity and distinctness (Damon & Hart, 1988; Baumeister, 1991). As Baumeister (1991:93) suggests, the answer to the question 'Who are you?' defines a person's sense of identity and these answers usually include 'an interpersonal aspect (including social roles and reputation), a concept of the person's potentiality, and a set of priorities and values'.

This study adopts aspects of both the psychosocial and humanist perspectives (see section 2.2.2). Whilst recognising that achievement of ego-identity is vital in allowing most youth to move forward in their education, careers, and relationships, a balanced sense of self includes identification with a subjective Self, based on a transcendent referent (Wilber, 2001; Lerner & Galambos, 1998).

Failure to achieve an autonomous and unique sense of identity results in role diffusion, which frequently leads to over-identification with negative peer group influences, inability to make responsible life choices, anxiety, anger, depression, and inner conflict (Erickson, 1971; Rice, 1999). Further, role diffusion can result in problem behaviours, such as drug and alcohol addiction, unsafe sex, truancy, bullying, violence, increased crime, delinquency and increased suicide risk (Erickson, 1971; Lerner & Galambos; 1998; Rice, 1999; Muzi, 2000; Abbott, 2001).

### 2.2.1.2 Marcia's Identity Status

Influenced by Erickson's work, Marcia (cited in Bernard, 1981) operationalised Erickson's theory by identifying *four statuses*, or orientations, that identity can take - diffusion, foreclosure, moratorium, and identity achievement. Each status may occur concurrently or at different times during developmental crises, which Bernard (1981) defines as *serious* consideration of alternatives (thus defined very differently from what is typically understood by the word 'crisis'). Table 3 (overleaf) illustrates Marcia's Four Statuses of Identity Formation.

A study by Donovan (1975) (cited in Bernard, 1981), using Marcia's Identity Status Interview, confirmed that identity status largely determines the nature and quality of a late adolescent's relationship system. Marcia (1967) (cited in Bernard, 1981) found that self-esteem in foreclosures and diffusions fluctuated considerably more than in those with high ego identity (moratoriums and achievers). Later studies with male late adolescents confirmed Marcia's findings (Romano (1975) & Hauser (1976), cited in Bernard, 1981). Criticism of Marcia's identity status interview centres around 'difficulties in administering and scoring the original interview' and the fact that judgements tend to be global, ignoring the multifaceted aspects of identity (McKinney & Vogel, 1987:17).

Gender bias poses a significant area for critique by contemporary psychosocial theorists (Head, 1997). Early studies (Marcia & Friedman, (1970), cited in Bernard, 1981) have shown that foreclosure females possessed significantly higher self-esteem and achievers had lower self-esteem than all other statuses. However, these findings, produced during the 1970s, occurred when high achieving women posed a threat to patriarchal societal norms. It is likely that increasing equality between men and women as a result of the feminist movement, may mean that female identity achievement is less likely to alienate females from their peers (Bernard, 1981). As such, achieving females today may feel more confident than their contemporaries did in the 1970s. Table 4 presents a summary of research findings based on Marcia's Four Statuses of Identity formation.

**Table 3 Marcia's Four Statures of Identity Formation**

<b>STATUS</b>	<b>DESCRIPTION</b>	<b>RESOLUTION</b>
<b>Diffusion</b>	Has not explored options; avoids issues of commitment to personal beliefs or occupational possibilities. Past crisis or no past crisis and no current commitment	Often drops out; evades responsibility; moves from one peer group to another; may engage in risky behaviour such as drug & alcohol use. Unable to formulate clear self-definition and life-goals
<b>Foreclosure</b>	Commitment occurs without a crisis, usually not resulting from thoughtful decision making but rather as passive acceptance of other people's desires and expectations.	Sense of stability due to strong ties to others; values tend to be authoritarian. Committed to roles prescribed by parents.
<b>Moratorium</b>	Identity crisis leading to exploration of options and alternatives. May or may not result in commitment	Anxiety due to indecisiveness and confusion over conflicting beliefs and values; crisis resolved after time-out.
<b>Identity Achievement</b>	Commitments emerge from crisis; decisions about future have been made.	Confident about achieving goals, able to achieve independence while retaining good relationships with family. Has clear sense of identity

(Sources: Adapted for this research from Muzi, 2000, Bernard, 1981, & Abbott, 2001)

**Table 4 Research Findings based on Marcia's Four Statures of Identity formation**

<b>Measures</b>	<b>Diffusions</b>	<b>Foreclosures</b>	<b>Moratoriums</b>	<b>Achievers</b>
Anxiety	Adaptive	Least anxious	Most Anxious	Less anxious
Interpersonal behaviour with peers and authority figures-	Furtive with peers, terrified of authority figures	Distant with peers, in awe & dependant on authority figures	Hostile towards peers, control issues with authority figures	Nurturing towards peers, respectful towards authority figures
Emotional adjustment, male undergrads.	Diffused lifestyles	Closed lifestyles	More open lifestyles	Open lifestyles
Internal locus of control	Very low	Low	Fluctuating	High



Self-esteem	Fluctuates	Fluctuates in males, Significantly higher in females*	Relatively Stable in males Lower in females*	Stable
Decision styles (males)	Impulsive	Impulsive, goal oriented	Reflective	Reflective
Moral reasoning	Lowest ability	Lower ability	Higher ability	Highest ability
Academic achievement (males)				Significantly higher grades

(Sources: Compiled for this research from Bernard, 1981 and McKinney & Vogel, 1987).

This study is particularly concerned with four of the measures cited in the above summary of research findings. They are; interpersonal behaviour with peers, internal locus of control, self-esteem, moral reasoning, and decision styles. It should be noted however, that the findings in Table 4 on decision styles relate to males only.

Central to the traditional psychosocial and humanist perspective is the premise that significant developmental conflicts occur as adolescents struggle to achieve a sense of identity (Erickson, 1971). Jung (1933) refers to adolescence as the unbearable age. He regarded it as the second stage of development – that of the developing ego-complex – a monarchic or monistic phase marked by doubt and insecurity (viney & King, 1993). Erickson (1971) stresses that conflict is normative during this stage and that ultimately, completion of developmental tasks results in fidelity; that is, faith in one’s self and respect for others (Erickson, 1971).

Arguing against the notion of a turmoil-fraught adolescence being normative, Lerner (1987) suggests that most adolescents adopt coping skills and defenses that enable them to successfully negotiate the stresses encountered. Cognitive abilities, enhanced in early adolescence, lead to more efficient processing of information and therefore, greater ability to perform cognitive tasks (Lerner &

Garalambos, 1998). Lerner (1987) argues, from a traditional psychoanalytic view, that it is ego weakness, regardless of etiology, which leads to severe inhibition of coping skills or defense mechanisms. Nevertheless, from a psychoanalytic perspective, most adolescents negotiate this stage without a major disruption to their personality (Lerner, 1987).

From an ethnocentric viewpoint, mastery of adolescent developmental tasks results in mature individuals who can accept and live by societal standards (Rice, 1999; Abbott, 2001). However, this infers an authoritarian constraint enforced by the threat of punishment (Rice, 1999). It is coercion from outside rather than an internalisation of values whereby the inner conscience directs behavioural choices and takes into account the welfare of others through mutual respect (Rice, 1999). Nevertheless, at some point in their development, adolescents must resolve the tension between their social and individual selves (Adams & Marshall, 1996). On the one hand, they need to feel unique or special and, on the other hand, they need to feel socially accepted and adept (Adams & Marshall, 1996).

A positive sense of identity goes hand in hand with self-confidence and self-esteem. According to Seligman (1995) self-esteem means appreciating one's self-worth, having the character to be self-accountable, and acting responsibly towards others. From a psychosocial perspective, it is through the mirror of interpersonal relationships that individuals measure their sense of self-worth (Erickson, 1971). This is experienced as a sense of meaning and direction, an ability to make choices and set goals that improves one's chances in life, and finding harmony in beliefs, values, and commitments (Lerner & Garalambos, 1998; Adams & Marshall, 1996; Erickson, 1971).

### **2.2.2 The Humanist Perspective**

Psychosocial theorists, with the exception of Jung, understandably conceptualise identity as largely psychosocially determined, but this neglects more subjective experiences (Erickson, 1971, 1963; Marcia, 1967, Adams & Marshall, 1996). Assimilating individual values is fundamental to identity

formation during adolescence (Lerner, 1987 & Erickson, 1971). The self-consciousness inherent in teenagers, leads them to ask, 'Who am I?' as they evaluate and discriminate between parental, societal and personal values (Wilber, 2001). Piaget's (1950) (cited in Ed. Adams, 2000:24) cognitive theory asserts that 'formal operational thinking emerges during adolescence', when they begin to engage in 'hypothetical-deductive reasoning; that is, going beyond descriptions to explaining and trying to understand why things happen'. They are able to think about their own thinking process (metacognition) and can use deductive reasoning to work out how they *ought* to behave (Kohlberg, 1976, cited in Ed. Adams, 2000). According to Elkind (1967, cited in Ed. Adams, 2000:25), this new ability brings a negative byproduct, conceptual egocentrism, or acute self-consciousness in the face of an '*imaginary audience... that scrutinizes their every move... and imperfection*'. Erickson (1971), on the other hand, sees adolescent self-consciousness as a precursor to identity confusion and consequently identity awareness.

In developing his theory of motivation and hierarchy of need priorities (Table 1), humanist psychologist, Abraham Maslow (1908-1970) (in Viney & King, 1997), believed that humans were essentially good and that environmental factors determined their failure or success in reaching self-actualisation. This is defined as self-fulfillment that comes about by realising their highest potential (Viney & King, 1997). In doing so, the individual would feel a positive sense of self and therefore be accepting of other people, whilst friendships with like-minded people would enable the individual to develop his/her inherent goodness (Viney & King, 1997).

Maslow (in Viney & King, 1997:412) observed 15 favorable characteristics in self-actualised people. They are, a realistic, problem-centred perception of the world, spontaneity, simplicity, genuine acceptance of self and of others, mature unhostile humour, detachment, a fierce need for privacy, autonomy, deep interpersonal relationships with only a few friends, a sense and need for citizenship, strong ethical beliefs and values, creative expression, and childlike appreciation of life (Viney & King, 1997:412).

The role of values in human experience was central to Maslow's (Viney & King, 1997) holistic ideology and, as such, his theories are congruent with EHV, where the aim is to bring out the inherent good qualities of the child and the development and perfection of character (Sangster, 1990).

### **2.3 Adolescent Resilience**

Recent research has shown that positive self-concept/identity development processes, such as those that emphasise the strengths and assets of young people are sources of resilience, especially among young minority groups (Matute-Bianche 1986; Spencer 1984, 1987; Feldman 1995; Jessor et al 1995; Schulenberg et al 1997; Stiffman et al 1992, all cited in Lerner & Galambos, 1998). Haggerty et al., (1994) define resilience as positive adaptive behaviour. It is a sense of invulnerability brought about through protective factors, which are the 'internal assets of the individual and external strengths occurring within systems in which the individual grows and develops' (Howard & Johnson, 1999:online).

Internal protective factors include good physical health, positive temperament, a positive belief system, conflict management skills, autonomy, and a sense of purpose and a future (Howard & Johnson, 1999; Haggerty et al., 1994). Internal protective factors lead to feelings of self-worth, self-esteem and confidence, and self-efficacy, all of which equate to the psychosocial position on successful identity achievement (Erickson, 1963; Marcia, 1967). External protective factors include family, school, and community caring and support systems (Howard & Johnson, 1999). As Howard and Johnson (1999:14) assert, 'caring and support establish the basis for trusting relationships', which, according to Erickson (1963) form the foundation for healthy future development.

Children and youth at risk of negative life outcomes such as delinquency, suicide or suicide ideation, and drug and alcohol abuse, tend to have fewer resilience qualities (Howard & Johnson, 1999). Adolescent risk behaviour is occurring at historically unprecedented levels and many adolescents, living in industrialised nations, now face significantly reduced life chances in the face of

a worldwide increase in drug and alcohol abuse (Lerner & Galambos, 1998). Many contextual factors contribute to drug and alcohol abuse, including youth poverty, poor parenting practices, living in a community where drug and alcohol use is the norm, and negative peer group influences (Lerner & Galambos, 1998).

Youth suicide in Australia has risen at alarming rates since the 1960's, especially for males for whom suicide ranked as the leading cause of (Cantor & Baume, 1997; Despoja, 2005). According to Eckersley (1997, online), likely explanations for the increase arises from the 'emergence of a youth culture that isolates young people from adults and increases peer group influence', and increased expectations. Similarly, a qualitative study (Heled & Read, 2005:online) in New Zealand's cited 'pressure to conform and perform, primarily to the expectations of adults but also, to a lesser degree, as a consequence of peer pressure' as the most frequent response in their survey (32%). In the same study, 13% of the respondents indicated that early education about self-esteem and interpersonal communication would help to improve the 'suicidal crisis' (Heled & Read, 2005).

Feelings of hopelessness, low self-esteem, anxiety, isolation, depression, non-supportive family and social systems, and negative peer relationships, are all common factors in adolescent drug and alcohol abuse, violent behaviour, and suicide ideation (Haggerty et al. 1994; Seligman, 1995; Eckersley, 1997; Beautrais et al., 1999; Dori & Overholser, 1999; Howard & Johnson, 1999; Rigby & Slee, 1999; Rutter & Behrendt, 2004; Thompson et al., 2005). Seligman (1995) argues that low self-esteem is caused by failures in life and therefore children need to be taught how to avoid negative influences if they are to succeed in life. Eckersley (1997, online) agrees, in that he argues that resilient young people need a 'framework of hope, moral values, and a sense of belonging and meaning'.

Socio-cultural influences on adolescent self-esteem include media representations of idealised body images. Studies are showing that idealized portrayals of women have a negative impact on how Western adolescents see

themselves (Clay et al., 2005). A study in the UK on 136 girls aged 11-16 discovered that exposure to ultra-thin or average size magazine models lowered the respondent's body satisfaction and consequently, their self-esteem. The results of this study supported early educational interventions that helped adolescents to deconstruct media images especially in light of the fact that perceptions of appearance and self-worth are inextricably linked (Clay et. al., 2005).

It is interesting to note that, according to Eckersley (1997) a consortium of advertising agencies found that young people in Australia lacked a sense of meaning and purpose in life, which suggests an external locus of control. As Eckersley (1997, online) reminds us, 'we need to pay close attention to the way in which the broad socio-cultural features of our society could be contributing to a lack of meaning and feelings of hopelessness' in young people today. This study supports Eckersley (1997) in that young people need to have a sense of meaning, or internal locus of control, based on values that transcend the self.

## **2.4 Summary**

This section has briefly discussed the psycho-social and humanist literature on adolescent development. According to Erickson (1963), successful adolescent development results in fidelity, or faith in one's self, based on an integration of values and providing a foundation for maturity, and respect of other people. Marcia (1996, 1980, 1987), despite criticism of gender bias in his studies, operationalised Erickson's theory and identified four statuses of identity formation. Successful identity achievement results in individuals who are confident, goal directed and have high self-esteem (Marcia, 1996, 1980, 1987). Maslow (1908-1970) believed that friendships with like-minded people would develop the essential goodness in the individual, and that self-actualisation came about through realising one's highest potential. Further, a positive sense of identity includes a cosmic consciousness, or internal locus of control, based on a transcendent referent (Wilber, 2001).

Resilience has recently been cited as an essential factor in young people if they are to resist negative socio-cultural influences and especially peer group

pressure (Eckersley, 1997; Howard & Johnson, 1999; Heled & Read, 2005). Internal protective factors associated with resilient individuals include positive belief systems, high self-esteem and confidence, an internal locus of control and a sense of meaning and purpose in life. External protective factors include supportive and caring family and social systems (Haggerty et. al. 1994; Howard & Johnson, 1999).

This study supports the notion that early education processes that enhance and develop self-esteem and confidence, and which encourage an internal locus of control based on a transcendent referent, will result in resilient young people able to withstand modern day demands, including negative peer group pressure and media influences. Consequently, following is Part B of the literature, which discusses the recent values education debate in Australia and how schools as a structural force can provide values education, based on a culture of peace, that can empower children to lead their lives respectfully and with confidence.

## **PART B The Literature: Values Education**

---

### **2.5 Overview**

As previously stated, a primary aim of this thesis is to discover any links between an EHV education and how adolescents understand themselves. The chapter highlights the existing pedagogical confusion in values education and lack of consensus on a specific set of values. Section 2.6 defines 'values', situates values education in the global context and provides a brief background on the recent values education debate in Australia. A discussion on schools as a structural force follows in Section 2.7.

Many independent schools include specific values education programs in their curricula. This review's focus is on State school education. This limited scope was decided upon for three reasons: namely the word limit of an honours thesis, the magnitude of literature covering all aspects of values education, and because EHV is practiced within a state school curriculum at an independent school.

## **2.6 Values Education in Context**

A large body of literature deals with 'values' education. For example, Halstead and Taylor (2000) conducted an extensive review of recent research, mainly in England, on *Learning and Teaching About Values*. In Australia, the Department of Education, Science and Training organised a conference on *Values Education in Action*, based on case studies from 12 schools practicing values education (Ed. Vaughan, 2004). In all cases so far examined, there appears to be a lack of consensus on a specific set of values common to all peoples and a lack of support and training in values education for teachers (Halstead & Taylor, 2000). Additionally, few schools integrate human values across the whole curriculum and teachers are not always encouraged to live the values themselves.

### **2.6.1 Defining Values**

Despite the large volume of literature relating to 'values' education, no single definition of 'values' has emerged (Lerner, 1987, Perlmutter & Shapiro, 1987). Values are variously described as needs, wants, desires, preferences, morals, ethics, ways of being, motivations guiding action, and codes of conduct (Perlmutter & Shapiro, 1987; Lerner, 1987; Lovat, 2002). One similarity in definitions is that values guide actions and behaviour, summarised by Halstead and Taylor (2000:170) as 'the principles and fundamental convictions, which act as general guides to behaviour'. According to Baumeister (1991:102)

A value base is something that can export value without importing it – in other words, it can provide justification and legitimacy to various actions, arrangements, strivings, or sacrifices without needing in turn to be justified.

Values, therefore, justify one's actions (Baumeister, 1991).

However, as Hill (2004, online) argues, values defined thus 'carries a cognitive weighting which potentially obscures the motivational aspect' and suggests



instead that an internalisation of values creates a 'readiness, or disposition to act in certain ways'. Cognitive recognition of values does not always determine a value driven action. Ideally, values need to be internalised so that they guide actions either consciously or unconsciously (Rokeach, 1968).

Generally, definitions of values refer to specific contexts where values function, such as societal and community values, relationships, individual values and environmental values (Ed. Thatcher, 1999). Consequently, and despite recognising the need for a wholistic definition, defining statements, such as 'the priorities individuals and societies attach to certain beliefs, experiences, and objects, in deciding how they shall live and what they shall treasure', predominate (Hill, 2004:online).

The notion of values as qualities more accurately reflects the EHV philosophy, which assumes that the fundamental values of love, truth, right-action, peace, and non-violence are innate in all humans. According to this perspective, the values themselves are therefore not constructions in the minds of individuals, rather it is how they function that is a construction. Consequently, this study adopts Hossain & Marinova's (2004, online) humanistic interpretation in that values determine a 'person's understanding of goodness, worth or beauty, and underlie qualities such as respect, responsibility, self-esteem, sociability, integrity, honesty, and civic virtue'. This is also congruent with the constructivist paradigm used in this study because it emphasises understanding.

