



**Australian Government**  
**Department of Education,  
Science and Training**

# National Values Education Forum

April 2004



# Report

Values

The National Values Education Forum 2004 was held at the Stamford Plaza Hotel in Melbourne on Wednesday and Thursday, April 28 and 29, 2004.

The forum was organised and managed by the Australian Curriculum Studies Association (ACSA) on behalf of the Australian Government Department of Education, Science and Training (DEST).

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## **BACKGROUND TO THE FORUM**

On 19 July 2002, with the unanimous support of the State and Territory Ministers at the Ministerial Council on Education, Employment, Training and Youth Affairs (MCEETYA), the Commonwealth Minister for Education, Science and Training, the Hon Brendan Nelson MP commissioned a values education study including a major schools' grants programme.

The study, known as the Values Education Study, was managed by Curriculum Corporation and was designed to:

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

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

- A literature search
- Research to determine parent, teacher and student views on the values the community expects Australian schools to foster.
- Action Research with a range of schools across Australia funded with grants to develop and demonstrate good practice in values education. The action research grants of up to \$7,000 per school, and \$14,000 to \$21,000 for school clusters, enabled schools to develop, demonstrate and then document what they are doing to support community values and provide effective values education to students. Sixty-nine schools were selected to receive grants from all States and Territories, primary and secondary, government and non-government, urban, rural and remote, with some working in clusters and others operating on their own.

The final report of the Values Education Study included a draft framework for values education in schools and was released in November 2003. The report can be accessed through the Curriculum Corporation website, <http://www.curriculum.edu.au>.

The Values Education Forum was designed to highlight the outcomes of the Values Education Study, consider a number of case studies of values education in action in schools, discuss where values education fits in the school and the implications of this for the national framework, and consider where to from here.

## **THE PURPOSE OF THIS REPORT**

The purpose of this report is to provide forum participants and other interested parties with a synthesis of the outcomes of the forum, drawn from forum addresses and other material provided by the presenters. The report takes the form of a summary of the major addresses integrated with material from panel sessions and participant responses to a range of forum issues.

## **FORUM PROGRAMME**

The forum programme is included as an appendix to this report. In addition, the case study sessions were supplemented by more detailed documentary case studies of the twelve schools involved.

# Major outcomes of the Forum

## **Values education in schools: Issues and challenges**

After a brief welcome from forum facilitator Tony Mackay (Director, Centre for Strategic Educational Thinking), Emeritus Professor Brian V. Hill (Murdoch University, WA) delivered a keynote address on issues and challenges in relation to values education in schools.

### **Emeritus Professor Hill**

Reflecting on the fact he has been writing articles about values education since 1960, and that the task of getting beyond ‘motherhood statements’ at the level of purposes and values has tended to be put ‘in the too-hard basket until recently’, Hill began by considering where we have come from and the progress that has been made.

‘Looking back’, he observed, ‘I realise I’ve lived through a period of great change with respect to values education; a period characterised by staggering social upheavals whose impacts have had a far greater influence on educational policy than anything I’ve written over that period. Indeed, for most of my academic life, I’ve felt that I was banging my head against a brick wall.’

‘In regard to state education I was’, he explained, ‘arguing that schools couldn’t remain value-neutral and still call themselves “educational” institutions. In regard to non-state schools, I was deploring their tendency to presume that their values and practices were beyond criticism. But for most of the time it seemed as if nobody in either sector wanted to hear.’

In the 1980s, ‘the walls of the dam began to crack’. A trickle of ‘seminal documents’ appeared in curriculum studies, notably in ‘social studies’, though science too was beginning to take responsibility for its impact on the environment. Then the National Curriculum sponsored by John Dawkins appeared. ‘It attracted strong criticism for its avoidance of values outcomes. Yet most state departments hurriedly cloned their own versions of this curriculum framework, and these clones initially exhibited the same defect. What would happen to the trickle? Fortunately, in direct reaction to this technocratic addiction to marketable skills, talk developed about the need to identify “core values” and to formulate “democratic charters”.’

In his own state of Western Australia, a project carried out in the non-state sector led to the compilation of an ‘Agreed Minimum Values Charter’ which attracted wide comment. At the time, the state Minister for Education was creating a curriculum council to straddle both the state and non-state sectors, and one of its first acts was to produce a curriculum statement with a values framework which echoed many of the charter’s elements; and trials have been proceeding since 1995 in schools from both sectors.

Meanwhile, Queensland about the same time was responding to the Wiltshire Report, in which a provisional values charter for state schools was proposed and educational authorities in several other states were trialing values frameworks for their systems.

The Commonwealth Government too was 'beginning to emerge from its neutralist stance when the so-called Civics Expert Group was set up' with its 1994 report confirming 'the priority of values education in the public sector'; though a change of government 'somewhat delayed further developments at the Federal level' for some time. Then in mid-2002 the present Federal Government launched a Values Education Study which was charged with the task of developing an agreed framework and encouraging better classroom practice, and this consultation is, in effect, a progress report of this study. Its emphasis on action research is, Hill stated, 'to be applauded, and it's also great to see boundaries being crossed: between states, and between the state and non-state sectors'.

### **What are some pedagogic challenges?**

The current interest in experiments at the chalk-face is, Hill noted, 'very timely'; albeit showing that values education is complex and controversial. He then commented on a number of challenges coming to light in the reports of those experiments.

#### *Describing the nature and sources of values*

'I'm not sure', he argued, 'we yet know how to talk about values. The Final Report of the Values Education Study elected fairly summarily to adopt a definition by Halstead and Taylor which spoke of values as principles and standards that guide behaviour.<sup>1</sup> This carries a cognitive weighting which potentially obscures the motivational aspect. How and why should propositions of thought be supposed to have any real bearing on conduct? I sense that we're still grappling with the problem of moving the student from "*knowing* the good to be desirable" to "*desiring to do* the good."<sup>2</sup> His own preferred definition in this context is that 'values are "*the priorities individuals and societies attach to certain beliefs, experiences, and objects, in deciding how they shall live and what they shall treasure*".' This, he suggested, 'shifts the focus from a value being a merely *cognitive* state of mind to a whole-person decision, readiness or "disposition" to act in certain ways, given the opportunity'.

#### *Identifying the teaching domains*

This definition has significant implications for the way we view the teaching of values. 'First, it implies that there *is* a cognitive component, because value priorities can clearly be described in propositional terms, and are accessible to good reasons being given for holding them. Commitment to a value isn't merely a socially conditioned habit. But words like "experiences" and "treasure" invoke the affective

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<sup>1</sup> *Values Education Study: Final Report* (2003); 2.

<sup>2</sup> c.f. Frankena, W. K. (1958). Towards a Philosophy of Moral Education, *Harvard Educational Review*, 28, Fall 1958, 300-313.

and volitional dimensions of valuing. To speak of “experience” requires that we encourage students to feel “what it’s like” to act out, or live by, the values being commended. Empathy needed to be awakened through such teaching strategies as drama, role plays, simulations, and being given responsibilities within the school community and the classroom lesson.’

An important part of values education for Hill then becomes ‘the act of talking about the insights gained from these experiences, which again brings in the cognitive dimension. Reiterating that a value is a ”disposition” to act in certain ways, given the opportunity’, Hill noted ‘we don’t always act according to what we believe or value’. This should, he suggested, ‘warn us against attempting to rely primarily on specific behavioural outcomes under formalised test conditions to tell us if our values education has succeeded. Dispositions *can* be inferred from observable behaviour, but only over the long haul and in a variety of different situations, formal and informal. Only then is the teacher entitled to conclude that certain values have in fact been embraced.

Then, of course, the question is ‘whether we ought report this conclusion as part of our assessment of the student. This raises ethical issues about the student’s right of choice in regard to values, which suggest that our knowledge of whether there’s been value change in the student should only be used for the purpose of assessing us, the teachers; not the student. To put this another way, within the context of formal testing, we’re only entitled to test and report on capacity, not commitment.’

The teacher’s task is, he argued, ‘to enhance capacities of thinking and feeling in regard to values. This is not to deny that the teacher can and should teach with the hope of influencing the student’s actual commitment. But it would be an invasion of personal liberty to require that students desirous of obtaining a good mark produce evidence of having embraced certain teacher-preferred values.’

Framed in this way — and the Final Report tends, in Hill’s view to polarise the options in these terms<sup>3</sup> — ‘values education appears to be caught between the devil of value-free rationality and the deep blue sea of conditioned conformity. I’m not sure that this old debate has yet been satisfactorily cleared up. Surely we’d want to affirm that education is about liberation, not domestication? But equally, surely we want out of it responsible citizens not fence-sitting self-pleasers?’

The resolution he posits in response is a position he called ‘critical affiliation’ which involves:

- the right of students to know the nature and sources of the values impacting on them;
- the development of their capacity to empathise with these values, and also to evaluate them; and
- the encouragement of commitment to worthy values.