### **2.6.2 Global context**

The world is witness, in the twenty-first century, to extreme violence, especially in the form of terrorism, excessive materialism and greed, resulting in an ever widening gap between the rich and the poor, (on such a scale that the richest people now enjoy sixty times the income of the poor), genocide, and racial hatred despite unprecedented economic, social, cultural, political, scientific, and technological growth and progress (UNESCO-APNIEVE, 2002). Young people, living in predominantly capitalist societies where the value of economic rationalism prescribes material success that often over-rides interpersonal and

intrapersonal values, may well be confused about the meaning and efficacy of their lives. They are facing a future where materialism emphasises an objective reality that sustains and provides for physical comforts but often neglects emotional and intrapersonal needs, which sustain our essential humanness. As Quisumbing & de Leo (in Pascoe, 2002, online) point out:

The wonderful modern world of progress, invention, automation and information has not been able to solve the most fundamental problems of poverty, injustice, illiteracy, intolerance, discrimination, hunger, disease, misery, and violence... this leads us to the urgency of considering the place and role of values in the holistic education of the total human person.

Indeed, today's economic rationalist society has resulted in an increase in, as Eva Cox (1995, online) so eloquently defines it, 'the lone greedy figure of economically rational man' and, consequently, a reduction in social capital, which she defines as the 'glue which binds us together as a society', or 'the sum of our social connections and the levels of trust we need to maintain society'.

Not surprisingly then, the last two decades have seen an upsurge in the call for values education in schools worldwide and concentrated efforts in choosing values common to all people. The Asia Pacific Network for International Education and Values Education (APNIEVE), established in 1995, in partnership with UNESCO, formed the Network of Regional Experts in Education for Peace, Human Rights and Democracy (Delors, 1996). In 1996, the Delors Commission, in their report to UNESCO, *Learning: The Treasure Within*, introduced a new educational paradigm called '*Lifelong Education – Learning How to Learn*', based on UNESCO's 'four pillars of learning: learning to know, learning to do, learning to live together and learning to be' (Delors, 1996).

Learning to live together was presented as the greatest challenge and priority facing education in the 21<sup>st</sup> century. Delors (1996) (cited in UNESCO-APNIEVE, 2002:167) emphasised that children learn to live together by:

- developing an understanding of themselves and others,

- strengthening their cultural identity and appreciating that of others,
- learning how to manage conflicts and live in an inter-dependent world with an attitude of tolerance and respect, mutual understanding, peace, and harmony

The values recognised by UNESCO appear in Table 5 (UNESCO-APNIEVE 2002).

**Table 5 Values Recognised by UNESCO**

<b>Health and Harmony with Nature</b>	Holistic health, Physical fitness, Respect for life, Environmental care.
<b>Truth and Wisdom</b>	Critical/wholistic thinking, Enlightenment /insight, Futures orientation, Scientific humanism.
<b>Creativity and Appreciation of Beauty</b>	Imagination, Artistic expression, Intuitive sense, Sensitivity.
<b>Peace and Justice</b>	Respect for human rights, Tolerance, Co-operation, Social responsibility, Equality, Active non-violence.
<b>Sustainable Human Development</b>	Economic justice and equity, Stewardship of resources, Simplicity, Productivity/Efficiency, Work ethic/industry.
<b>National Unity and Global Solidarity</b>	Love of country, Democracy, Active and responsible citizenship, Unity in diversity, Interdependence, International understanding, Global peace.

Source: Core Values as defined in Learning to Be: A Holistic and Integrated Approach to Values Education for Human Development (UNESCO-APNIEVE, 2002:28).

### **2.6.3 Australian Context**

The importance of moral and ethical education in Australian state schools, identified in the Adelaide Declaration on National Goals for Schooling in the Twenty-first Century (Ministerial Council on Education, Employment, Training, and Youth Affairs, (MCEETYA), 1999), moved the focus from vocational education to holistic development of the child. The declaration advocated that 'schooling provides a foundation for young Australian's intellectual, physical, social, moral, spiritual, and aesthetic development' (MCEETYA, 1999, online). A

summary of Australian State and Federal initiatives, *Towards Values Education in Australian Schooling* from 1987 to 2006, appears in Appendix 1. These initiatives subsequently led to the formation of a National Values Framework for Australian Schools in 2005, which provided nine value statements as shown in Table 6 (DEST, 2005).

**Table 6 DEST: Values for Australian Schooling**

<b>Care and Compassion</b>	Care for self and others
<b>Doing Your Best</b>	Seek to accomplish something worthy and admirable
<b>Fair Go</b>	Pursue and protect the common good where all people are treated fairly for a just society
<b>Freedom</b>	Enjoy all the rights and privileges of Australian citizenship free from unnecessary interference or control, and stand up for the rights of others
<b>Honesty and Trustworthiness</b>	Be honest, sincere and seek truth
<b>Integrity</b>	Act in accordance with principles of moral and ethical conduct, ensure consistency between words and deeds
<b>Respect</b>	Treat others with consideration and regard, respect another person's point of view
<b>Responsibility</b>	Be accountable for one's own actions, resolve differences in constructive, non-violent and peaceful ways, contribute to society and to civic life, take care of the environment
<b>Understanding, Tolerance and Inclusion</b>	Be aware of others and their cultures, accept diversity within a democratic society, being included and including others

(Source: DEST, 2005)

The 'Values for Australian Schooling' framework provides valuable guidelines for values education but the choice of actual values taught remains with each individual school and the problems remain as to how to reach a consensus on which values to teach and how they should be taught (Lovat & Schofield, 1998; Ed. Thatcher, 1999; Halstead & Taylor, 2000; Ed. Pascoe, 2002). As can be seen in the following example of various schools in Table 7, the values chosen are varied, and arguably, in cases like teamwork and team building, are outcomes rather than values motivating actions. Due to space limitations in an

honours thesis, the following examples do not include the large variety of religious schools in Australia that are conducting values education programmes. Further, it is suggested that comparative research, for example, between sectarian and non-sectarian schools would enrich the available knowledge on values education.

**Table 7 Values Identified in a Variety of Australian Schools**

School	Values
Matthew Hogan High, NSW (youth at risk)	Responsibility, Self-control, Co-operation, Teamwork, Respect, Appreciation of diversity, Trustworthiness, Fairness & Justice, Caring.
Salisbury High, South Australia	Relationships, Success, Respect, Organisation, Honesty.
Glendale East Public NSW <sup>1</sup>	Peace, Respect, Love, Tolerance, Happiness, Responsibility, Cooperation, Humility, Honesty, Simplicity, Freedom, Unity.
Campbell High, Canberra	'A safe, compassionate, tolerant and inclusive school'.
Pedare Christian College, SA.	Conscience, Compassion, Emotional growth, Service to others,
Alice Springs High School, NT	Based on Tolerance, Respect, Individuality, Team building, Positive self-esteem
Don College Tasmania	Connectedness, Resilience, Achievement, Creativity, Integrity, Responsibility, Equity.

(Source: Vaughan, (Ed), 2004 and Aspendale Gardens Primary School Newsletter February 2006).

## 2.7 Schools as a Structural Force

Thatcher (1999) argues that the notions of secularization and value free schooling have produced a diminished ability to structure into school curriculums a clear framework for values education. A critical sociological perspective on education argues that the major role in education in capitalist societies has been to produce hard-working, docile, obedient and highly motivated workers who are easier to control because they are too divided and fragmented to 'unite in opposition to those in authority over them' (Bowles and

<sup>1</sup> Glendale East Public School uses an integrated approach, following guidelines set by *Living Values* Programme, supported by UNESCO and sponsored by Spanish National Committee of UNICEF, Planet Society, and Brahma Kumaris.

Gintis in van Krieken, et al., 2000:194). At the same time, knowledge in schools has become 'fragmented and compartmentalised into academic subjects', corresponding to the 'fragmentation of the workforce' (Bowles and Gintis, in van Krieken et al, 2000:194).

In the past education functioned to produce an unequal social order and was considered as a prescriptive craft where teachers had all the knowledge, which they taught through disempowering curricula (Freire, 1972; Connell et al., 1982; Lovat, 2002). If we accept this view, it would seem that values education, which aims to empower students, flies in the face of traditional secular schooling (Giroux 1988 in Kincheloe & McLaren, 2000). The United Nations goal, *Learning to Learn*, (UNESCO-APNIEVE, 2002) addressed the issue of alienating education systems by recognising the need for children to develop a desire to learn in a knowledge-based and rapidly changing global society

The school system may be conceived by some as a structural force that constrains students within the prescribed system but students are not passive recipients. Rather, they may either reject or reshape the messages transmitted in their schools and the structural forces around them, and actively create their futures (Bilton et al., 1987; van Krieken et al., 2002). Willis (1977 in van Krieken et al., 2000:220), in a 'neo-Marxist approach to education that was influenced by an interactionist perspective' found, in his research, that schools were not particularly 'successful in producing docile and conformist future workers'. In his cultural studies on counter-school culture, Willis (1977 in Van Krieken et al., 2000:223), found in a qualitative, longitudinal study of 12 working class boys, that in 'the end it was their own choices which helped to trap them in some of the most exploitative jobs that capitalism had to offer', despite partially understanding 'their own alienation and exploitation'. Because values are a determining factor in behaviour, it follows that their future lifestyles will ultimately depend on their own individual values and choices.

The transition from feudalism to individualism has resulted in the 'self' as a source of meaning in life, especially as a source of values, although the emphasis on finding oneself through identity crises, influenced by the 'me-

generation' can become an end in itself (Baumeister, 1991). Social psychologist Baumeister (1991:102) believes this implies the notion 'you *ought* to find yourself', which, he believes, has become a moralising preoccupation that has taken the form of a value. Eckersley (1997, online) agrees when he says that one of the negative outcomes stemming from the 'me' generation has been a weakening of the 'personal relationships that give deeper meaning and purpose to our lives'. Similarly, Baumeister's (1991) justification for his conclusion lies with his notion of the 'value gap', created by modern society because of the weakening of value bases such as marriage and work ethic. The preoccupation with the 'self', according to Baumeister (1991), has resulted in a need to escape from the 'self' because the burden of constructing and maintaining meaning rests on the individual.

Thatcher (1999:46) argues that the self cannot be separated from the social context and suggests that placing values for *self* before relationships, society, and environment, assumes individualism, which he believes is a 'meanness stemming from 'charity begins at home''. The notion of a civil society can not be based only on the idea of the autonomous person. There is a clear difference in attitude between asking 'How am I to live?' and 'How are **we** to live?' and a distinction between the self as object and the self as subject. Coping with the self and maintaining good relationships with others are equally important (Mosak, 1995).

Socialisation necessitates consideration of others despite the 'paradoxical association between [the] two seemingly opposing factors' of 'self' and 'other' (Adams & Marshall, 1996:430). Damon (1983:5) calls these false oppositions in that he argues that the social function of socialisation and individuation are:

To a certain extent distinct from one another, and there is always the possibility that actions which will further one may not be in the service of the other, or may even stand in opposition to the other. But in the normal course of development, they go hand in hand, supporting each other's growth. There is a creative tension between the two, a dialectical interplay between the needs of the individual to maintain relations with others and the needs of the individual to construct a separate self. The individual can only construct the self in the context of relations with others, but at the same time, the individual must step beyond the confines of those relations and forge a unique destiny

The position taken in this study follows Quisumbing & de Leo (2002) in that a willingness to develop a greater awareness and understanding of self and others, cultivating and sustaining individual and societal values based on a culture of peace, and an awareness of the interconnectedness of all things, are important elements in education in a globalised world. This is more so because today's youth are the leaders and the citizens of the future (Quisumbing & de Leo, 2002). Most would agree that peace in the world is vital, that is, if the world is to survive the current penchant for a culture of war. As Quisumbing & Leo (2002:106) assert, 'we have the power to imagine our preferred future and to make it happen' and, as Toh (2000) argues, education, in a culture of peace, can provide critical empowerment, or, as Freire (1972) describes it, critical consciousness, or conscientization.

It is paramount that schools have a coherent strategy for values education based on a set of values common to all beliefs, faiths, and cultures, which 'enables us to humanize the global economy by becoming fully human ourselves' (Halstead & Taylor, 2000:190; UNESCO-APNIEVE, 2002:10). It may be possible to bring about a culture of peace by focussing on the education of young people and drawing out positive values early in their lives so that they become integral to their total personality and behaviour (Toh, 2000; Quisumbing & de Leo, 2002).

We need to acknowledge that whether intentionally or not, education not only involves learning cognitive and technical abilities, it also influences and reinforces ethical, cultural, and personal values (van Krieken at al., 2000; UNESCO-APNIEVE, 2002). Holistic education takes into account character formation, which Lickona (1991:11) points out 'is a moral imperative if we care about the future of our society and our children'. Perhaps Quintillion's idea of education as the means to acquire a view of life, 'diction (capacity to communicate), a set of values, and a sense of style, is still relevant and more appropriate in a global society (Mason, 2005).

However, the problematic issues remain as to,



- Finding a set of values appropriate to the beliefs of all people, of all cultures, and
- How to teach such things as tolerance of diversity, respect, inclusion, compassion, and responsibility.

I argue that Sathya Sai Education in Human Values (EHV) has the potential to address these issues because it aims to draw out the innate, and collectively inclusive, human values of love, truth, peace, right-action and non-violence. These values form the foundation and impetus for all other 'good' values to manifest.

## **2.8 Research Issues and Summary**

This chapter has presented an overview of values education in Australia today and reveals the tension between values as personal qualities that determine an understanding of behaviour and values as embedded in structures and justifying behaviour. I argue the need for both viewpoints. Living according to one's highest potential in a globalised world requires adherence to societal values, but only where these values are consistent with personal values grounded in respect for all people, all cultures, and all faiths.

A brief discussion on the global context situates values education as a priority if we are to live together respectfully and peacefully in an inter-dependent globalised world. In Australia the National Values Framework for Australian Schools (DEST, 2005) identified nine values for Australian schooling and recognised that education was about character building as well as vocational education. However, individual schools are expected to select, in consultation with their communities, a set of appropriate values for their school. The result is a confusing plethora of values across schools, some of which are, arguably, outcomes rather than values. The question of how to teach values also remains problematic.

The position taken in this study is that schools, both as a structural force and by applying holistic, character building values education based on a culture of peace and awareness of the interconnectedness of all aspects of life, can elicit the critical empowerment necessary for children to make conscious and positive life choices.

The following chapter presents a brief summary of EHV philosophy and pedagogy that appears to address two contentious issues that arise in the literature on values education, that is, how to teach values and finding a set of values applicable to all people.

### **CHAPTER 3: EDUCATION IN HUMAN VALUES (EHV)**

### **3.1 Introduction**

As far as can be ascertained, there appears to have been no formal research conducted on adolescent perceptions after an EHV education and because research on EHV is in its infancy there is a dearth of published literature. Much of the available literature has been published privately or through the Sri Sathya Sai Books and Publications Trust. This chapter gives a brief overview of the EHV philosophy and pedagogy.

### **3.2 A Brief Overview**

According to the founder of EHV, Sathya Sai Baba (SSB, 2000a), in order 'to rectify the world and put it on its path, we have first to rectify ourselves and our conduct'.

In relation to education, Sathya Sai (1986) has also said that it,

should serve not only to develop one's intelligence and skills, but also help to broaden one's outlook and make him [her] useful to society and the world at large... Education should help make students the embodiments of Human Values such as Truth, Love, Right Conduct, Peace and Non-violence. Academic knowledge alone is of no great value. It may help one to earn a livelihood. But education should go beyond preparation for earning a living. It should prepare one for the challenges of life both morally and holistically.

To this end, Sathya Sai established EHV, an educational process that aims to bring out the qualities of Truth, Love, Peace, Right-action, and Non-violence, which Sathya Sai (2000a) asserts are inherent in every human being and in nature. This position is similar to that of humanist psychologist, Rogers (1964 ed. Kirschenbaum & Henderson, 1990:180), who hypothesized that individuals share with the animate world, an innate organismic base for an organised valuing process.

EHV aims to achieve the highest academic and behavioural outcomes whereby children act with responsibility and respect for themselves and utilise their knowledge for the benefit of society (McNaught, 2004, SSB, 2004, 2000b). Sathya Sai (2000b) describes this as Educare and asserts; 'all that education confers can be seen, heard and felt' whereas 'that which is manifested by

'Educare' results in the awareness of the conscience', or the inner voice, which discriminates between right and wrong.

The Sathya Sai Trust established primary and secondary schools, senior colleges and universities in India that followed guidelines laid down for what Sathya Sai refers to as an ideal form of education (Farmer & Farmer, 1998). Education is free to children of all faiths and from any country. Since their inauguration in India in the 1980s, EHV Schools have been established worldwide. By the end of 2004 twenty-six countries had at least one EHV school and 170 countries had schools where EHV was taught in some form (British Institute of Sathya Sai Education (BISSE), 2004).

One school in particular, in Ndora, Africa, has been dubbed by the media as the miracle school because students, expelled several times from other schools, achieved one hundred per cent pass rates and have become, quite literally, model citizens (Seshadri, 2003; Chisunka, 2005). The Zambia department of education has extended the curriculum to other schools (Seshadri, 2003). A comparable school, Cherbourg, established in Queensland for Aboriginal students, is proving to be equally successful (Molloy, R., 2005, pers. comm. 11<sup>th</sup> Oct.).

Although values education studies and trials emphasize self-esteem as an outcome, community morals and responsible citizenship tend to dominate in the literature (Donnelly, 1997; Halstead & Taylor, 2000; Lovat, 2002, 2005; Vaughan, 2004). There is less emphasis on personal values and life-goals as such despite the fact that public morality relies on personal morality (Hill, 2004). Personal moral responsibility is the foundation stone of EHV in that living the values of love, truth, peace, right-conduct and non-violence promote personal, and thus public, moral behaviour.

Primary assumptions in the EHV programme are that 'education is for life, not for just making a living' and that 'character is the end of education' (SSB, 2000). This bears a strong similarity with the Ministerial Council on Education, Employment, Training and Youth Affairs (MCEETYA, 2005) acknowledgment

that 'education is as much about building character as it is about equipping students with specific skills'. Sathya Sai (cited in Farmer & Farmer, 1998:7) has challenged the economic rationalism of Indian and Western education policies and, whilst not denying that earning a living is one of the outcomes of education, believes that education should prepare young people for responsible citizenship.

EHV adopts five overarching values from which all other values derive (SSB, 2000a). As already stated, they are Love, Truth, Right-action, Peace, & Non-violence. Table 8 gives examples of some of the sub-values connected to each main value. According to Sathya Sai (2000a), the main values are interlinked. The following summary compiled for this study from *Strengthening Values Education* (SSB, 2000a), encapsulates the fundamental principles underpinning EHV:

Education has two aspects. The first is related to the acquisition of intellectual and worldly knowledge. The second aspect is 'Educare', which means to bring out from within the human values of Truth (*Sathya*), Righteousness (*Dharma*), Peace (*Santhi*), Love (*Prema*), and Non-violence (*Ahimsa*). 'To bring out' means to translate these values into action. Truth [defined as that which is changeless], which is expressed in words, leads to righteousness, which is expressed in action. When we speak the truth, it naturally leads to right-action and therefore, peace of mind. True peace can be achieved only when the mind is quiet and has no desires; therefore the mind has to be controlled. Love is the manifestation of truth. When practiced these four fundamental values lead to non-violence. Education, without Educare, fosters desires, which in turn leads to dissatisfaction, restlessness, greed, attachment, dishonesty, and violence.

Six specific experiential teaching principles, applicable to a range of learning modalities and personality domains, are used to help children understand the 'ripple effect' of their thoughts, words and actions and elicit the above named values. The EHV process is held to foster and nurture the inherent goodness in children and encourage self-reflective skills, which helps them to identify and eliminate habitual and hitherto unconscious motivations (Majmudar, 2000). The

children can then make conscious, pro-active choices in difficult situations. Rather than learning values by rote, EHV teaches through praxis so that children discover for themselves what right and wrong mean, take responsibility for their actions and develop understanding and tolerance towards other people (Majmudar, 2000; Neuman, 2003).

### **3.3 EHV Values: Meaning and Significance**

A brief summary of the meaning and significance of the values as explained by Sathya Sai (cited in Leslie-Chaden, 1999), Professor Somnath Saraf (1993), former Vice Chancellor of the Sathya Sai Institute of Higher Learning and Senior Consultant, UNESCO, International Institute of Educational Planning, and Dr Pal Dhall (2003), Adjunct Professor in Bioethics, University of Canberra, and Academic Advisor in EHV, University of Queensland, follows: -

Love (*Prema*) can be conditional or unconditional. It has to be based on complete love with no expectation of any reward. Unconditional love for the self leads to unconditional love for others, expressed as sympathy, compassion, selflessness, kindness, understanding, and above all, tolerance and patience. Love can only be achieved after correcting one's own faults rather than judging others' faults.

Truth (*Sathya*) is permanent and not affected by changes in time or place. Wealth, glory, fame, and name are temporary. Truth about worldly phenomena is temporary and relative. Truth acts through the conscience and discriminates between virtues and vice, justice and injustice, leading eventually to non-attachment to worldly prosperity. (Whilst acknowledging possible criticism of this approach, particularly from positivist perspectives, it is not possible to address the issue within the scope of this study).

Right-action (*Dharma*) has its basis in nature and is inherent in the structure of the universe, which functions in an orderly manner. Right-action means good conduct put into action through harmony of thoughts, words, and actions based

on truth. Aristotle (in Seligman, 1995:34) believed that right-action culminates in happiness, about which he said,

Is not an emotion that can be separated from what we do. Happiness is like the grace in a dance, not something the dancer feels at the end of a good dance, but an inalienable accompaniment of a dance well done. Happiness is not a separate feeling state that can be obtained in any other way save as part and parcel of right-action.

Right action requires discrimination (right choices), determination (willpower), devotion, discipline, and dedication (5Ds) to do what is right in the face of negative influences and soft options. Willpower can be strengthened using persistence, patience, and perseverance (3Ps).

Peace (Shanti) comes from within and can be achieved by disciplining the thoughts and controlling the senses. The mind controls feelings of desire, anger, greed, hatred, and jealousy, which all create emotional turmoil. Genuine peace is won by control of the senses, speaking the truth, and not inflicting pain on any other being. Love in thought is peace.

Non-violence (Ahimsa) is the practical application of truth, right-action, peace, and love. Constant examination of every thought, word, and deed, and compassionate understanding of the self and others results in non-violence. It means consulting the conscience to determine what is good or bad. Expressed through thoughts, non-violence is communion with nature, through words, it is expressed as empathy and understanding, and through action, it is active nurturance of all life forms to maintain the balance of the universe.

In summary, and according to Sathya Sai (cited in Leslie-Chaden, 1999:475),

When the impulses arising from the heart are expressed in words, that is Sathya [truth]. To put into action your words is Dharma [right-action]. For all these, love is primary. Love in action is Righteousness. Love in speech is Truth. Love in thought is Peace. Love in understanding is Non-violence.

It is my contention that these five basic values appear to provide a specific and ultimately comprehensive ‘values’ foundation that has eluded curriculum

planners in Western countries to date. My reasons for this concur with those presented in the following report, which, after 'systematic analysis of voluminous Reports and Studies', the Planning Commission Core Group Report (PCCGR, 1992) on Value Orientation of Education in their report to the Indian Government, said that

The consensus seems to be clear and unambiguous that the five universal values of Truth, Righteous Conduct, Peace, Love, and Non violence are acceptable values, free from controversy, are the accumulation of wisdom and appreciation of the experience of ancient ideals and truly secular in character, constituting the major bedrock of all cultures of the world and lead to blossoming of human personality (in Saraf, 1993:146).

### **3.4 EHV Pedagogy**

The EHV program teaches the five human values by separating them into sub-values (see Table 8) or building blocks that can be incorporated into every aspect of the school day (McNaught, 2004). For example, children are taught the values of caring and responsibility for the books they borrow from the library. When doing a book report children are asked to choose a part of the book where a character showed one of the human values and to describe what happened in the story (McNaught, 2004). In the playground, they learn about sharing, cooperation, and respect for each other. Parents are actively involved with the school, volunteering their help as reading tutors, organising concerts and plays based on the values being taught at the time, and participating in biannual parent workshops where they learn about the human values (McNaught, 2004). Twice a year, the children self-assess, and the parents report on how the children are 'progressing towards the expression of Human Values in their work and play at the school' (McNaught, 2004).

Central to EHV pedagogy, teachers, trained in EHV and who are expected to live the values themselves, use five teaching techniques to teach the children a particular sub-value, each over a period of two weeks. They are silent sitting, story telling, quotations, group activities, and group singing. In Australia, two more techniques, creative visualisation and mind mapping, have been added (Dhall, 2003). Each sub-value is integrated across the whole-school curriculum.



For example, when teaching ‘forgiveness of yourself’, the quotation ‘When you make a mistake, don’t cry, forgive yourself and have another try’, would head the weekly newsletter, be included in group songs, spontaneous stories, role plays, creative visualisation, and in lesson plans where possible (McNaught, 2004).

**Table 8 EHV: Values and Some Examples of Sub-values**

<b>TRUTH:</b>	Integrity, wisdom, common sense, creativity, and discrimination
<b>RIGHT CONDUCT:</b>	Respect for parents, respect for teachers, honesty, good manners, regard for duty.
<b>PEACE:</b>	Humility, simplicity, equanimity, tolerance, patience, satisfaction, and discipline
<b>LOVE:</b>	Gentleness, compassion, forgiveness, gratitude, kindness, caring for others, friendliness, and empathy
<b>NON-VIOLENCE:</b>	Concern for the environment, unity, harmony, social awareness, and respect for all cultures

(Source: McNaught, 2005)

### **3.4.1 EHV Teaching Principles: A Brief Outline**

The following section gives a brief synopsis of the EHV teaching principles, compiled from *Towards Balance in Education: Reculturing Our Schools with Education in Human Values* (Dhall, 2003).

Mind Mapping. Using nine key questions, the teacher develops a mind map of the sub value to be taught, helping him/her to clearly understand the meaning of a value, and her/his aims, objectives, and intended outcomes. The questions are, What is the value? How do we feel when we practice it? How do others feel when we practice it? What does it look like? What are the benefits? What are the challenges? What are the limits? What is the opposite? What are the related values?

Silent Sitting helps to calm the mind and control the thoughts. When thoughts are controlled emotions can be dealt with in an objective manner. A calm mind improves receptivity to learning and facilitates memory retention. Guided visualisations help children to focus their minds.

Story telling and Role-Plays that specifically focus on values and depict ideal role model behaviour, have, since ancient times, served to convey values, wisdom and traditions. They are designed in EHV classes to move the children through a series of experiences that enrich a mature understanding of human values. Stories used can be chosen from, for example, historical events, folk tales, animal stories, biographies, myths, legends, and fables. Selective television scenes are occasionally used but television is generally regarded as a negative influence that desensitises children to suffering and promotes violence and bad language.

Quotation or Affirmative Prayer. Positive thoughts lead to positive emotions, which in turn, lead to building resilience against depression, anxiety, and anger. Repetition of affirmations embeds them in the unconscious, thus influencing the thoughts, because 'you are what you think' e.g. Thoughts → Actions → Habits → Character → Destiny. This technique aims to focus the attention on significant aspects of the sub-value and its usefulness in life. An example quotation for a lesson on patience would be 'Be Patient. With time, every goal will be reached'.

Group singing. Music supports the growth of the seven intelligences; musical, linguistic, logical-mathematical, interpersonal, musical, spacial, intrapersonal, and kinaesthetic (Gardner, 1999:34) Group singing promotes group harmony, team work, is calming, reduces anxiety, relieves tiredness, improves concentration, memory and learning, and enhances self-confidence and self-discipline.

Group Activities help children explore and practice the values. They enable children to develop confident social skills and sensitivity towards others. They aid the development of intra and interpersonal skills, for example: -

*Creativity* – with joy, courage, fearlessness, silence, and self-awareness,

*Believing in themselves* – with discrimination, diligence, honesty, purity, fairness, and integrity,

*Self-reliance* – with self-respect, self-confidence, purity, self-assertiveness, refusal skills,

*Citizenship* – with compassion, service, oneness, empathy, social skills, social conscience, hard work, commitment, enterprise, cooperation, mutuality, respect, helpfulness, unity, and thoughtfulness.

Creative Visualisation cultivates the imagination thus developing creativity. It concerns the left side of the brain, related to the inner world of hopes, dreams, values, and self-concept, and synthesises what has been learned in the right side of the brain, which is concerned with language, analysis, and reason. In values education creative visualisation is used to form a positive self-image that the child can draw on when anxious and stressed. Children are given clear 'pictures' of circumstances where the values can be expressed and used to resolve dilemmas. The following is an example of a creative-visualisation:

The recess bell rings and you head outside to one of your favourite outdoor activities – the swings! As you approach the swings, you see that both of them are taken. You feel disappointed. What thoughts go through your mind when you are waiting for your turn? You have a choice. You could spend your time feeling miserable, impatient, and angry or you could be happy and enjoy this time feeling the excitement of the other children. You accept that you cannot force the children off the swing and that you can wait without complaining. If you wait and are peaceful the time will fly and your turn will come soon... ..you patiently sit nearby and joyfully watch other children play. As you sit patiently, you feel peace inside. You do not fight with your thoughts. You are not restless. You do not wish others will just disappear and go away. You do not make yourself angry. You are in touch with your reality. You are in control of your inner thoughts. This is a feeling of strength. As you are thinking of these matters, one of the children hops off the swing after a few moments. She smiles at you and waves as she goes off elsewhere. You excitedly sit on the swing and have your turn... ..Dwell in this feeling of peace and patience. Open your eyes gently when you are ready (Dhall, 2002:149).

As can be seen from the above summary, a holistic approach is a key factor in the EHV teaching process. EHV pedagogy, based on ancient philosophy, considers the whole person and aims to cultivate harmony of head, heart, and hands (3Hs) (Leslie-Chaden, 1999). Teachers use a variety of 'mainstream' methods in developing EHV lesson plans, including amongst many others, Gardner's (1999) seven intelligences ('multiple intelligences'). In conceptualising intelligence, Gardner (1999:34) sees it as 'a biopsychological

potential to process information that can be activated in a cultural setting to solve a problem’.

Until recently, education has concerned itself with cognitive intelligence (IQ), based on intellectual and technical skills, but studies have now shown that emotional intelligence (EQ) is the best predictor of a child’s success or failure in life (Goleman, 1995). Although, as Stern (2005) points out, emotional intelligence has been acknowledged since Socrates’ advised; Know Thyself. Goleman (1995) outlined five emotional competencies that he believes can be cultivated in children. Stern (2005, online) summarises them as follows:

- a) Self and other awareness: understanding and identifying feelings... understanding the difference between thinking, feeling, and acting, understanding that one’s actions have consequences in terms of others’ feelings.
- b) Mood management: handling and managing difficult feelings; controlling impulses; and handling anger constructively.
- c) Self-motivation: being able to set goals and persevere towards them with optimism and hope, even in the face of setbacks.
- d) Empathy: being able to put yourself in someone else’s shoes both cognitively and affectively; being able to take someone’s perspective; being able to show that you care.
- e) Management of relationships: making friends, handling friendships; resolving conflicts; cooperating, collaborative learning and other social skills.

In EHV pedagogy, the seven intelligences, linguistic, logical/mathematical, kinaesthetic, musical, spatial, interpersonal and intrapersonal, are incorporated into five ‘personality domains’ through which children express themselves, which in turn, correspond with each of the five values (Saraf, 1993; Dhall, 2002). Table 9 (page 45) outlines the five domains, their related values and expected outcomes. As previously stated, the values are interlinked and interrelated like the ‘petals of the same flower’ (Saraf, 1993:130).

### 3.5 The Question of Teaching the Values.

Whether values can be taught remains a vexed issue (Lovat & Schofield, 1998). In defining quality teaching, which he deems necessary for values education, Lovat (2005) suggests the concept of 'intellectual depth' whereby learning is concerned with communication, empathy, reflection, self-management and the particularly intriguing notion of self-knowing'.

Jung (2001) argues that 'knowing' is a process where a new perception is linked to an existing context in such a way that the perception is held in both the consciousness and the context. Lovat and Schofield (1998) take the middle ground between Platonic and Aristotelian ideas on the teachability of ethics. Plato (cited in Lovat & Schofield, 1998) believed that 'good' can only be understood as an ultimate object of knowledge whereas Aristotle (cited in Lovat & Schofield, 1998) believed that values, or virtue of character, cannot be taught because they are essentially non-rational, but concurred the notion of 'habituation', in so far as environmental factors are crucial in moral formation. This echoes one of the frequently used quotations heard in Sathya Sai schools,

Sow an action reap a tendency, Sow a tendency reap a habit  
Sow a habit reap a character, Sow a character reap a destiny (SSB, 1997).

My own position follows Habermas's (in Lovat, 2002) idea of praxis where living according to one's values occurs when the value has been perceived as a personal truth and knowing one's truth involves engagement with the cognitive, emotional, physical, intrapersonal, and social aspects of the self. Additionally, if, as

**Table 9 EHV Values, Their Related Domains, and Outcomes.**

VALUE	OUTCOMES
<b>Love (Prema) = Vision</b>	Well-developed social, communication, negotiation, conflict resolution, & self-assertiveness skills. Ability to appropriately express warmth, affection & spontaneity. Selflessness based on 'Self gets & forgets Love gives & forgives. Unconditional love manifesting through compassion. Harmony of head, heart, & hands (3HV). Self-esteem & self-acceptance through knowing of self & awareness of

	conscience (Higher Self). Love is the voice of conscience.
<b>Truth (Sathya) =knowledge</b>	Concentration & attention. Positive self-identity. Mental suppleness (holistic picture not just black & white). Quest for knowledge. Urge to investigate & understand. Awareness of own values, beliefs, & emotions. Honesty, reliability, integrity, discrimination, & determination. Respect for all cultures. Truth is the voice of conscience.
<b>Right Action (Dharma) = Skill</b>	Manifesting self-confidence by doing the right thing, not just by knowing the difference between right and wrong. Self-reliance. Capacity to make right choices in the face of peer pressure. Initiative. Resourcefulness. Courage. Leadership. Justice & Equality. Self-sacrifice. Ability to work in a team. Meaningful service at school, home, & in community. Simple living. Regular healthy habits in eating, sleeping, physical activities etc. Degree of detachment from desire is a measure of strength of character. Ceiling on desires.
<b>Peace (Shanti) = Balance</b>	Capacity to show positive emotions of forgiveness, gratitude, optimism, self-acceptance and joy. Capacity to manage negative emotions of anger, disappointment, grief & loss. Generate inner peace through reflection, contemplation, creative visualisation, and affirmation. Focus and concentration through disciplined mind. Absence of desires brings peacefulness.
<b>Non-violence (Ahimsa) = Oneness</b>	Capacity to empathise & show concern for others with positive words & actions. Understanding of own philosophy of life. Respect for other cultures. Unity in diversity. Appreciation of art, music, drama, & literature. Balance between individualism & mutuality. Cooperation. Awareness of responsibility of citizenship. Not causing harm either to self or others.

(Source: Compiled from Dhall, 2004; Leslie-Chaden, 1999; & Saraf, 1993)

Hill (2004; online) suggests, ‘the motivation to act on the values we accept intellectually comes from more basic beliefs about the nature of the reality we inhabit’, then it is vital that we are consciously aware of the influences affecting that reality. I agree with Hill (2004, online) in that there is a need to ‘explore’ the ‘ways underlying belief systems influence values’ before taking on a value. This highlights the tension between clarifying and inculcating values. Similarly, the UNESCO-APNIEVE sourcebook, *Learning To Be* (2002) emphasises the

dynamic interaction of the valuing process, which they believe heightens self-awareness and consequently, self-identity.

Although values can be learned vicariously, they need to be chosen, clarified, integrated, and acted upon (UNESCO-APNIEVE, 2002). Quisumbing & de Leo (2002:170) stress the internalisation of the values, as opposed to learning facts or skills and suggest that the,

APNIEVE valuing process, when integrated within the teaching-learning cycle, starts with knowing and understanding oneself and others, leading to the formation of a positive self-concept, a sense of identity, self-esteem, self-worth and self-confidence, as well as a genuine respect for diversity. It proceeds to valuing, reflecting, choosing, accepting, appreciating, and acquiring needed skills, such as communication, decision-making, and it finally results in action... It seeks an integration of the learner's knowledge, values and attitudes, abilities and skills to bring about his/her full development.

Consequently, the APNIEVE valuing process is commensurate with EHV philosophy and pedagogy, which considers all personality domains in its approach to eliciting, rather than inculcating, the values.

### **3.6 Summary**

This chapter presented a brief overview of the EHV philosophy and pedagogy. Additionally, the question as to whether values can be taught was addressed. The next chapter discusses the methodology used in this study to understand adolescent perceptions after an EHV education.

## **CHAPTER 4 — METHODOLOGY**

---

### **4.1 Chapter Overview**

Chapter Two identified the research issues stemming from the literature on adolescent development and resiliency, mainstream values education, and EHV. This chapter begins with a discussion and justification for the paradigm

chosen for this study (section 3.2) followed by a description of the research methods (section 3.3). The research design is then detailed (section 3.4), followed by a description of the interview procedure (section 3.5). Methodological soundness is discussed (section 3.6), and finally, ethical considerations outlined (section 3.7).

#### **4.2 Justification for a Constructivist Paradigm**

The aim of the study was to understand, from their own perspectives, the lived experiences of a purposeful sample of adolescents who had had at least two years of Primary School Education in Human Values (EHV) and are now attending various High Schools. Constructivism was considered to be the best available paradigm suited to this study's purpose because this study aims to make sense of (i.e. achieve *Verstehen*), and interpret, lived reality and meaning with an empathic understanding of the participant's point of view (Neuman, 2003; Schwandt, 1994). Constructivists believe that reality, a construction in the minds of the individuals, is pluralist and relativist with multiple and often conflicting, but all potentially meaningful, ways of knowing (Schwandt, 1994:128; Lincoln & Guba, 1985). Knowledge, for the constructivist, is created through social interactions between researcher and participants and truth is determined through community consensus on what is real, useful and meaningful (Guba & Lincoln, 1994). The interactivity of the research process means that any findings are literally created as the research proceeds and therefore, are value mediated (Guba & Lincoln, 1994).