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<sup>3</sup> *Final Report* (2003, 175ff).

### *Applying complementary strategies*

Hill's comments to this point related, he explained, not just to moral values but to intellectual, aesthetic, technical, religious and social values as well. 'This validates the claim that every curriculum area is implicated in values education; and it's been pleasing to see that several of the schools in the study have interpreted their brief in this way.' Similarly, many schools have 'obviously taken on board the need to achieve consistency between the general administrative practices and relationships in the school community and the content of what's being formally taught in the various curriculum areas.'

Schools in the study exhibited, in Hill's view, 'a growing appreciation of the need to have a two-pronged strategy:

- one interpreting values education as an 'across-the-curriculum' theme, infusing the teaching of every subject; and
- the other, of providing a place in the curriculum for specifically studying values as such — their nature and significance in our life-choices, and how one goes about justifying them and negotiating value agreements in the group: 'in short, studying the "discipline" of values discourse'.

Frequent involvement in professional development seminars has convinced him that more PD is needed in respect of both these strategies, as 'there are still many teachers who think their subject area has little to do with values education, and that anyway it's the responsibility of some other specialist. And there are still few timetables which allow for the systematic study of logic and values discourse as such.'

### **What is the Cognitive Core?**

#### *Exploring Underlying Belief Systems*

This curriculum deficiency is, according to Hill, 'magnified by deficiency in regard to ... the study of underlying belief systems'. Recently, for instance, he encountered 'the attempt in one South-East Asian country to base moral education on a Confucian model, whereby moralisms were taught in the spirit of duty towards one's elders, in the expectation that this would produce willing personal allegiance to the moral precepts presented. The supposed success of this strategy was due less to what was taught in the schools than to a tradition of strong authoritarianism in the home and in wider social structures. But unquestioning obedience is much harder to impose on the "options generations"<sup>4</sup> in modern Eastern societies.'

The point is, he explained, 'that the motivation to act on the values we accept intellectually comes from more basic beliefs about the nature of the reality we inhabit, and the point of going on living in that reality. Each individual develops a personal framework of meaning which may vary from an inconsistent mish-mash to

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<sup>4</sup> The term coined in Mackay, Hugh (1997). *Generations: Baby boomers, their parents and their children*, Sydney: Pan Macmillan Australia.



a thoughtfully integrated network of beliefs and values. Hence there's a need to help students understand this connection and to inspect some of the more fully articulated life-stances influential in their culture.'

'The operative word is neither to "enforce" or "play down", the fact of underlying belief systems, but to "explore" them. In this connection, potential ambiguity exists in using approaches to values education, such as the *Living Values* project initiated by Brahma Kumaris and the *Virtues Project* promoted by Baha'i, without bringing to notice the religious belief systems on which they rest. This highlights the need to ensure that what has traditionally been known as "religious studies" is seen as both an integral and a distinguishable part of values education.'

Once again this emphasises that:

- each curriculum area should accept some responsibility for life-stance education, acknowledging that wider frameworks of meaning account in part for both the justification and the motivation for learning about that area; and
- the curriculum should also accommodate the specific study of religious and other life-stances, not just as an appendage to 'cultural studies', 'moral education' or sessions on 'personal development', but as a conceptual focus in its own right.

#### *Clarifying the Core*

All of the discussion presumes, Hill acknowledged, 'that we've reached sufficient agreement on which values to teach to operate as truly educational institutions. That's a big ask. Most school staffs are value pluralistic, and the families of the children they teach even more so. Many people believe that this will inevitably lead to value hiatus, and their desire to protect their children from it has led them to prefer non-state education. But protectionist schooling is likely to contribute to increasing social fragmentation, which is on the increase. Is there no middle ground?'

This was the problem the 1995 Values Project in Western Australia tried to tackle head-on. It began, he explained, 'with an attempt to get four major faith traditions to talk together, in the hope of identifying common ground based on their mutual desire to live together in a political democracy. Some misunderstanding was caused at the time by the inclusion in their Agreed Framework of a value dimension identifying ultimate life-stance values. This prompted the state educational authority to keep its distance, claiming that it must retain impartiality in regard to such values'. But the project, by including this dimension, was making two points:

- 'it was expressing the conviction that attachment to other values, such as those of a democratic or educational kind, ultimately depends — for the individual — on that person's more general world-view or life-stance; and
- 'it granted that people might achieve public consensus on democratic and educational values for more proximate reasons, though they didn't agree on the ultimate beliefs which for them validated those values. The hope was that by identifying democratic and educational values separately, this might enhance the

possibility of co-operation, not only between systems in the non-state sector, but also with the state sector itself.'