Schulz (cited in Holstein & Gubrium, 1994:263), notes that each 'individual approaches the life world with a stock of knowledge composed of commonsense constructs and categories that are social in origin'. However, in research, the social world is an interpreted world, not a literal world (Altheide & Johnson, 1994). Interpretations or constructions depend not only on how the respondents make sense of, and derive their own unique meanings, but also on the ontological position of the researcher (Altheide & Johnson, 1994).



In determining consensus of meaning the researcher, in a hermeneutic-dialectic process, must constantly attend reflexively to his/her own constructions (Burck, 2005; Schwandt, 1994; Ed. Guba, 1990). Personal history, biography, gender, race, ethnicity, values and beliefs, social context, educational context, time and place, of both the researcher and the participants shape the interactive and interpretive process of research (Clandinin & Connelly, 2000; Denzin & Lincoln, 2000). Thus, as Guba (1990) advises, there should be no disentangling of the observer and the observed or of the fact that life is experienced on a continuum (Clandinin & Connelly, 2000; Schwandt, 1994; Ed. Guba, 1990). Consequently, even the findings in constructivist inquiry are created by, and are a construction of, the inquiry process itself (Schwandt, 1994).

In contrast, positivists assume an objective, external reality that can be measured scientifically and consists of verifiable, value-free, 'hypotheses that can be accepted as facts or laws' (Guba & Lincoln, 1994:113). Positivists rely on objective explanation (*Erklären*) and not on subjective understanding (*Verstehen*) (Schwandt, 1994:191). As such, a positivist perspective would not further the carriage of this research because it rejects the possibility of multiple perceptions of truth.

A criticism of the constructivist approach from a positivist perspective is that it usually does not demonstrate a set of causal relationships and therefore cannot have a high predictive value and cannot be generalised. However, this is not the aim of this research. As previously stated, this study seeks to understand and describe, not explain the meanings adolescents' make of their lived experiences.

In view of this study's use of the constructivist approach, it might be objected that employing some of the concepts associated with a psychosocial/humanist perspective on adolescent development to understand their experiences (as I have done) might be seen as incongruous because that perspective is grounded in the discipline of psychology, which largely adheres to a positivist world view. However, I argue that the various psychological perspectives are themselves social constructions and interpretations of reality. Therefore, their

use can be consistent with an interpretivist point of view, providing that the researcher acknowledges it. This is merely part of the researcher's own context which, as noted above, shapes the interactive process of research.

### **4.3 Research Design**

A research design commensurate with the study's purpose, based on in-depth interviews with each of the participants and employing analytical induction to identify key categories and concepts, was chosen to explore and identify the participant's experiences. A purposeful sample of adolescents was invited to take part in the study. According to Neuman (2003:213), purposive sampling can be used to 'select unique cases that are especially informative' and to provide a deeper understanding of specific types for in-depth study. By isolating target populations, qualitative researchers can 'show the immediate effects of certain programs on such groups' (Denzin and Lincoln, 2000:23). Further, young people themselves are best able to provide their own perspective, actions, and attitudes, and if questioned about meaningful events in their lives, will provide reliable responses (Scott 2000, in ed. Christensen & James, 2000). Consequently, the sample frame included a target population of adolescents who have completed at least two years education in human values (EHV) at primary school and are now attending various high schools.

From the target population of 21 students, four were either overseas or interstate, one had an unknown address, seven declined, and nine agreed to participate in the study. Of these, two students were 13 years old, six were 15 years old, and one 17 years old. There was one male, aged 13, and eight females. All participants, and their parents, gave permission for the unstructured interviews to be taped, enabling the researcher to give focussed and empathic attention to the interview, but, as Erricker and Erricker (in Thatcher, 1999:135) suggest,

Speaking *and* listening only occurs when you understand the concerns of the other party and how they construct their sense of identity and world-view.

According to Streubert and Carpenter (1995), accuracy of the data will be improved with total concentration and meticulous participation by the interviewer.

Unstructured interviews enable respondents to tell their story in their own way, and identify whatever is important and meaningful to them (Bouma & Ling, 2004). The format for the hour long interviews, developed from emergent themes in the relevant literature, consisted of open-ended questions designed to encourage the participants to give rich, in-depth experiential accounts that described their own subjective experience (Charmaz, 2000). Apart from demographic questions at the beginning of the interview, the questions asked were generally open-ended.

Open-ended questions during interviews have several advantages. For example, unanticipated findings can be discovered and they enable respondents to reveal their own thinking process and frame of reference (Neuman, 2003). In qualitative research it is also important to allow participants to describe their feelings (Patton, 1990). Probing questions were asked to gain more clarity or detail. Encouraging communication such as, 'mmm', 'ahah', head nodding, smiling, and repeating key words or statements, were used to encourage participants to elaborate on their topic (Ivey et. al. 1999).

The taped interviews were transcribed, coded, and analysed. Any reflections on the interviews, notes relating to non-verbal communication, observations of personal characteristics, and time and place of interview, were written in a diary immediately after each interview. Copies of the transcripts were sent to each participant for their approval, and to make any necessary changes. Some were returned with corrections and all were approved.

It is important to keep in mind specific considerations when interviewing young people. Erricker and Erricker (in ed. Thatcher, 1999) make this quite clear when they point out that adults, because of an inappropriate sense of 'awe and wonder', may solicit the answers they want to hear from children rather than

hearing what they are actually saying. Three areas of concern in this study were:

Firstly, teenagers are renowned for inventing new words that often defy meaning for the rest of society. For this study, the researcher acquainted herself with language appropriate to young people, and checked the meaning of unusual words with the interviewees. Further, it is important that the interviewer does not use words that cause offence or are patronising (Bouma & Ling, 2004).

Secondly, and not the least important, the broad age range (13 – 17), and imbalance of females to male (1 male, 8 females), must be taken into account because it could seriously compromise the integrity of the study (Dashiff, 2001). However, this study is exploratory and further longitudinal and comparative research is recommended.

Thirdly, Dashiff (2001) suggests that participants in the early phase of adolescence (10-14 years) may adjust their conversation in loyalty to their parents if their parents are present, or in proximity, to the interview. All the interviews were conducted in private. Although the parents were invited to be present, they all declined.

Finally, because of a vested interest in the subject matter, interviewer bias may be an issue and affect the results obtained (Neuman, 2003). Following prescribed interviewer behaviour such as acting in a neutral and uniform manner and asking open-ended questions can reduce bias (Neuman, 2003). However, my interest and training in EHV aided in establishing rapport with the students.

#### **4.4 Research Methods**

As previously stated, a constructivist paradigm was considered the best available approach to provide the most descriptive evidence of the participants' perspectives. Hence, the methods used have been determined by the

epistemology chosen for the study. In-depth interviews, derived from the principles of narrative inquiry, and inductive analysis, derived from grounded theory approaches were chosen to understand and articulate the participants' lived experiences.

#### **4.4.1 In-depth Interviews**

From a constructivist / interpretive perspective, 'social action can be understood only by interpreting the meanings and motives on which it is based' and therefore requires the richness and depth obtained in in-depth interviews (Guba & Lincoln, 1994; Van Krieken et al., 2000:594; Neuman, 2003).

Because social actors use language to create meaning, are historically situated in the past, present and future, and 'experience is the stories people live... enacted in moments of time and space', this study adopts narrative inquiry to understanding participants' experiences (Clandinin & Connelly, 2000:xxvi). According to Polkinghorne (1988, cited in Hollway & Jefferson, 2000:32) narrative is the 'primary form by which human experience is made meaningful... it organises human experiences into temporarily meaningful episodes'. Narrative, the words and stories that people use to communicate meaning about their experiences, produces valid data sources that give theoretical insight into the research question from the participants' perspectives (Agger, 1998).

A sense of temporality, is implicit in narrative inquiry. Clandinin and Connell (2000:19) describe it thus:

We are not only concerned with life as it is experienced in the here and now but also with life as it is experienced on a continuum – people's lives, institutional lives, lives of things... the people, schools, and educational landscapes we study undergo day-by-day experiences that are contextualised in terms of the larger context, and this meaning will change as time passes.

This study explores the past – a primary school education in Human Values, in the context of the present and the future – how it has impacted on adolescents' lived experiences and their aspirations. Thus, the meaning derived from the text will be interpreted in the larger context of past, present, and future, taking into

account that life is experienced on a continuum and acknowledging that this meaning may change in time (Clandinin & Connelly, 2000). This is congruent with the constructivist assumption that multiple, apprehensible, and often conflicting social realities are the products of human intellect and that they can change (Guba & Lincoln, 1994).

#### **4.4.2 Analysis of Data**

Because this study aims to explore, from the interviewees' perspective, their lived experiences and to discover possible links between an EHV education and the way they live their lives, I have used a grounded theory approach as a heuristic tool to further enhance understanding of the data (Charmaz, 2000). In addition, I used narrative analysis in order to understand how the participants constructed their accounts of themselves (Burck, 2005). This enabled analysis of qualitative data and identification of important categories obtained from the in-depth interviews. Grounded theory, originally developed by Glaser and Strauss (1967), is particularly suitable for research of subjective experience and was chosen in the main because its 'recursive and iterative process is one that fits well with systemic practice, in which feedback informs and shapes further inquiry' (Burck, 2005:online).

Narrative analysis was chosen as an additional approach because it is particularly useful for examining narrative that contains culturally different expressions, such as in this case, the idiosyncratic language often used by adolescents (Burck, 2005). Following Burck's (2005) method, long sequences of core narrative were re-transcribed into poetic stanzas to examine thematic connections and organizing metaphors. Some of these 'poems' are presented in the findings. They highlight the 'refrains', in parenthesis, that reveal how the participants position themselves in relation to the dominant themes in these particular narrative accounts, which, as Burck (2005) asserts, may have been overlooked using only a grounded theory approach.

Data analysis involved two key steps to reduce and organise the original data into a manageable, structured form and to enable the researcher to understand the interviewees' perspectives. These were data reduction and data display.

#### **4.4.3 Data Reduction and Coding**

According to Mishler (1990 in Huberman & Miles, 1994:431), 'qualitative studies ultimately aim to describe and explain... a pattern of relationships', which can only be done using a conceptually specified set of categories. The means by which this can be achieved involves a coding procedure, which 'consists of labeling passages of the data according to what they are about' (Richards & Richards, 1994:446).

Initial line by line coding, or open coding, of interview transcripts and continual questioning of the data, as the data was collected, resulted in a list of emergent codes (Charmaz, 2000). Line-by-line coding helps the researcher to maintain self-reflexivity rather than assuming the interviewees' perceptions or imposing his/her own views on the analysis (Charmaz, 2000; Burck, 2005). Further, where possible, action coding was used to give insight into the interviewees' life experiences and reduce the decontextualising effect inherent in data analysis (Charmaz, 2000; Hollway & Jefferson, 2000). For example, in this study, 'enjoy the journey' was initially an *in situ* action code that later usefully described a category, 'a sense of purpose', thereby preserving an image of the participants' experience.

Strauss and Corbin (1990, cited in Charmaz, 2000) propose axial coding to sort the categories and sub-categories into concepts. This is done by analysing patterns of many similar incidents, or themes that are then given a name (Glasser & Strauss, 1967). For example, during initial analysis the comment, 'If you're loving towards other people... then that comes back to you', was coded as 'reciprocal love' and the comment, 'How you treat other people is how they're gonna treat you', was coded as 'action/reaction'. These were subsequently conceptualised as 'sense of self in relation to the other', and categorised as 'Understanding Others', together with an *in situ* comment

derived from the aforementioned action codes. Analysis of the data resulted in the following five recurring themes, or categories, Self-esteem and Confidence; 'Be True to Yourself', Peer-group Pressure; 'Just Being yourself', Relationship Skills; 'See the Good in Everyone', A Sense of Purpose; 'Enjoy the Journey, and Learning the Values; 'It's Not in a Book'.

#### **4.5 Criteria for Methodological Soundness**

Qualitative research requires a different approach to the traditional positivist 'notions of internal validity, external validity, reliability, and objectivity' (Guba, 1990:71). To evaluate the more subjective field of qualitative research Guba & Lincoln (1990), developed a set of trustworthiness criteria - credibility, transferability, dependability, and confirmability. These criteria were adopted to ensure the methodological soundness of this study. Although the criteria are founded on similar concerns to the positivist paradigm, Guba and Lincoln (1990:71) elaborate that trustworthiness infallibility is not possible in paradigms where there is 'uncertainty, flux and transformation'.

**Credibility** demonstrates that the inquiry process ensures that the subject was accurately identified and described and the participant's realities were represented appropriately (Lincoln & Guba, 1985). Member checks provide a vital technique for establishing credibility (Lincoln & Guba, 1985). The data, analytic categories, interpretations, and conclusions were tested with the stakeholders from whom the evidence was originally collected. In this study, the participants each read a copy of their transcript and made any changes they deemed necessary. They confirmed that the transcripts were an accurate rendition of their perspectives.

**Transferability** ensures that the findings can be applied to similar research in other contexts, with different participants (Lincoln & Guba, 1985). Purposive sampling is a technique that provides the thick description necessary for another researcher to decide if a transfer is possible (Lincoln & Guba, 1985). Purposive sampling is used in this study and the interviews provided enough



thick description to ensure transfer to other contexts and with other respondents (Lincoln & Guba, 1985).

**Dependability** requires clarity and detailed specifications of the methodology for replication of the study (Lincoln & Guba, 1985). To enhance the dependability of this study the research process has been clearly specified to ensure replication in similar studies. In addition, all data will be kept in a secure place as evidence.

**Confirmability** relates to objectivity on behalf of the researcher, echoing the positivist concept. The researcher's reflexive attitude, recognition and awareness of her own, and the respondents' subjectivity, and careful adherence to the research paradigm and process, together with retrievable evidence are the measures taken in this project to ensure, as much as possible, that the findings result from the respondents' perceptions (Lincoln & Guba, 1985).

#### **4.6 Ethical Considerations**

Social scientists researching human behaviour must follow acceptable and ethical research practices to ensure the safety, privacy, and rights of the participants and communities involved in the study (Neuman, 2003). The main purpose of research ethics is to protect participants and organisations from any physical, emotional or mental harm (Miles & Huberman, 1994). Primary ethical considerations also include issues of deception, bias, and confidentiality of data (Punch, 1994). Sound ethical conduct ultimately depends on the individual researcher, who is morally and professionally obligated to act ethically and with integrity (Neuman, 2003).

These ethical considerations are relevant to this study. The guidelines provided by Southern Cross University's Research Ethics Committee were followed throughout the research process (approval number ECN-05-06). Particular emphasis on ethical considerations for young people was applied according to section 3A of the aforementioned guidelines.

The following ethical issues were addressed:

- Interviewees and their parents were assured of privacy and confidentiality. Before the commencement of the interviews, parents and interviewees were assured of their right to privacy and the right to refuse to answer any questions asked at any time. They were also assured that confidentiality would be maintained at all times and that any information given by the participants would remain confidential and would not be made available to any other person for any reason or purpose. It was explained that evidence collected by the researcher would be coded and that pseudonyms would be used to ensure anonymity. Permission from the parents and interviewees was sought to tape the interviews. In all cases, permission was given for the interviews to be taped.
- Parents and interviewees were fully informed of the purpose of the research. They were each given an Information Sheet (Appendices 3 & 5) outlining the purpose of the research, the focus of the questions, the interview time and place, confidentiality and anonymity, voluntary participation, and the right to refuse any questions asked. The parents were given a Consent Form (Appendix 4) to sign, requesting their voluntary consent to their son or daughter taking part in this study and confirming that any information obtained would remain confidential. Each participant was given a Consent Form (Appendix 6) to sign, confirming that they were taking part freely in this study, that any information or personal details gathered would remain confidential, and that they were free to withdraw from the study at any time and for any reason. Parents and participants were invited to contact the researcher or her supervisor to clarify any questions about the study.
- Obligations to auspicing institution. The integrity and reputation of the University was honoured throughout this research process. Every aspect was conducted in a professional manner, as demonstrated by the information sheets, letters of introduction, and 'thankyou' letters given to all the participants and their parents. The researcher or her supervisor received no adverse comments.

In summary, ethical considerations have been adhered to throughout this research study in response to the researcher's responsibility to the research participants, their parents, and to the University.

#### **4.7 Summary**

This chapter has justified the research methodology by establishing the philosophical paradigm used for this research. The research design followed a constructivist research method of qualitative research. The methods and techniques used to gather evidence were defined. Methodological soundness has been argued on the basis of credibility, transferability, dependability, and confirmability. Ethical considerations have been detailed. The following chapter presents an analysis of the findings that emerged as a result of the methodology adopted by this study.

## **CHAPTER 5 THE FINDINGS**

---

### **5.1 Introduction**

Chapter Four outlined the research methodology used to collect data for this study. This chapter presents the findings resulting from the unstructured

interviews conducted with the nine participants. Analysis of the data resulted in five themes. They are self-esteem and confidence, peer-group pressure, relationship skills, a sense of purpose, and learning the values. In presenting the data, I have attempted to allow the data to speak for itself, rather than interpolating my own subjective experience, although it could be argued that I am juxtaposing my own interpretation by re-transcribing sections of the data. However, the aim of this study is to understand the data from the participants' perspectives, not the researcher's, and, because adolescent language and communication tends to have a genre of its own, some of the responses were re-transcribed into poetic stanzas for analysis of the data, as already explained in chapter Four. They are presented here both for easier reading and because these particular narratives contained many colloquialisms. The refrains, shown in parenthesis, emphasise and contextualize the dialogue in relation to how the participants view themselves.

Nevertheless, to aid the flow of the text, all of the narratives and comments have been edited to exclude the frequent use of words such as 'like', 'you know', 'emms', 'buts', 'and stuff', 'kinda', 'sorta', and repeated words. In some instances, comments that may identify the participants or people they talk about have been deleted. References to pertinent interviewer comments during the interviews appear in bold type and pseudonyms are used together with the participants' age to maintain confidentiality.

## **5.2 Adolescents' Perceptions After an EHV Education.**

The participants' responses during the interviews, and subsequent data analysis revealed the following findings.

### **5.2.1 Self-esteem and Confidence: 'Be True to Yourself'**

Being able to succeed gives Michelle confidence. What her friends thought about her affected her 'self-esteem' until she 'reflected' on the issue and 'realised' that she was having negative thoughts about them. In changing her attitude, she became more 'confident', which in turn drew people to her:

(Michelle15) I think...  
when you have confidence  
that's when other people have confidence in you  
kind of thing...  
people aren't attracted to people with low self-esteem (sic)  
because...  
they feel... unconsciously...  
they might become like that in a way...  
and being able to succeed... that gives you confidence  
Like ...I was... bogged  
with 'my class was stupid'...  
I thought that they all didn't like me...  
and that they were all being mean to me...  
but then I just realised  
that it was because I was feeling like that about them...  
and now everything's really good...  
I'm friends with all of them...  
and it's all great...  
I can tell that it's true  
because...  
I learnt that through actually experiencing it.

Marny's self-esteem was based on a transcendent referent, which she perceives as being permanent, but acknowledges that people may have different opinions. She sees herself as being an important (refrain) and unique individual:

(Michelle 15) I know that I'm important but... [refrain]  
I think that a lot of other people  
think they have to impress other people...  
but it's not really that  
because if you're happy with yourself  
then you won't need to... worry  
about what other people think.  
And then of course,  
I get caught up in that as well...  
I think about what other people think of me...  
and I try to impress other people  
(she laughs)  
but then I come to realise...  
that's just silly because it's not important... [refrain]  
, [refrain]  
but I... don't try and impress other people,  
because that's something that doesn't last forever.

According to Flamenco, what she thinks about herself 'really matters' and her confidence and self-esteem are not affected by what other people think about her:

(Flamenco 13) I think self-confidence has everything to do with you. Well, who you are, even... what you think you look like. You have to have a lot of self-confidence for that... even when you play guitar... I have a very high self-esteem, which means that I have a lot of self-confidence... If you have low self-esteem you would... want to be in a popular group at school... but... if you have high self-esteem, it doesn't matter where you are... If you don't have high self-esteem... you would think less of yourself and... feel really down all the time... what I really think about myself really matters, not to anyone else but me... that's how I go about life... if someone thinks something bad about me, it doesn't make me think any less of myself. It's just another thing.

Sierra says she has confidence but low self-esteem (refrain) based on her perception of her physical appearance, which she compares with other people and media representations.

(Sierra 15) I'm confident...  
I can talk in front of people,  
I'm not a shy person,  
I just don't have very much self-esteem, [refrain]  
if that makes sense...  
I don't have a very strong belief in my capabilities... [refrain]  
I'm not really 'Oh yes, I can do that'...  
I don't see myself very highly... self-esteem-wise. [refrain]  
WHAT DO YOU MEASURE THAT AGAINST?  
I guess everyone else! (laughs)...  
I guess low self-esteem also comes with...  
physical appearance...  
I think that's where  
most of my self-esteem kinda goes away... [refrain]  
I think the ironic thing is that  
at school  
that everyone is telling you  
'oh, yeah, be sure of yourself, have self-esteem,  
but yeah, on TV and everything...  
all you see is...  
absolutely stunning women...  
it's not real,  
you know it's not real...  
but it's still kinda like that contrast.

The same participant follows her own way of being with 'determination' and 'self-critically'. Perhaps her low self-esteem stems from her harsh self-criticism?

(Sierra 15) I'm a pretty determined kind of person and I don't really change myself for other people... I'm an ambitious kind of person... I judge myself pretty harshly, I criticise my mistakes.

Fiona sounds condemnatory in her belief that people *should* care about, and respect themselves, but in doing so, asserts her own values:

(Fiona 15) I just feel sorry for them because it's like they don't really care about themselves, like they have no self-respect... I don't really know why people would really lower themselves to that, like hanging around in [name of park] or drinking... or smoking or anything and some girls just go out with heaps and heaps of boys and it's like they don't have any self-respect or anything. But, I... have higher morals than that.

When asked how she thought other people saw her, Arty is not too concerned about their opinions, and rather than changing herself to suit other people remains 'true to herself':

(Arty 17) I don't really care to tell you the truth. I don't care how they see me, I mean, I hope other people see me as... a good person, but, I don't let that affect me at all... I don't think you can change yourself to be liked, to be something else. To be true to yourself, you can't do that.

Shanti, speaking in the third person, experienced a sense of betrayal when she thought her friends were not 'being themselves', and by inference suggests that she is also 'true to herself':

(Shanti 15) You feel betrayed almost, 'cos... you want them... to be themselves... You just... feel like this isn't you... just be yourself not like another person.

Mike responded quite forcefully when asked if he liked himself and seems to suggest there is no other way to be:

(Mike 13) Yeah, of course I do.

Paris says she is confident but,

(Paris 15) Some things I don't like doing... I'm not a big person for speeches in front of the class or something. I don't like doing that (laughs)... not if I don't know what I'm talking about.

In Summary:

- All the participants indicated that they felt confident in themselves. This was also apparent in their conduct during the interviews.
- Five participants perceived that what other people thought about them was less important than what they thought about themselves.

- Being true to themselves and not changing to suit other people was understood by four of the participants as important.
- One participant said she had low self-esteem because she was concerned about her physical appearance.

### **5.2.2 Peer Group Pressure: ‘Just Being Yourself’**

Not conforming to peer-group pressure was a common theme. Coping with peer-group pressure is interlinked with self-esteem and confidence (see section 5.2.1). None of the students smoked, drank alcohol or took drugs (‘negative peer group pressure’), and were adamant about refusing if pressured to do so by their peers. For example:

(Paris 15) I’d just say I don’t wanna do it and it’s up to you guys if you wanna do it, but, it’s my choice not to do it and I won’t do it.

Michelle uses will power to resist ‘negative peer-group pressure’:

(Michelle 15) With me if I think someone’s going to influence me in a bad way I tend to, not even thinking about it really, I just am not... attracted towards them... I’m... more attracted towards people like me... I think I have a pretty strong will power... I’m not too influenced by my peers.

Sierra perceives ‘negative peer-group pressure’ as a risk to her health and future. She has strong will power and ‘being herself’ means ‘growing’ as an individual:

(Sierra 15) I wouldn’t risk my health or my future just to impress other people. I have a strong will that, if the only way you can be friends with someone is to do something like that then they’re not your friends... Lots of people have that tendency to just go along with the group and things like that... you’re not really growing yourself I guess. You’re trying to become someone different.

Fiona’s sense of self was strong enough not to ‘conform’ to ‘negative peer group pressure’:



(Fiona 15) Some people were smoking and stuff like that but I just didn't even slightly feel pressured to... do it, because other people were... it doesn't really help you or anything, to change to suit other people... most people feel they have to conform to everyone else.

Romeo perceives drug and alcohol use as a mistake and a 'trap' that would prevent her from achieving her aims:

(Romeo 15) Like, people have just said, 'do you want some?' Like, no, 'cos I don't care, they can do what they want... I just don't need it 'cos it's not going to help me in what I do... you don't have to go down into that because it's just not necessary, I dunno, you get caught up in it... I've seen what stuff has done to people and seen the mistakes they've made and it's just not worth the while in the long run what can happen to them.

She went on to talk about how she had to be careful about the choices and decisions she makes because:

(Romeo 15) they're going to influence what happens in the future... just little decisions I make I know are going to... have a ripple effect on my life, and so I just have to really think before I do anything.

Shanti believes that some students 'let themselves down' by taking drugs to 'impress other people' and perceives TV as a negative influence.

(Shanti 15) They're older than me... by a year or two... but... while they're having lunch, I'll just... watch them... and they're all really, really brilliant, but they... sort of go and let down by getting into drugs or whatever because they want to... get away. WHAT DO YOU THINK THEY'RE GETTING AWAY FROM? Probably family struggles... life in general. SO WHAT IS DIFFERENT SAY, ABOUT YOU AND THEM? I think it's because I look in and they don't... that's the only real difference I can see... It's like they need to impress... their peers or whatever, 'cos... they're always amongst them, but, I don't have that... they try and act like what they see on television.

Michelle told a story explaining why she thinks people should allow 'room to make mistakes', such as becoming involved in substance abuse. She likens taking drugs to 'going down hill' whilst acknowledging how hard it is to resist the 'fun' things in life.

(Michelle 15) yesterday

I went for a bike-ride  
 and I was thinking that...  
 it's kinda funny when you go up hill, because...  
 it's hard work  
 getting up to the top of the hill,  
 but then you know  
 that you've got so much room...  
 and it's easier to satisfy,  
 because then you're up there  
 and even if you slip,  
 even if you go down a little bit... [refrain]  
 because, a lot of people...  
 they start going down with things... [refrain]  
 they start taking drugs and things...  
 they think they're fun...  
 but if you start up top  
 and then  
 you go down the hill [refrain]  
 to work your way up again,  
 then it's really hard, kinda thing...  
 If you leave a lot of room for yourself  
 to be able to...  
 make a lot of mistakes...  
 then that way you can be...  
 [singing] 'at the top of the hill'...  
 I was just thinking about that  
 'cos I was riding down the hill [laughs]. [refrain]

Arty experienced depression in year nine at High School because of peer group pressure. This is her story:

(Arty 17) Well, I'll tell you the reason why I basically left this area... I've never drunk, in my life... I went out with a couple of girls and I went back to their place and they got really drunk. Vomiting, really horrible. I never went out with them again, obviously... it went on for about two years, the fact that they were paying me out... because I wasn't hanging around with them... They turned on me because I wasn't talking to them... I suppose that's made me have patience and... non-violence (laughs) and tolerance... it was that bad I didn't even go to my formal. I couldn't handle it... I was still getting hurt by being called 'nigel'... I had great friends and then all of a sudden they became friends with the other girls...WHAT IS A 'NIGEL'? It's a loser and they're on their own. They're a loner... I was a loner, basically... it was very hard and...I was depressed at the end of last year and that's probably one of the reasons I left [name of High School]... 'cos I had... no friends whatsoever... I can handle it a lot better... now at school... there's still girls like that... but I didn't make friends with them... from the start. At school now, I don't say anything, I don't... even bother... I have great friends but if anyone else tries to get at me... I just walk away from them.

Communication helped Paris to get to know the bullies at her school:

(Paris 15) You get a few of them [bullies] probably in every school but I've had experience with that before... in year 7 I think... they were just spreading rumours about our group... we dealt with it... we just talked it through and we're... actually friends now... and we sort of got to know each other a bit more... we're fine now

Mike had not experienced peer group pressure perhaps because he had only been at High School for one term. When asked what his thoughts were on drug and alcohol use, he replied,

(Mike 13) I don't really like it. I doubt I would get into it, I certainly wouldn't, I doubt I would even as an adult.

The following respondent said that right-action was the most 'relevant' value in relation to peer-group pressure and in explaining why, implies the negative effect other people might have on her sense of self:

(Fiona 15) [It's] doing the right thing (she laughs)... just not smoking and not drinking and just... not changing because other people... just being yourself I suppose.

In summary:

- The participants perceive themselves as having willpower;
- They do not change themselves either to impress others or to suit others;
- Being true to themselves is important;
- What they think about themselves matters more than what other people think about them;
- Taking drugs lowers their standards, it is 'going down';
- One respondent experienced depression and isolation after refusing peer group pressure to drink alcohol;
- Conforming to negative peer group pressure would not help them in the long run;
- One respondent uses effective communication to deal with bullying behaviour.

### 5.2.3 Relationship Skills: 'See the Good in Everyone'

The participants perceived that understanding the self and others, especially in conflictual relationships, were important. Understanding why other people act the way they do, and seeing the good within were important to the following three participants.

(Flamenco 13) If you put yourself in the other person's shoes then you come from their point of view about what's happening... but you've gotta talk about it first with them... to understand what they're thinking about and how they feel about the situation... I try and understand where they're coming from... I try to see the good in everyone.

In difficult relationships, Flamenco uses effective communication or 'breathing':

(Flamenco 13) If you're not really getting along with a person you don't just go up to them and... say, 'Oh, you're not my friend, I'm not going to hang around with you anymore'. But, you try and make peace with them and talk to them about what's happening and... you don't exactly be friends again but you talk about it, talk about how you feel about it, talk about your feelings... When my brothers and sisters annoy me, I get *really* annoyed, but I try and breathe. I try and calm myself down.

Sierra infers the goodness in people and that understanding them is preferable to being judgmental:

(Sierra 15) Especially with people you don't really know well, I try never to judge them because you don't know what they've been through that makes them like that because everyone has a story behind why they do things and there's always a reason why someone would do something like that. So you can't just go 'oh, you're bad'. Like, you don't know, they might have had a really hard life or something like that.

Similarly with Michelle, but she suggests that 'what you give is what you get'.

(Michelle 15) Everyone has their own way of doing things and I think it's really important to understand other people because... I think that people... judge people... but they don't see their reasons why they are like that... how you treat other people is how they're gonna treat you.

Shanti looks at her inner self and perceives love as the missing factor when people are angry or difficult, and believes that in loving others she is loving herself:

(Shanti 15) If someone's been teasing me or whatever... I just sort of laugh it off or I just send love to them... 'cos... it's like we were taught... the person that's really annoying you is... the one that either needs love most or they're showing you... stuff in yourself so you've gotta... show them love, to love yourself.

Love is also an important aspect in the following participants' interpersonal relationships:

(Michelle 15) If you're loving towards other people then that... comes back to you... is projected back to you.

(Arty 17) You've just gotta be able to love, you know, you've just gotta be able to just forget and forgive, and love.

Sierra tries not to judge other people and expresses her tolerance and openness to other people's ideas, 'grows and learns' from her mistakes, and can be herself around supportive friends:

(Sierra 15) I've never been really,  
one of those people who...,  
'this is right', 'my way is right'...  
I've always been open  
to what people think  
'cos I think you don't learn [refrain]  
if you're set on your own thing  
because  
you don't expand yourself... [refrain]  
I believe very strongly  
that people need to make their own mistakes  
to grow and learn from them. [refrain]  
You can be yourself  
around supportive friends  
who care about who you are...  
friends  
that grow with you. [refrain]

Mike thinks fighting would 'cost' him his sense of peace and can be hurtful:

(Mike 13) [If] I'm up for an argument I'll probably usually argue but I can't afford getting into a fight, I'm not really that sort of person. I

might... have a friendly wrestle with one of my mates or something but... it's not like we actually really hurt each other.

When other people are angry, Michelle perceives it as being temporary,

(Michelle 15) Just leave[s] them to get out of their bad mood... because... if someone's in a bad mood then it's not going to be permanent. It's just like something that's going on... it's not about you it's about them kind of thing.

Similarly, with her own anger she says,

(Michelle 15) It just kind of passes and sometimes I get distracted by other things.

Silence and creativity helps the following participant deal with anger:

(Fiona 15) I suppose if I'm angry I just go and sit by myself or something and you know, not talk... [I'll do] drawing or something.

Romeo, who feels 'bad' if she 'hangs on' to her anger, employs music as therapy, or a long shower, to deal with her feelings.

(Romeo 15) If I'm at school and I'm angry... at someone, I... don't talk to em because I need space to have time to think... If I'm angry at home I just like to put some music on that makes me feel even more angry... because when I feel it more and more, it just comes out... if someone does something and I'm upset about it, it's because I let myself get caught onto it... I hate getting stuck on things. I just have to get over them straight away because otherwise... I just feel very bad... Or I'll just have a long, long shower and think. That always works.

She also explains how honesty is important in her interpersonal relationships because dishonesty means she is not 'being herself':

(Romeo 15) Truth is like the basis for a relationship... without truth no one knows who you are, so... there's no point in not being truthful around people... you're not living your life, you're being someone else, yeah... and insecurity... people aren't truthful when they're insecure or scared. When... you have a fear of someone's expectations for you or... if it's gonna hurt them... you hide the truth just to keep them at ease and make sure they're safe... in the long run it's better if they know the truth 'cos in the end... it'll be worse if you don't tell them.

Mike thought he might 'hurt' his teacher's feelings by telling the truth but realises that it would 'help him' more to tell the truth:

(Mike 13) Sometimes the truth, like, you might say something and you might hurt someone's feelings so you just don't say it... sometimes... with my homework... the teacher might...ask... 'Oh, how are you going with your assignment?' I might say, 'Oh, pretty good', and I'm doing hopeless, you know... [SO WHEN IS THE TRUTH IMPORTANT THEN?] It's probably, yeah, important... if something like that happens maybe to say 'Here, I aren't going well' so they may be able to help you with it or something.

In summary:

- Understanding others is important to the participants;
- Loving others means the participants will be loved in return;
- The participants try to see the good in everyone;
- They try not to be judgmental;
- They understand that everyone has their own way of doing things;
- They attempt to treat others how they want to be treated.
- Honesty is important in their interpersonal relationships

#### **5.2.4 A Sense of Purpose: 'Enjoy the Journey'**

The participants were each asked what their thoughts were concerning youth suicide. They were thoughtful in their responses:

Romeo thought confusion, lack of meaning, fear, and helplessness were causative factors:

(Romeo 15) I think it's just everyone has a stage that they just feel so confused about life and the meaning, and lack people around them and, I dunno... they just don't know what to do with themselves and that's the best option because they're so... helpless... suicide's probably also the fear of life and the fear of what to do... when I got into high school... learning about suicide... gave me a reality check of you really should think before you act.

Michelle perceives low self-esteem and materialism as causative factors in suicide ideation. She talked at length about why she thought it was a selfish thing to do and why she thought it was important to understand why people

suicide. Her solution was to do something happy instead of habitually feeling unhappy:

(Michelle 15) I think suicide is...  
a pretty selfish sort of thing...  
because  
you should be happy [refrain]  
and I think that has a lot to do with self-esteem...  
I think people... get so... in[to] materialism...  
they think that things in this world  
can make them happy [refrain]  
and when they find that things... have stopped making them happy...  
they've totally forgotten  
that it's what's inside that counts...  
and so they try other things to make them happy [refrain]  
and when nothing works,  
like drugs aren't gonna make you happy... [refrain]  
because you're always gonna be the same person...  
everyone's always gonna have...  
a different opinion on you...  
I think people just forget about the good things in life...  
But yeah, about the selfishness,  
I think it's really hard for them  
to realise they're being selfish...  
you have to understand people...  
why they would do that...  
'cos they... give their unhappiness to everyone else... [refrain]  
but the thing is...  
if they're feeling really unhappy, [refrain]  
in... their everyday life...  
they don't wanna be here  
and you don't want them to stay there...  
you don't want someone else to be unhappy  
so that you can stay happy... [refrain]

There's always gonna be someone who cares about you...  
there's always going to be some things you find happiness in,  
but some people just...  
get into this habit  
of feeling sorry for themselves...  
and then it gets so strong...  
they... can't get out of it...  
'cos... if you act like that  
then you've gotta be like that...  
But then if you... do something that makes you happy... [refrain]  
you can kind of climb the ladder out of it.

In reply to the question about youth suicide Fiona, in contrast, simply said,

(Fiona 15) I don't think it's the right way around things.



Paris perceives that life must be 'too hard' for people who consider suicide;

(Paris 15) I don't really know what it would feel like 'cos I haven't really had anything that would make me feel like I want to commit suicide 'cos I like life, it's fun, yeah. Sometimes it's hard, but not too hard.

Sierra expresses concern for the bereaved:

(Sierra 15) I've had... a few friends who started harming themselves but... that's kinda stopped now so I guess they're moving in the right direction... it's hard because you don't really know how to help them. You can't really; there's not really one definite reason for it... but for the people who are left behind I guess you'd never really find any answer and it would always stay with you.

For life to be worth living there must be a sense of meaning and purpose. All of the participants had thought about their futures. Romeo, in particular, had an altruistic purpose in mind:

(Romeo 15) I would love to be an actress... and I can impact people... even if I didn't do that I would somehow find a way to get money 'cos I wanna go over to Africa and help over there... I've wanted to do it ever since I was so little and I still want to do it... and make a difference... I'd like to go backwards and forwards and do what I can.