The values charter which subsequently appeared in the State Government's Curriculum Framework drew heavily on the democratic and educational dimensions of the WA Value Project's framework, and the subsequent Civics and Citizenship Report 'has further strengthened the case'.

One other feature of the WA Values Project Hill highlighted in this context was 'a procedural rule adopted to avoid stalemates', expressed in its stated aim:

*not to develop a totalistic account to which all participants would be expected to conform, but a minimalist set of agreements on which to base common action in the wider educational arena . . . Where specific beliefs and values . . . failed to secure general agreement, they (were not to be) treated as unimportant, but (were) put on hold for further attention at a later stage, while the main process of achieving an agreed minimum proceeded. Though held over, they still earn(ed) a place as content in that part of the curriculum devoted to developing an appreciation of value-stances and honing the skills of values analysis.<sup>5</sup>*

Many of the trials undertaken since in this project, and in the more recent values study, 'fortify me in the hope that robust workable agreements are achievable'.

#### *Transcending the Public/Private Dichotomy*

Hill's last point can, he noted, be made quickly although it may turn out to be the most controversial.

'It's interesting to note in the reports of the recent Values Study trials which values tended to dominate. There's much emphasis on self-esteem, community morale, and responsible citizenship, less on personal morality and life-goals as such. Feelings and attitudes depend not only on affirmative procedural values such as "resilience" and "connectedness", but also on personal visions of the life good to live.

'As I said earlier, values always have a belief component, and reasons given in justification of those beliefs supply part of the motivation for their adoption. In the end, public morality is reliant on personal morality and vision, and any education worthy of the name will seek to merge these elements.'

'I hope', Hill concluded, 'I've given you reason to take heart from what has already been done. We now have available an increasing number of case studies on which to model our attempts. But I also hope that I have been able to point out some particular areas in which we've yet to get up to speed. In a culture on the turn, it's urgent that we maintain the momentum; and hopefully, that includes funding!'

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<sup>5</sup> Hill, Brian V. (2000). in Leicester, M., Modgil, C. and Modgil, S. (eds) *Education, Culture and Values: II. Institutional Issues: Pupils, Schools and Teacher Education*, London and New York: Falmer Press, 198-207; 201,206, original italics.

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‘In a culture on the turn’, Mackay stated in opening a brief question and answer session following Hill’s address, ‘you provided a sense of optimism about the next stage. Is the current discourse more sophisticated about the challenges in this field?’ The answer, according to Hill, is ‘relative’. In general terms it is much better. We have a language to talk about it which we do, however, need to further develop. Many of the things which needed saying in the past now are taken for granted. But we also need to think more about the disciplines of talking about values which schools ought impart to students. We are ‘babes in the wood’ in dealing with the part that pre-suppositions play in all our thinking. We are, therefore, on the road but there is a long way to go.

Asked to elaborate on the concept of the ‘common good’, Hill pointed to its ‘illustrious history in philosophy’, but the fact it went out of favour in the 20<sup>th</sup> century as the challenge of empirical science ‘put it in the shade’. The common good is not an attempt to describe the whole of life, but rather that part of life people want to share together and how they share it. It is the common area where we live together or, arguably, perish.

The ‘perplexity of values in relation to world views’ raised by another participant from the floor causes, according to Hill, some to feel the search for the common good is a useless quest. But that, he argued, leads to the ‘collapse of culture’ and even education itself. We must try to pursue the common good or be paralysed. We need, in this regard, ‘ground rules about how far diversity is to be accommodated in our discourse’. If we have a small group of dissenters we need to respect their rights, but ensure the majority view can and does prevail. This is a very complex task, though the WA project procedural rule he cited in his address provides a model of how to proceed which does not close off distinctive and separate world views.

Responding to a request to distinguish between different types of values, Hill explained that:

- democratic values are largely procedural since they are about how we get on together as a community, and are not a world view as such;
- ultimate values are the biggest kinds of beliefs we have about the reality we inhabit and what constitutes the ‘good life’; and
- educational values are designed to encourage students to explore how they live fulfilled and good lives.

The potential tensions between peer group pressure and personal morality and values depends, Hill answered another forum participant, on how we approach identifying the peer group as a source of values. In relation to media education, for instance, the current generation of young people (‘the options generation’) has been given a totally different view of television and the world purely because of the existence of the remote. They surf channels and realise that each channel has its own view of the world which it is selling, and hence they are to some extent being conned. They have, he suggested, achieved an awareness that people live in different

world views, and this can be leveraged to consider the impact of varying peer groups and role models to which they relate. Discussion in non-threatening ways in class can lead them to seriously consider these sorts of things.