Others had also thought about their futures. For example:

(Paris 15) I wanna be a teacher when I'm older... I really want to do dancing too.

(Romeo 15) I just want to do something creative 'cos I'm not left brain... you know, too much thinking and stuff... but I also enjoy that too.

(Sierra 15) The most important thing in life is to reach your goals with hard work and be able to look back and see you have enjoyed every moment of your life. I believe life is much too short to waste.

(Fiona 15) I have no idea what I'm gonna do (laughs)... I wanna be a clothes designer or something like that.

(Mike 13) I might be an electrician, I'm not sure.

(Arty 17) I know what I want to do. I know where I want to go in life... I want to help people.

For Sierra, life is a 'journey to enjoy' and believes it is much too short to waste:

(Sierra 15) I think the meaning of life  
is to just enjoy the journey...  
the most important thing is  
that you're happy with what you do yourself, [refrain]  
because... in the end  
all the other people who you're trying to impress...  
won't be there anymore.  
You're the one  
who's going to look back on your life  
and think that 'yeah,  
I did exactly what I wanted to'... [refrain]  
achieving what you wanted to  
but still maintaining... good relationships with other people...  
I believe life is much too short to waste...  
I just reckon... you're alive for a reason,  
so you may as well enjoy what you're living... [refrain]  
I also like to learn along the way...  
about yourself and other people...  
and also just to enjoy what you have been given. [refrain]  
I think that's a really important part of life as well.  
Because you see so many people...  
just don't appreciate what they have.

In summary:

- The participants expressed the view that causative factors in suicide included feelings of helplessness, isolation, lack of meaning in life, fear of life, materialism, low self-esteem, and habitual thought patterns;
- One participant said that learning about suicide had helped her to think before she acts;
- The participants have a sense of purpose and a future.

### **5.2.5 Learning the Values: 'It's Not in a Book'**

Participants were asked what they remembered about their EHV education in primary school. They all expressed how they had 'loved' being at primary school and missed the creative and outdoor activities that were a regular part of their school day. They had all maintained friendships established in primary school despite, in some cases, geographical distance.

Marny uses the values as guidelines and says they have influenced the way she feels about herself and therefore how she relates to others:

(Marny 15) You start making more decisions for yourself and... even if your parents don't want you to make those decisions, you make them... but these values... they're kinda like guidelines for you, and they worked with me because... it just makes sense... What you do makes you... and how you dress and what you eat and... all your habits, everything that you do, everyday... I think it's very important because that's... how you relate to humans... how you relate to everything in this world... I think they teach a lot to do with your inner self and... how you're feeling inside... and that's how you project... yourself, with those values... for example, love and compassion and... everything that falls under the values... They teach it in a fun kind of way... they'll do activities and stuff and... it's not in a book, like in a Bible... I think it's easier to understand things that are related to you.

Arty's own experiences helped her to integrate the values, which taught her how to relate to people:

(Arty 17) I don't remember how she taught us that... it just came through. It's obviously impacted me... I've become a [voluntary worker] probably because I believe in this... but my own experiences have helped me understand... you need them in your life, and you *need* them. It really taught me how to relate to people and how not to.

Flamenco says the values, which help her in her life, are gradually introduced and integrated and that they affect the decisions she makes:

(Flamenco 13) I think they are there but I don't really think about them but I use... the values... it's like I... don't really need to use them but... unconsciously, I use them. They just... gradually introduce them and that's why they... just go into you... it just becomes normal for you. It's not like something that you think about. It's just integrated into you and that's why I think it's a good way of teaching because it's not telling you something, they've just... offered you values that you can accept or you don't have to. Values were taught as a help in your life not a rule to learn and remember... I think having strong values is really important throughout your whole life because it affects the decisions you make.

Fiona had a strong sense of identity after her EHV education:

(Fiona 15) I just don't really feel like I have to be like everyone else... to prove myself to anyone, because you just... have a sense of who you are... from everything in the values and stuff.

Three participants didn't consciously think about the values:

(Shanti 15) [It's] not a conscious action. Living values is like brushing your teeth, [it] feels normal and you don't have to think about it.

(Mike 13) It's kind of hard to explain 'cos... it's not like I've had a life without them so it's kind of hard to tell what differences it has made.

(Sierra 15) I kind of see... my values and things as just coming from me... I always just thought I kinda made my own decisions.

Paris was unsure if her values education had helped her:

(Paris 15) I can't really remember much about it... I think it has helped me, probably, I haven't really noticed

In summary:

- The participants do not perceive how they learned the values in the same way as they learn curriculum subjects.
- The participants appear to have taken on the values because they related to them on an 'inner' level.
- Learning the values has helped the participants in their interpersonal and intrapersonal relationships.
- The participants perceive the values as guidelines inform personal decision-making.
- For most of the participants, the values have been integrated in such a way that living the values is habitual.

### **5.3 Summary**

This chapter has presented the findings on young people's perceptions after an EHV education. The final chapter discusses these findings in relation to the literature, presents the conclusions derived from the findings, and makes recommendations.

## **CHAPTER 6 — DISCUSSION AND CONCLUSIONS —**

### **6.1 Introduction**

Chapter Five presented the findings. This chapter presents a discussion on the findings in relation to the literature presented in Chapter Two and with reference to the EHV pedagogy in Chapter Three. The discussion begins by revisiting the purpose of the study. Conclusions are drawn about each of the research categories in sections 6.2.1 to 6.2.6. The implications for theory are considered in section 6.3 and for values education in Australia in section 6.4. Recommendations for further research are presented in section 6.5. The

limitations of the study are defined in Section 6.6 and section 6.7 concludes the study.

## **6.2 The purpose of the study revisited**

Given the lack of research and discussion on EHV education and its impact on adolescent lives, the purpose of this research was to explore if an EHV education impacts on young people's resilience, from their own perspectives. The literature revealed that successful adolescent development results in a positive sense of identity and resilience, evidenced by self-esteem and confidence, an internal locus of control, self-responsibility, a sense of meaning and purpose, and harmony in beliefs, values and commitments (Howard & Johnson, 1999; Lerner & Garalambos, 1998; Haggerty et. al. 1994; Erickson, 1963; Marcia, 1967). It suggests that young people who have the above resilience qualities are less likely to participate in risk behaviour with their peers or suicide ideation (Howard & Johnson, 1999; Lerner & Garalambos, 1998; Eckersley, 1997). Additionally, the literature shows that resilience qualities can be achieved through values education during childhood (Quisumbing & de Leo, 2002). Further, it disclosed that, ideally, values are learned through engagement of the whole person and when they have been perceived as a personal truth (Lovat, 2002). This study focussed on a specific values education programme (EHV), which appears to address the still contested issues of which values to teach and how to teach them.

## **6.3 Adolescent Perceptions: Discussion**

The findings in this study, as discussed below, confirm that the participants perceive themselves as having self-esteem and confidence, an internal locus of control, will power, a willingness to understand others, and a sense of meaning and purpose in life. Further, the results of the study indicate that an EHV education may be an important factor in drawing out the values.

### **6.3.1 Self-esteem and Confidence: 'Be True to Yourself'**

The findings indicate that all the participants perceived themselves as self-confident. Additionally and as already noted, this was apparent to the

researcher in the way they conducted themselves throughout the interviews. It was also evident in their 'voice', that is, the manner in which they spoke about themselves. Recall Flamenco, who said 'what I really think about myself really matters, not [to] anyone else but me' and Sierra, who described herself as a 'pretty determined kind of person'. The respondents variously described the qualities of confidence as, being able to talk in front of people, being able to succeed, attracting people, and necessary to play guitar. This suggests that confidence is an aspect of their socialisation skills and their abilities.

The participants indicated that it was important not to change themselves for the sake of other people. This perception is further supported in the findings on peer-group pressure. All of the participants declared at some point in their interviews that what they thought about themselves was more important than what other people thought about them, which demonstrates high self-esteem in that, according to Seligman (1995), self-esteem is appreciating one's self-worth. It could be argued that the participants adhere to Thatcher's (1999) notion of selfish individualism, but the findings demonstrate that they have a sense of uniqueness about themselves and others. This is perhaps what Shanti alludes to when she said she felt 'betrayed' because she wanted her friends 'to be themselves' and 'not like another person', and Sierra in section 5.2.2, when she said 'you're trying to become someone different' if you try to impress other people. This finding is commensurate with Damon's (1983) assertion that whilst individuals must construct a sense of identity in relation to others, they must also discover their own unique destiny.

Valuing themselves first and foremost appears to go against Adam and Marshall's (1996) notion that adolescents need to be valued by others in forming a positive sense of identity. On the contrary, the participants in this study also measure their self-esteem against, as Sierra said, 'everyone else'. This therefore supports Damon's (1983) idea of false oppositions where the individual has to resolve the paradox of the two seemingly opposing elements of the self and other.

It is interesting to note that Sierra said her low self-esteem was because she wasn't happy with her physical appearance, which she suggested had been influenced by media portrayals of women, and therefore supports Clay et al's (2005) argument that idealized media representations have a negative effect on adolescent self-esteem. However, her self-image may have much to do with her harsh self-criticism, and, as she said, lack of belief in her 'capabilities'.

This finding highlights the contradiction between the psychosocial theory in that individuals measure their sense of self-worth through the mirror of their interpersonal relationships (Erickson, 1971), and the humanist theory which supports the notion of a more permanent inner identity (Adams & Marshall, 1996). From what the participants have to say in this study, it appears that both perspectives are important.

### **6.3.2 Peer Group Pressure: 'Just Being Yourself'**

Protective factors, present in resilient young people and which help them to resist negative peer group pressure, include feelings of self-worth, self-esteem and confidence (Howard & Johnson, 1999; Haggerty et al., 1994). As the findings show above, the participants perceive themselves as having these qualities. The findings indicate that all of the participants resist peer group pressure to conform to negative or risky behaviour and this they say, stems from their self-esteem and confidence, willpower, and strong sense of identity, often expressed as not having the need to change to suit other people. When asked how they would respond if their peers asked them to smoke, drink, or take drugs, they were all quite adamant in that they would refuse. The participants cited the associated negative life outcomes as their reason for refusing, which Howard and Johnson (1999) describe as being present in youth at risk. In their interviews, Romeo said that 'it's not going to help me in what I do' and Sierra said that she wasn't prepared to risk her health or her future.

The literature revealed that contextual factors, such as living in communities where drug and alcohol abuse is the norm, contribute to substance abuse (Feigelman et al., 1993 in Lerner & Garalambos, 1998). The participants in this



study appear not to be affected by this contextual factor although they lived in the Northern Rivers Region of New South Wales, an area well known for drug and alcohol abuse. For example, Fiona talked about 'people... hanging around' in the park 'drinking and smoking', and Shanti talked about some of her fellow students who were taking drugs.

For some of the participants, drug and alcohol use was, to quote, 'going down', and 'lower', which arguably, infers movement away from who they really are. Shanti thought her fellow students may be trying to get away from 'family struggles... life in general' and that they had a 'need to impress... their peers', because they didn't 'look in' as she did. This suggests that she is self-reflective and that self-esteem may be a factor in her ability to resist negative peer group pressure. A finding in this study is that most of the respondents asserted that they did not need to impress others, which suggests a strong internal locus of control as well as self-confidence.

Arty (17) was the only respondent who had experienced what Erickson (1971) terms as role diffusion after coercive behaviour from her peer group, 'because I wasn't hanging around with them' and 'being their friend'. Her experience supports the literature in part, in that she experienced depression and anxiety but, contrary to expectations in the literature, she made responsible life-choices (Erickson, 1971). Rather than conforming to her peer-group norms, she decided to leave home, select a new school, and live independently. This finding supports Marcia's (1967) identity formation theory in that she entered a stage of moratorium, explored her options and made a commitment to her future thereby re-establishing her autonomy and sense of identity.

The findings indicated that the participants have strong willpower, which according to the literature on EHV, is necessary for right-action, especially when faced with hard to resist soft options or peer group pressure to conform. EHV teachings assign willpower to the physical personality domain and suggest that it is developed through patience, persistence, and perseverance (Dhall, 2002). Whilst some of the participants stated that they had will power, others

demonstrated this strength through their ability to resist peer group pressure as shown in the findings on pp71 - 72.

Willpower, for some of the participants, appears to stem from their ability to reflect upon the possible outcomes of their behaviour. Romeo, for instance, talked about how she had to think carefully about her decisions because they would have a 'ripple effect' on her life and affect her future. Michelle also clearly illustrates her self-reflective skills in her story about the bike ride (5.2.2). This finding supports the literature in that adolescents can engage in hypothetico-deductive reasoning and are therefore able to differentiate between right and wrong actions based on their own values and beliefs (Adams, 2000). Additionally, the finding provides a link with the value of truth, which, according to the EHV literature, is connected with the urge to investigate, understand, and discriminate between right and wrong. EHV pedagogy encourages self-awareness and self-reflection by teaching creative visualisation and silent sitting.

The findings also demonstrate that all the participants are self-responsible and have a strong internal locus of control, which is a necessary factor for Marcia's (1967) identity achievers and is found in resilient youth (Howard & Johnson, 1999). This was demonstrated both in their dialogue, and in the way they all conducted the interview process, especially Mike, who despite feeling unwell, insisted on completing the interview. According to the EHV philosophy, right-action means doing the right thing, even though this may sometimes mean some form of self-sacrifice (Dhall, 2002).

### **6.3.3 Relationship Skills: 'See the Good in Everyone'**

A finding in this study is that understanding other people, acknowledging and accepting individual differences, using empathic communication skills, recognising the inherent goodness in everyone, and not being judgmental towards others, form the foundation for the participants' interpersonal relationships. The participants perceive 'understanding other people' as being important because, as Michelle said, 'people judge people but... they don't see

their reasons why they are like that'. Several participants perceive judging others as a form of criticism that infers a rightness or wrongness in the way that others live their lives. However, Fiona, whilst acknowledging that 'girls my age are really judgmental' and that she didn't 'really criticise people', did sound judgmental when she talked about how people should respect themselves (see p76) but this may be because she tended to speak in the third person.

Instead of judging people, the participants tried to be open to other people's opinions, understand their points of view, and not impose their own beliefs. One aspect of understanding other people seems to be based upon the perception that goodness is inherent in everyone. For instance, Michelle tried to 'see the good in everyone' and Sierra, inferring the inherent goodness said, 'you can't just go, 'Oh, you're bad!' This latter finding is congruent with the assertion by Maslow (in Viney & King, 1997) that humans are essentially good. Maslow (In Viney & King, 1997) also believed that like-minded friendships enabled the development of one's inherent goodness. It seems that Michelle agrees when she says, 'I'm more attracted to people like me'. She was not attracted to people whom she thought might 'influence' her in a 'bad way'. All of the participants had continued their primary school friendships and apart from Romeo, who liked to make friends with people from all walks of life (in transcript), they preferred being with 'supportive' or like-minded friends (see also 5.2.2).

The findings in this study indicate that all the participants perceive truth as an important value in their lives. According to EHV principles, following the value of truth results in a positive sense of identity (Dhall, 2002; Saraf, 1993). Perhaps this is why the participants saw honest communication as a precursor to understanding others and for dealing with anger or to 'find out' why people 'act as they do'. Romeo, supporting Dhall (2002) and Saraf (1993), perceived truth as the basis for relationships, because she said, not telling the truth means 'you're trying to be someone else' or feeling 'insecure'. Being honest also meant for Mike, that he might be supported in what he wanted to do.

Dealing with their own negative feelings, generally meant not communicating with other people but taking time out instead, 'to think', or, as Fiona said, 'sit by myself'. The term 'by myself' suggests the self as both subject and object, side by side. If this notion is accepted then communication is still important, but in this instance, it is interpersonal communication. Romeo said that if she was peaceful, she could 'find' herself, suggesting therefore that she lost herself in her busy mind, or busy life. According to EHV teachings, peace of mind enables honest communication because the mind is more detached from the emotions (Dhall, 2002; Saraf, 1993). Interestingly, the male perspective was quite different. Mike responded to the question on how he dealt with anger by saying that he would argue but he couldn't 'afford' to get 'into a fight', perhaps because, as he said, someone would get hurt, or perhaps it would 'cost' him his sense of peace. Nevertheless, it could be presumed that arguing is still communicating rather than becoming involved in a fight.

The findings show that unconditional love for others was helpful in the participants' interpersonal and intrapersonal relationships. Three participants mentioned that love was important in conflictual situations. Shanti appeared to be able to detach from difficult relationships ('I just laugh it off') because, she said, either 'they need love' or are 'showing' her that she has issues and needs to love herself. Her solution was to send love in order to receive love. Similarly, Michelle believed that in loving others, they would love her in return. Arty who, as already discussed had experienced bullying at school, appeared to have learned through her experiences that loving others sometimes includes the ability to forget and forgive. According to EHV pedagogy, selflessness is an aspect of the value of love, based on an affirmation taught in EHV schools, 'self gets and forgets, love gives and forgives'.

The desire to understand how other people feel and think in difficult relationships is one of the more outstanding findings in this study. According to Delors (1996) and Quisumbing & de Leo (2002) understanding others is a vital aspect in 'learning how to live together' in a globalised society, which is, they say, one of the greatest challenges facing education in the 21<sup>st</sup>. Century.

Understanding, tolerance, and inclusion are also recommended values for Australian schooling (DEST, 2005).

The findings in this section provide a link with the value of love as defined in the literature on EHV. Although love is an over-arching value, according to EHV philosophy, it is situated in the social aspect of the personality domains and consequently connected with relationship and socialisation skills. Good communication skills, self-esteem, self-awareness, and selflessness are outcomes associated with this domain (Dhall, 2002; Saraf, 1993).

#### **6.3.4 A Sense of Purpose: 'Enjoy the Journey'**

Suicide, unfortunately, is one possible outcome when an individual has lost his/her sense of purpose and meaning in life. The literature revealed that suicide ranks as the leading cause of death for Australian youth (Cantor & Baume, 1997; Despoja, 2005). Consequently, one of the aims of this study was to understand participants' perceptions and discover any links with protective factors present in resilient youth. To this end, one of the questions asked during the interviews was, 'What are your thoughts concerning youth suicide?'

Four out of the nine participants had either known, or knew a friend of, someone who had suicided and one had 'had... a few friends who started harming themselves'. Two participants thought people would consider suicide because they felt helpless in the face of life's difficulties, felt confused about the meaning of life, and were isolated in that they lacked supportive 'people around them'. This finding supports the literature in that hopelessness, isolation, and the lack of meaning (fear of life and what to do) are causative factors in suicide ideation (Seligman, 1995).

Michelle thought suicide was a 'selfish thing to do' because, she said, 'you should be happy with how you are...and that has lot to do with self-esteem'. She perceived materialism or the desire for 'things in this world' as a causative factor in suicide ideation. However, she believed that 'it's what's inside that counts'. By using the phrase 'things in this world', Michelle infers a more

permanent inner identity, which is not influenced by materialism (Wilber, 2001; Adams & Marshall, 1996).

Additionally, Michelle suggests that self-esteem, is important in withstanding other peoples' judgments, and perceives low self-esteem as a causative factor in suicide. She argues that the human values, because they're 'all about life', help the individual develop higher self-esteem ('a different impression yourself'). This finding clearly links values education (EHV) with resilience and supports the literature in that protective factors in resilient youth include self-esteem, or as she said, 'what's inside' (Howard & Johnson, 1999).

Although Michelle perceives happiness as coming from within, she infers that unhappiness is something that can be given to others ('they give their unhappiness to everyone else'). She, arguably, appears to see the people left behind as the victims and infers that one should think of these people before suiciding. However, she expressed selfless concern for the person considering suicide, when she said 'you don't want someone else to be unhappy so that you can stay happy'. Her respect and understanding for the other person's feelings and her selflessness stand out in this dialogue.

Michelle perceived another reason for unhappiness as people habitually 'feeling sorry for themselves' and quoted an EHV affirmation, (habits are 'the sum total of your character'), which to her meant that 'if you act like that then you've gotta be that'. Similarly, Shanti, in section 6.3.5, also refers to the habitual aspect of living the values. This appears to support the Aristotelian notion of habituation, where a value is taken on because of habitual use rather than being integrated into the personality because it is a personal truth (Lovat & Schofield, 1998). However, it could be argued that a value, taken on as an integrated aspect of the personality, naturally becomes habitual, either consciously or unconsciously. What the participants appear to demonstrate is that for them, the habits they take on are conscious actions that increase their self-esteem.

The findings demonstrate that the participants have a sense of purpose and a future, a protective factor in resilient youth (Haggerty et. al., 1994; Howard &

Johnson, 1999). All of the participants had thought about their futures and in some cases were conscious of how their actions and decisions might affect their future aspirations. This is particularly apparent in section 5.2.2 on peer group pressure.

The above findings relate closely to non-violence, either to the self or others, and provide a link with EHV teaching principles in that the participants are actively non-violent and have the capacity for empathic and compassionate understanding (Saraf, 1993; Dhall, 2002).

### **6.3.5 Learning the Values: 'It's Not in a Book'**

A finding throughout this study is that the values appear to have been integrated in such a way that they are the foundation, both consciously and unconsciously, on which the participants live their lives. Only Paris had not 'really noticed' if the values had helped her in her life. Further, how they learned the values was perceived differently to the way they learned curriculum subjects. For example Michelle said 'it's not in a book', inferring experiential learning of the values. The findings appear to favour Quisumbing & de Leo's (2002) supposition that the values need to be internalised before they can determine behaviour and action. As Flamenco affirmed, having 'strong values' affects the decisions she makes and, likewise, Arty who had become a voluntary worker because she believed in EHV. Moreover, Arty supports Majmudar (2000) in that the values are 'taken on' in such a way that young people can discover for themselves what right and wrong mean. She said, 'my own experiences have helped me understand... you need them in your life'. Voluntary service in the community is actively encouraged in EHV schools (McNaught, 2005). Another respondent, Romeo, had altruistic aims when she said that she had wanted to do voluntary work overseas since she was very young and aimed to find work that would support her goals.

The participants appear to have taken on their EHV education because it related to them on an internal level and consequently helped them in their interpersonal and intrapersonal relationships. Michelle perceived that learning

the values was an experiential process that taught her about her 'inner self' and found the teaching process 'easier to understand because it related to' her. This finding supports Habermas's (in Lovat, 2002), notion of praxis in that before they are taken on, values need to be recognised as a personal truth.

It is beyond the scope of this study to explore other factors that may have influenced the respondents' values formation. Some of the respondents in this study credit both their parental influences and their primary school education as being the prime factors in their having adopted the values but the parental factor supports the school ethos in that parents are encouraged to be actively involved in eliciting the human values. Resilience qualities, such as self-esteem, self-confidence, internal locus of control, self-responsibility, and a sense of meaning and purpose in life, are evident throughout the transcripts.

#### **6.4 Limitations of the study**

A limited number of Australian high school children had experienced an EHV primary school education when this study was undertaken, although, due to the rapid growth of the Sathya Sai School, these numbers are increasing exponentially. However, this study was exploratory, and the findings justify further research. While data can serve as impetus for further research, the current findings, because they are exploratory in nature, may not be generalisable. Moreover, the small sample restricts the reliability of the findings. Although the discussion on the findings could be construed as being partial in that all possible objections have not been addressed, the findings speak for themselves and represent the participants' perceptions.

#### **6.5 Implications for Further Research**

As pointed out at the beginning of this study, no research has been conducted on the impact of an EHV education on adolescents' lives. Additionally, despite comprehensive research on values education in general, the literature reveals the difficulties in reaching consensus on which values to teach and how to teach them (Halstead & Taylor, 1997, 2000; Thatcher, 1999; Pascoe, 2002; UNESCO-APNIEVE, 2002; Lovat & Schofield, 2004; Ed. Vaughan, 2004).



The findings in this study warrant further research in the following areas:

- Comparative research with values education in other schools,
- Longitudinal research with adolescents and young adults from a variety of EHV schools.
- Research that includes factors such as personality traits and social and cultural backgrounds.

Further research in these areas may be of interest and significance to educationalists, curriculum planners, and policy makers in the areas of adolescent drug and alcohol abuse, and suicide prevention and education.

#### **6.4 Conclusion**

The impetus for this research was to explore, from the participants' perspectives, whether an EHV education influences adolescent resilience. The findings have indicated that EHV has positively impacted on their lived experiences and seems to have naturally increased their resilience. Although peer group pressure to conform to negative behaviours was actively resisted by all of the respondents, they were open to, and considered other people's opinions. They perceived themselves as having self-esteem and confidence, a sense of purpose and a future, positive belief systems, and empathic communication skills, all protective factors in resilient youth (Howard & Johnson, 1999). For several participants, belief in a transcendent referent gave them a sense of identity that was not reliant on what other people thought about them. Throughout the findings, the respondents cited the values taught in primary school that helped them to manage their interpersonal and intrapersonal relationships, and sustained them in difficult situations. These were, in particular, love, right-action, and truth.

Consequently, the results of this study indicate that an EHV education may be an important factor in drawing out the values, which may answer the 'vexed issues' regarding how they are taught and whether they can be taught (Lovat & Schofield, 1998). EHV aims to bring out the values in such a way that they

determine right-action, and thus, individuals, who act responsibly and with self-respect will, in turn, treat others with the same respect and with tolerance and understanding. A culture of peace is more likely to eventuate when we regard love, truth, and right-action as essential values in our lives that can lead to a culture of peace, mutual understanding, tolerance, and respect for ourselves and all people, as the participants in this study have shown us.

## REFERENCES

---

- Abbott, T., 2001, *Social and Personality Development*, Taylor & Francis, Hove, U.K.
- Adams, G., (ed.), 2000, *Adolescent Development: The Essential Readings*, Blackwell Publishers, Malden, Mass.
- Adams, G., & Marshall, S., 1996, 'A Developmental Social Psychology of Identity: Understanding the Person in Context', *Journal of Adolescence*, (online), Vol. 19, No. 5, pp. 429-442, Ingenta Connect, (database), [accessed 7/2/2005].
- Agger, B., 1998, *Critical Social Theories: An Introduction*, Westview Press, Boulder, Colorado.

- Altheide, D., & Johnson, J., 1994, 'Criteria for Assessing Interpretive Validity in Qualitative Research', in *Handbook of Qualitative Research*, Denzin, N., & Lincoln, Y., (Eds.), Sage Publications, Thousand Oaks, CA.
- Beautrais, L., Joyce, P., & Mulder, R., 1999, 'Personality Traits and Cognitive Styles as Risk Factors for Serious Suicide Attempts Among Young People', *Suicide and Life-Threatening Behavior*, (online), New York, Vol. 29, Issue 1, pp37-48, ProQuest, (database), [accessed 18/11/05].
- Baumeister, R., 1991, *Meanings of Life*, The Guilford Press, New York.
- Baumeister, R., & Muraven, 1996, 'Adolescent Identity: Identity as an Adaptation to Social, Cultural, and Historical Contexts', *Journal of Adolescence*, Vol. 19, pp405-416
- Bernard, H., 1981, 'Identity Formation in Late Adolescence: A Review of Some Empirical Findings', *Adolescence*, Vol.16, No. 62, Summer, pp349-358.
- Bilton, T., Bonnett, K., Jones, P., Sheard, K., Stanworth, M., & Webster, A., 1987, (2<sup>nd</sup> Ed.), *Introductory Sociology*, The Macmillan Press Ltd., London.
- BISSE, 2004, British Institute Sathya Sai Education, *Online Newsletter*, <http://www.sathyasaiehv.org.uk/bisse.htm>
- Bouma, G., & Ling, R., 2004, (5<sup>th</sup> Ed.), *The Research Process*, Oxford University Press, South Melbourne.
- Brinthaup, T., & Lipka, R., (eds.), 2002, *Understanding Early Adolescent Self and Identity: Applications and Interventions*, State University of New York Press, New York.
- Burck, C., 2005, 'Comparing qualitative research methodologies for systemic research: the use of grounded theory, discourse analysis and narrative

analysis', *Journal of Family Therapy*, Vol 27, pp237-262, online, ProQuest, (database), [accessed 25/1/2006].

Burck, C., 2005, 'Comparing Qualitative Research Methodologies for Systemic Research: The Use of Grounded Theory, Discourse Analysis and Narrative Analysis', *Journal of Family Therapy*, (online), Vol 27, pp237-262, ProQuest, (database), [accessed 25/01/2006].

Cantor, C., & Baume, P., 1997, 'The Psychotherapy of Suicide Prevention', *Psychotherapy in Australia*, Vol. 3, No. 4, August, pp8-13.

Chisunka, D., 2005, *Sathya Sai School: A Decade of Quality Education*, Times of Zambia, (online), <http://www.times.co.zm/news> [accessed 13/09/2005].

Charmaz, K., 2000, 'Objectivist and Constructivist Methods', in *Handbook of Qualitative Research*, Denzin, N., & Lincoln, Y., (Eds.), Sage Publications, Thousand Oaks, CA.

Christensen, P., & James, A., (eds.), 2000, *Research with Children: Perspectives, and Practices*, Falmer Press, New York.

Clandinin, J., & Connelly, M., 2000, *Narrative Inquiry: Experience and Story in Qualitative Research*, Jossey-Bass, San Francisco, CA.

Clay, D., Vignoles, V., & Dittmar, H., 2005, 'Body Image and Self-Esteem Among Adolescent Girls: Testing the Influence of Sociocultural Factors', *Journal of Research on Adolescence*, Vol. 15, Issue 4, p451, November.

Connell, R., Ashenden, D., Kessler, S., & Dowsett, G., 1982, *Making the Difference: Schools, Families and Social Division*, George Allen & Unwin, Sydney.

- Cox, E., 1995, *A Truly Civil Society*, The 1995 Boyer Lectures, (online), <http://www.ldb.org/boyer11.htm>, [accessed 3/3/2004].
- Damon, W., 1983, *Social and Personality Development: Infancy Through Adolescence*, W. W. Norton, New York.
- Damon, W., & Hart, D., 1988, *Self-understanding in Childhood and Adolescence*, Cambridge University Press, Cambridge.
- Dashiff, C., 2001, 'Data Collection with Adolescents', *Journal of Advanced Nursing*, Vol. 33, Issue 3, p343+ (Online), Blackwell Synergy, (database), [accessed 29/04/05].
- Delors, J., 1996, *Learning: The Treasure Within*, Report to UNESCO of the International Commission on Education for the Twenty-first Century, UNESCO Publishing, Paris.
- Denzin, N., & Lincoln, Y., (eds), 2000, (2<sup>nd</sup> Ed.), *Handbook of Qualitative Research*, Sage Publications, Thousand Oaks, CA.
- Despoja, N. Stott, 2005, *Youth Poll 2005*, (online), [accessed 1/07/2005] <http://www.natashastottdespoja.democrats.org.au>
- DEST, 2005, *National Framework for Values Education in Australian Schools*, Department of Education and Training, Commonwealth of Australia.
- Dhall, P., 2003, *Towards Balance in Education: Reculturing our Schools with Education in Human Values*, Educare Community Services, Canberra.
- Donnelly, K., 1997, 'Civics and Citizenship Education: The Macintyre Report', *Education Australia*, Issue 36, p30.
- Dori, G., & Overholser, J., 1999, 'Depression, Hopelessness, and Self-esteem: Accounting for Suicidality in Adolescent Psychiatric Patients', *Suicide*

*and Life –Threatening Behavior*, New York, Vol. 29, Issue 4, pp309-319.

Eckersley, R., 1997, 'Psychosocial Disorders in Young People: On the Agenda But Not on the Mend', *The Medical Journal of Australia*, (online), <http://www.mja.com.au>, [accessed 30/5/2005].

Erickson, E., 1963, *Childhood and Society*, W. W. Norton & Co. Inc., New York.

Erickson, E., 1971, *Identity: Youth and Crisis*, Faber & Faber, London.

Farmer, R., & Farmer, S., 1998, *Handbook for Sai Teachers: The Sathya Sai Human Values Program*, Institute of Human Values, Canberra.

Freire, P., 1972, *Pedagogy of the Oppressed*, Penguin Books, London.

Gardner, M., 1999, *Intelligence Reframed: Multiple Intelligences for the 21<sup>st</sup> Century*, Basic Books, New York.

Glasser, B., & Strauss, A., 1967, *The Discovery of Grounded Theory: Strategies for Qualitative Research*, Aldine De Gruyter, Chicago.

Goleman, D., 1995, *Emotional Intelligence*, Bantam, New York.

Goleman, D., 1998, *Working with Emotional Inteligence*, Bantam, New York.

Guba, E., (ed.), 1990, *The Paradigm Dialog*, Sage Publications, Newbury Park, CA.

Guba, E., & Lincoln, Y., 1994, 'Competing Paradigms in Qualitative Research', in *Handbook of Qualitative Research*, Denzin, N., & Lincoln, Y., (Eds.), Sage Publications, Thousand Oaks, CA.

- Haggerty, R., Sherrod, L., Garmezy, N., & Rutter, M., 1994, *Stress, Risk, and Resilience in Children and Adolescents*, Cambridge University Press, Cambridge, UK.
- Halstead, M., & Taylor, M., 2000, 'Learning and Teaching about Values: a Review of Recent Research', *Cambridge Journal of Education*, Vol.30, No.2, Academic Research Library, pp.169-202.
- Head, J., 1997, *Working with Adolescents: Constructing Identity*, The Falmer Press, London.
- Heled, E., & Read, J., 2005, 'Young People's Opinions About the Causes of, and Solutions to, New Zealand's High Youth Suicide Rate', (online), *Suicide and Life-Threatening Behavior*, Vol. 35, Iss. 2, ProQuest, (database), [accessed 18/11/05].
- Hill, B., 1991, *Values Education in Australian Schools: Australian Education Revue no. 32*, The Australian Council for Educational Research Ltd., Hawthorn, Victoria.
- Hill, B., 2004, *Values Education in Schools: Issues and Challenges*, (online), [www.curriculum.edu.au/values/news2004.htm](http://www.curriculum.edu.au/values/news2004.htm), [accessed 29/03/05].
- Hollway, W., & Jefferson, T., 2000, *Doing Qualitative Research Differently: Free Association, Narrative and the Interview Method*, Sage Publications, London.
- Holstein, J., & Gubrium, J., 1994, 'Phenomenology, Ethnomethodology, and Interpretive Practice', in *Handbook of Qualitative Research*, Denzin, N., & Lincoln, Y., (Eds.), Sage Publications, Thousand Oaks, CA.
- Hossain, A., & Marinova, D., 2004, 'Values Education: A Foundation for Sustainability', in *Seeking Educational Excellence*, (online), Proceedings of the 13<sup>th</sup> Annual Teaching and Learning forum, 9-10<sup>th</sup>

February 2004, Perth; Murdoch University,  
<http://lsn.curtin.edu.au/tlf/tlf2004/hossain.html>

Howard, S., & Johnson, B., 1999, 'Tracking Student Resilience', *Children Australia*, (online), Vol. 24, Issue 3., pp14-23, Imformit, (database), [accessed 5/1/06].

Huberman, M., & Miles, M., 1994, 'Data Management and Analysis Methods', in *Handbook of Qualitative Research*, Denzin, N., & Lincoln, Y., (Eds.), Sage Publications, Thousand Oaks, CA.

Ivey, A., Ivey, M., & Simek-Morgan, L., 1980, (4th Ed.), *Counseling and Psychotherapy: A Multicultural Perspective*, Allyn & Bacon, Needham Heights, M.A.

Jumsai, A., 2001, 'Inaugural Address', in *Proceedings of the International Convention of Sri Sathya Sai Bal Vikas Gurus: Sri Sathya Sai Educare*, Prasanthi Nilayam, 2<sup>nd</sup> – 4<sup>th</sup> July, (unpublished).

Jung, C., 2001, (Dell, W., & Baynes, C., Trans.), *Modern Man in Search of Soul*, Routledge, London.

Kincheloe, J., & McLaren, P., 2000, 'Rethinking Critical Theory and Qualitative Research' in *Handbook of Qualitative Research*, Denzin, N., & Lincoln, Y., (Eds.), Sage Publications, Thousand Oaks, CA.

Kirschenbaum, H., & Henderson, V., (Eds.), 1990, *The Carl Rogers Reader*, Constable, London.

Lincoln, Y., & Guba, E., 1985, *Naturalistic Inquiry*, Sage Publications, Newbury Park, California.

Lerner, M., 1976, *Values in Education: Notes Towards a Values Philosophy*, Phi Delta Kappa, Bloomington, Indiana.



- Lerner, H., 1987, 'Psychodynamic Models', in Van Hasselt, V., & Hersen, M., *Handbook of Adolescent Psychology*, Pergamon Press, New York.
- Lerner, R., & Galambos, N., 1998, 'Adolescent Development: Challenges and Opportunities for Research, Programs, and Policies', *Annual Review of Psychology*, (online), Palo Alto, CA., Vol. 49, pp413-447, Proquest, (database), [accessed 16<sup>th</sup> May, 2004].
- Leslie-Chaden, C., 1999, *A Compendium of the Teachings of Sathya Sai Baba*, Leslie-Chaden & Sai Towers Publishing (co-publishers), Bangalore, India.
- Lickona, T., 1991, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, Bantam, New York.
- Lovat, T., 2002, 'Australian Perspectives on Values Education: Research in Philosophical, Professional, and Curricular', NSW Department of Education and Training, Sydney.
- Lovat, T., 2005, 'What is Values Education All About?' (online), Department of Education, Science and Training, Commonwealth of Australia, <http://www.valueseducation.edu.au/values/default> [accessed 20/10/2004].
- Lovat, T & Schofield, N., 1998, 'Values Formation in Citizenship Education: a Proposition and an Empirical Study', *Unicorn*, Vol. 24, No. 1, April.
- Lovat, T & Schofield, N., 2004, 'Values-free Public Education: The Supreme Anomaly, in *Professional Educator*, Vol. 3, No 1, March, pp8-10.
- McKinney, J., & Vogel, J., 1987, 'Developmental Theories', in Hasselt, V., & Hersen, M., 1987, *Handbook of Adolescent Psychology*, Pergammon Press, New York, pp13-34.

- McNaught, K., 2004, Practising Unity of Head, Heart, and Hand: A Case Study of the Sathya Sai Primary School, Murwillumbah, NSW, (unpublished).
- Mason, Rev. Dr. M., 2005, '*The Spirit of Generation Y*', Personal Email to L. Raine dated 31<sup>st</sup> May 2005.
- MCEETYA, 1999, *The Adelaide Declaration on National Goals for Schooling in the Twenty-first Century*, (online), Ministerial Council on Education, Employment, Training, and Youth Affairs, Canberra, <http://www.curriculum.edu.au/mceetya/nationalgoals/natgoals.htm> [accessed 13/09/05].
- Miles, M., & Huberman, M., 1994, *Qualitative Data Analysis*, Sage Publications, Thousand Oaks, CA.
- Mosak, H., 1995, 'Adlerian Psychology', in Corsini, R., & Wedding, D., (Eds.), *Current Psychotherapies*, (5<sup>th</sup> Ed.), Peacock Publishers, Illinois.
- Muzi, M., 2000, *Child Development: Through Time and Transition*, Prentice Hall, Upper Saddle River, NJ.
- Neuman, L., 2003, (5<sup>th</sup> Ed.), *Social Research Methods: Qualitative and Quantitative Approaches*, Allyn & Bacon, Needham Heights, MA.
- Pascoe, S., (Ed), 2002, *Values in Education: College Year Book 2002*, The Australian College of Educators, Deakin West, ACT.
- PCCGR, 1992, *Planning Commission Core Group Report on Value Orientation of Education*, Delhi. India, Para 4.89, p. 53.
- Perlmutter, R., & Shapiro, E., 1987, 'Morals and Values in Adolescence', in Hasselt, V., & Hersen, M., *Handbook of Adolescent Psychology*, Pergammon Press, New York, pp184-204.

- Perry, C., 2001, (Revised), '*A Structures Approach to Presenting Theses: Notes for Students and their Supervisors*', e-mail: [cperry1@scu.edu.au](mailto:cperry1@scu.edu.au)
- Patton, M., 1990, *Qualitative Evaluation and Research Methods*, Sage, Newbury Park, CA.
- Petersen, A., & Leffert, N., 1995, 'Developmental Issues Influencing Guidelines for Adolescent Health Research: A Review', *Journal of Adolescent Health*, Vol 17, Issue 5, November, pp298-305.
- Punch, M., 1994, 'Politics and Ethics in Qualitative Research', in *Handbook of Qualitative Research*, Denzin, N., & Lincoln, Y., (Eds.), Sage Publications, Thousand Oaks, CA.
- Quisumbing, L., & de Leo, J., 2002, 'Values Education in a Changing World: Some UNESCO Perspectives and Initiatives', in Pascoe, S., (Ed), *Values in Education: College Year Book 2002*, The Australian College of Educators, Deakin West, ACT.
- Quisumbing, L., 2002, 'The Values/Attitudinal Dimension in Quality Education', in UNESCO-APNIEVE, *Learning To Be: A Holistic and Integrated Approach to Values Education for Human Development*, Sourcebook No. 2, Bangkok.
- Rice, P., 1999, (9<sup>th</sup> Ed.), *The Adolescent: Development, Relationships, and Culture*, Allyn & Bacon, Needham Heights, M.A.
- Richards, T., & Richards, L., 1994, 'Using Computers in Qualitative Research', in *Handbook of Qualitative Research*, Denzin, N., & Lincoln, Y., (Eds.), Sage Publications, Thousand Oaks, CA.
- Rigby, K., & Slee, P., 1999, 'Suicide Ideation Among Adolescent School Children; Involvement in Bully-victim Problems and Perceived social

Support', (online), *Suicide and Life-Threatening Behavior*, New York, Vol. 29, Issue 2, pp119-131, PtoQuest, (database), [accessed 18/11/05].

Rokeach, M., 1968, *Beliefs, Attitudes, and Values*, Jossey-Bass, San Francisco.

Rutter, P., & Behrendt, A., 2004, 'Adolescent Suicide Risk: Four Psychosocial Factors', (online), *Adolescence*, Vol. 39, Issue 154, pp295-302. From ProQuest (database), [accessed 22/11/05].

Sangster, L., 1990, Notes for Teachers, Primary School Level, Sathya Sai Education in Human Values Program, Australia, (unpublished).

Saraf, S., 1993, *Bhagavan Sri Sathya Sai Baba – The Eternal Educator – “Sai: Sanathana Sadguru”*, Typographic, Wadala, Bombay

Schwandt, T., 1994, 'Constructivist, Interpretivist Approaches to Human Inquiry', in *Handbook of Qualitative Research*, Denzin, N., & Lincoln, Y., (Eds.), Sage Publications, Thousand Oaks, CA., pp118-137.

Seshadri, H., 2003, *Nurturing the Human Value*, (online), The Hindu, <http://www.hinduonnet.com/edu/2003/04/15/stories/2003041500040200.htm>, [accessed 17/8/2004].

Seligman, M., 1995, *The Optimistic Child*, Random House, Sydney.

Stern, R., 2005, 'Social and Emotional Learning: What is it? How can we use it to Help our Children', *Child Study Centre*, New York University School of Medicine.

- Streubert, H., & Carpenter, D., 1996, *Qualitative Research in Nursing*, Lipincott Company, Philadelphia.
- Thompson, E., Mazza, J., Herting, J., Randell, B., & Eggert, L., 2005, 'The Mediating Roles of Anxiety, Depression, and Hopelessness on Adolescent Suicidal Behaviors', *Suicide and Life – Threatening Behavior*, New York, Vol. 35, Issue 1, pp14-35.
- Toh, S. H., 1997, 'Education for Peace: Towards a Millenium of Well-being', *Paper for the Working Document of the International Conference on Culture of Peace and Governance*, (online), Maputo, Mozambique, 1-4<sup>th</sup> Sept, <http://www.peace.ca/educationforpeace.htm> [accessed 27/10/05]
- UNESCO-APNIEVE, 2002, *Learning To Be: A Holistic and Integrated Approach to Values Education for Human Development*, Sourcebook No. 2, Bangkok.
- Van Hasselt, V., & Hersen, M., 1987, *Handbook of Adolescent Psychology*, Pergamon Press, New York.
- Van Krieken, R., Smith, P., Habbis, D., McDonald, K., Haralambos, M., & Holborn, M., 2000, (2<sup>nd</sup> Ed.), *Sociology: Themes and Perspectives*, Longman, Frenchs Forest.
- Vaughan, B., (Ed.), 2004, '*Values Education in Action: Case Studies from 12 Values Education Schools - For the National Values Education Forum, Melbourne, April 2004*', Curriculum Corporation, Carlton South, Victoria.
- Viney, W., & King, D., 1993, *A History of Psychology: Ideas & Context*, Viacom, MA.
- Wilber, K., 2001, *No Boundary: Eastern and Western Approaches to Personal Growth*, Shambala Publications, Boston, MA.

### Values Education in Australia: State and Federal Initiatives

1987	<p>'Approaches to Values and Attitudes', Adelaide: Education Department of South Australia.</p> <p>'Effective Participation in Society: The Social Education Framework', P-10, Melbourne: Ministry of Education.</p> <p>'A Curriculum for All: The School Curriculum and Organisational Framework', P-12, Melbourne: Ministry for Education.</p>
1989	'Hobart Declaration on Schooling', Australian Education Council.
1990	'Educating for the 21 <sup>st</sup> Century', Adelaide: Education Department of South Australia.
1991	'The Values We Teach, New South Wales Department of School Education (DSE 1991).
1994	<p>'Shaping the Future', Report of the Review of the Queensland School Curriculum, 3 vols., Brisbane, Queensland Government.</p> <p>'Whereas the People... Civics and Citizenship Education', Canberra: Civics Expert Group, AGPS.</p> <p>'Agreed Minimum-Values Framework', Perth: National Professional Development Program, Western Australia Cross-Sectoral Consortium.</p>
1995	Trials begin in Australian Schools.
1996	'Learning: The Treasure Within' (Delors, 1996), report to UNESCO of the International Commission on Education for the 21 <sup>st</sup> Century.
1998	<p>'Learning to Live together in Peace and Harmony', Asia Pacific Network for International Education and Values Education (APNIEVE), Bangkok: UNESCO PROAP.</p> <p>'Curriculum Framework: For Kindergartens to Year 12 Education in Western Australia', Perth: Western Australia Curriculum Council.</p> <p>'The Curriculum Framework: An Overview', Western Australian Curriculum Council established by Minister for Education (Hill, online, 2004).</p> <p>'Working in NSW Public Schools – A Statement of Values, Skills and Understandings', New South Wales Department of Education and Training (DET).</p>
1999	'Adelaide Declaration on National Goals for Schooling in the 21 <sup>st</sup> Century' Ministerial council on Employment, Education, Training and Youth Affairs (MCEETYA).
2000	'Public Education: The Next Generation', Victoria: Department of Education, Employment and Training (DEET 2000).

2001	<p>'Statement of Ethical Standards', Australian College of Education (ACE), Canberra.</p> <p>'The Values of NSW Public Schools', New South Wales Department of Education and Training (DET 2001).</p>
2002	<p>'Learning to Be: A holistic Integrated Approach to Values Education', Asia Pacific Network for International Education and Values Education (APNIEVE), Bangkok: UNESCO PROAP.</p>
2002	<p>'Values in Education', College Year Book, Ed., Pascoe, S., Study established by Federal Government to develop an agreed values framework, Australian College of Educators, Canberra.</p>
2003	<p>'Learning to Do: Values for Learning and Working Together in a Globalised World', Asia Pacific Network for International Education and Values Education (APNIEVE), Bangkok: UNESCO PROAP.</p> <p>'Final Report: Values Education Study', Melbourne: Curriculum Corporation.</p>
2005	<p>'Values for Australian Schooling', Department of Education, Science &amp; Training, (DEST) Commonwealth of Australia.</p>

(Sources: Compiled for this study from Ed., Pascoe, 2002; Hill, 2004, DEST, 2005

## INTERVIEW GUIDE

### 1 Demographic questions

- Gender
- Age
- Country of Birth
- Type of School attending now – private or state
- Length of time at this school
- Length of time at the Sathya Sai School
- Aboriginal or Torres Strait Islander?

### 2 Questions relating to participant's EHV education.

- What do you remember about the way you were taught the values?
- How does your EHV education affect your life now?
- How has your EHV education helped, or hindered, in your relationships with your:
  - Family?
  - Friends?
  - Teachers?
  - Social life?

### 3 What are your thoughts concerning youth suicide?

### 4 Youth drug and alcohol abuse is an issue of serious concern in society today. Would you tell me about your feelings and thoughts on this topic?



## INFORMATION SHEET FOR PARENTS

**NAME OF PROJECT:** A study of the impact of an Integrated Education in the Human Values of Truth, Love, Peace, Right Conduct, and Non-violence (SSEHV) on adolescent identity.

My name is Linda Raine and I am studying for an Honours Degree in Social Science at Southern Cross University. My supervisor is Mr. Trevor Lucas. My research for the Honours Degree is a study examining the impact of an education in the Human Values of Truth, Love, Peace, Right Conduct, and Non-violence (SSEHV) on adolescent identity (sense of self).

I have been given your name and contact details by Mrs. Kaye McNaught, Principal Sathya Sai Primary School and permission has been obtained from Professor Pal Dhall, Director Sathya Sai Institute of Education. I would like to invite your son/daughter to participate in this research. The following gives an outline of this project.

The study involves in-depth, one on one, interviews, similar to an every-day conversation, with each of approximately 14 students who have experienced at least two years of SSEHV at Primary School. It is anticipated that the one-off interview will take approximately one-and-a-half hours in a place of your son/daughters' choice and where he/she feels comfortable. The interview will be tape-recorded, with yours and your son/daughter's permission. To ensure accuracy of the interview, your son/daughter will be given a transcript of the taped interview to make any amendments or changes he/she requires. Additionally, he/she will be given the option to keep or destroy the original tapes and transcripts should he/she decide to withdraw from the study. No information given in the interviews will be used in any form that could identify your son/daughter. A pseudonym will be used to protect his/her identity. Confidentiality is assured, as is the safety and comfort of your son/daughter.

Professor Dhall has requested that the research results/data be shared with the Institute of Sathya Sai Education, prior to any publication. Again, confidentiality of the results will apply. Participation in the study is strictly voluntary. Consent can be withdrawn at any time and for any reason. We expect you to ask questions, at any time, and to feel comfortable in doing so:

- Linda Raine (Honours Student)  
Mobile: 0411 0433 11 (I will call you back to save your costs)  
E-mail: lraine10@scu.edu.au

or:

- Mr Trevor Lucas (Supervisor)  
Phone: 07 5506 9313  
E-mail: tlucas@scu.edu.au

We will be happy to answer any queries you have. Alternatively, if you have any problems associated with this project, please contact:

Mr J Russell, Ethics Complaints Officer

Graduate Research College

Southern Cross University

PO Box 157

LISMORE, NSW, 2480

Telephone: 02 6626 3705

Email: [jrussell@scu.edu.au](mailto:jrussell@scu.edu.au)

- You will be given a copy of this form to keep

**APPENDIX 4**

**INFORMED CONSENT FORM FOR PARENTS**

**PROJECT TITLE:** A study of the impact of an Integrated Education in the Human Values of Truth, Love, Peace, Right Conduct, and Non-violence (SSEHV) on adolescent identity.

<b>RESEARCHERS:</b>	Linda Raine	Trevor Lucas
	Student	Lecturer, Social Sciences
	Southern Cross University	Southern Cross University
	Mob: 0411 0433 11	Ph: (07) 5506 9313
	Email: lraine10@scu.edu.au	Fax: (07) 5506 9301
		Email: tlucas@scu.edu.au

I have read the information above and voluntarily consent that my son/daughter can participate in the project (title above) and I understand that he/she is free to withdraw participation at any time or refuse to respond to questions, without prejudice. The purpose of the research has been explained to me, and is understood by me. I understand that the process may take approximately 90 minutes. I understand that information or personal details that are gathered in the course of this research about my son/daughter remain confidential. I understand that when the study's findings are published in a referred academic journal, the anonymity of my son/daughter will be maintained.

I understand that this study has been cleared by Southern Cross University's HREC: Human Research Ethics Committee in accordance with the National Health and Medical Research council's guidelines. I have been given the opportunity to discuss my son's/daughter's participation in this study with the researchers (as above) and I am satisfied with the answers received. I understand that I can speak to Mr. John Russell, Ethics Complaints Officer of the University, who is not involved with the study, if I have any problems associated with this project. Mr. Russell can be contacted on 02 6620 3705 or email: jrussell@scu.edu.au

Name of Participant (in block letters): \_\_\_\_\_

Name of Parent/Guardian (in block letters): \_\_\_\_\_

Signature of Parent/Guardian: \_\_\_\_\_

Date: \_\_\_\_\_

I certify that the parent/guardian appears to understand the terms prior to giving consent and/or that proper arrangements have been made for an interpreter where English is not the participant's first language.

Signature of researcher: \_\_\_\_\_ Date: \_\_\_\_\_

**APPENDIX 5**

**INFORMATION SHEET FOR PARTICIPANTS**

**NAME OF PROJECT:** A study of the impact of an Integrated Education in the Human Values of Truth, Love, Peace, Right Conduct, and Non-violence (SSEHV) on adolescent identity.

My name is Linda Raine and I am studying for an Honours Degree in Social Science at Southern Cross University. My supervisor is Mr. Trevor Lucas. My research for the Honours Degree is a study examining the impact of an education in the Human Values of Truth, Love, Peace, Right Conduct, and Non-violence (SSEHV) on adolescent identity (sense of self).

I have been given your name and contact details by Mrs. Kaye McNaught, Principal Sathya Sai Primary School and permission has been obtained from Professor Pal Dhall, Director Sathya Sai Institute of Education.

I would like to invite you to participate in this Honours research. The following gives an outline of this project.

The study involves in-depth interviews, similar to an every-day conversation. It is anticipated that the one-off interview will take approximately one-and-a-half hours, in a place of your choice. The purpose of the interview is to gather information that relates to how your education in SSEHV has impacted on your sense of identity or self. It is not anticipated that you will feel uncomfortable in any way. The interview will be tape-recorded, with your and your parents' permission. To ensure accuracy of the interview you will be given a transcript of the taped interview to make any amendments or changes you require. Additionally, you will be given the option to keep or destroy the original tapes and transcripts should you decide to withdraw from the study. No information given in the interviews will be used in any form that could identify you. A pseudonym (alias) will be used to protect your identity. Your confidentiality is assured.

Professor Dhall has requested that the research results/data be shared with the Institute of Sathya Sai Education, prior to any publication. Again, confidentiality of the results will apply. Your participation in the study is strictly voluntary. You are free to withdraw your consent at any time and for any reason. We expect you to ask questions, at any time, and to feel comfortable in doing so. We will be happy to answer any queries you have.

:

- **Linda Raine (Honours Student)**

Mobile: 0411 0433 11 (I will call you back to save your costs)

E-mail: lraine10@scu.edu.au

- **Mr Trevor Lucas (Supervisor)**

Phone: 07 5506 9313

E-mail: tlucas@scu.edu.au

**Alternatively,**

If you have any problems associated with this project, please contact:

Mr J Russell, Ethics Complaints Officer

Graduate Research College

Southern Cross University

PO Box 157

LISMORE, NSW, 2480

Telephone: 02 6626 3705

Email: jrussell@scu.edu.au

- You will be given a copy of this form to keep

**APPENDIX 6**

**INFORMED CONSENT FOR PARTICIPANTS**

**PROJECT TITLE:** A study of the impact of an Integrated Education in the Human Values of Truth, Love, Peace, Right Conduct, and Non-violence (EHV) on adolescent identity.

<b>RESEARCHERS:</b>	Linda Raine	Trevor Lucas
	Student	Lecturer, Social Sciences
	Southern Cross University	Southern Cross University
	Mob: 0411 0433 11	Ph: (07) 5506 9313
	Email: lraine10@scu.edu.au	Fax: (07) 5506 9301
		Email: tlucas@scu.edu.au

I have read the information above and voluntarily consent to participate in the project (title above) and I understand that I am free to withdraw participation at any time or refuse to respond to questions without prejudice. The purpose of the research has been explained to me, and is understood by me. I understand that the process may take approximately 90 minutes. I understand that information or personal details that are gathered in the course of this research remain confidential. I understand that when the study's findings are published in a referred academic journal, my anonymity will be maintained.

I understand that this study has been cleared by Southern Cross University's HREC: Human Research Ethics Committee in accordance with the National Health and Medical Research Council's guidelines. I have been given the opportunity to discuss my participation in this study with the researchers (as above) and I am satisfied with the answers received. I understand that I can speak to Mr. John Russell, Ethics Complaints Officer of the University, who is not involved with the study, if I have any problems associated with this project. Mr. Russell can be contacted on 02 6620 3705 or email: jrussell@scu.edu.au

Name of Participant (in block letters): \_\_\_\_\_

Signature of Participant: \_\_\_\_\_

Date: \_\_\_\_\_

I certify that the participant appears to understand the terms prior to giving consent and/or that proper arrangements have been made for an interpreter where English is not the participant's first language.

Signature of researcher: \_\_\_\_\_ Date: \_\_\_\_\_