Given the focus at the forum on the contribution of schools and teachers are there, Mackay asked in concluding the session, other public sources of such discussion? What are the complementary spaces for deeper conversation about values and building positive values in the community? Society attributes, in Hill's view, too much power to the school in this regard. The compulsion built into schooling inhibits commitment to values. We need to increase the degrees of choice in schools, build partnerships with parents and the community, and collaboratively seek to counteract some of the negative impacts of the media, politicians, the profit motive and the like.

## **Revisiting the draft values framework**

Tony Mackay provided an outline of The Draft National Framework for Values Education in Australian Schools, developed from the outcomes of the Values Education Study, as the basis for discussion and consideration through the forum by participants. The draft framework includes:

- a context;
- an underpinning vision for improved values education in Australian schools;
- a set of guiding principles to support schools in implementing values education; and
- a set of key elements and approaches to providing practical guidance to schools in implementing values education.

The context briefly outlines the background to the Values Education Study and the key outcomes identified in its report. The vision in this context is that all Australian schools will promote values education in an ongoing, planned and systematic way by:

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

Achieving this vision should be guided by the findings of the Values Education Study that effective values education:

1. Is an explicit goal of schooling that promotes care, respect and cooperation and values the diversity of Australian schools.
2. Articulates and makes explicit the values of the school and the community in which it is based and applies these consistently in the practices of the school.
3. Occurs in partnership with students, staff, families and the school community as part of a whole-school approach to educating students and strengthening their resilience.

4. Is presented in a safe and supportive learning environment in which students are encouraged to explore their own, their school's and their community's values.
5. Is presented in a developmentally appropriate curriculum that meets the individual needs of students.
6. Addresses clearly defined and achievable outcomes, is evidence-based and uses evaluation to monitor outcomes and inform decisions.
7. Is delivered by trained and resourced teachers able to use a variety of different models, modes and strategies.

Key elements that stem from these guiding principles which help schools to implement effective values education, and which all are illustrated with suggested approaches in the draft framework involve: school planning; local development; a whole-school approach; a safe and supportive learning environment; partnership with parents and the community; support for students; and quality teaching.

Rounding the framework out is a set of shared values which emerged from Australian school communities and which schools may wish to use as 'discussion starters' for working with their communities on values education. The ten values comprising the set are:

1. Tolerance and understanding (Accepting other people's differences and being aware of others).
2. Respect (Treating others with consideration and regard).
3. Responsibility — personal, social, civic and environmental (Being accountable for and in charge of a course of action — responsibility for one's own actions, including the exercise of self-discipline; responsibility for the way in which one interacts and cooperates with others, especially for resolving differences in constructive, non-violent and peaceful ways; responsibility for one's role in and contribution to society; and responsibility for one's own role in the maintenance and preservation of the environment).
4. Social justice (Being committed to the pursuit and protection of the common good where all persons are entitled to legal, social and economic fair treatment).
5. Excellence (Seeking to accomplish something noteworthy and admirable individually and collectively, and performing at one's best).
6. Care (Caring for self and showing interest in, concern for and caring for others).
7. Inclusion and trust (Being included and including others, listening to one another's thoughts and feelings actively and creating climate of mutual confidence).
8. Honesty (Being truthful and sincere, committed to finding and expressing the truth, requiring truth from others, and ensuring consistency between words and deeds).
9. Freedom (Enjoying all the rights and privileges of citizenship free from unnecessary interference or control, and standing up for the rights of others; ensuring a balance between rights and responsibilities).

10. Being ethical (Acting in accordance with generally agreed rules and/or standards for right [moral] conduct or practice).

Key questions posed about the framework for participants to discuss during the forum were:

- How do the seven guiding principles for effective values education compare with the experience in your school?
- Would you like to add any and are they all relevant?
- What sort of discussion have you had, or would you expect in your school around the ten values presented as 'discussion starters' for school communities?
- Do the values in the list fit with those highlighted in your school?

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Some individual comments in relation to the seven principles in the framework [http://www.curriculum.edu.au/values/pdfs/values\\_web.pdf](http://www.curriculum.edu.au/values/pdfs/values_web.pdf) were that:

- Some of the suggested approaches in relation to support for students on page 5 of the draft framework [http://www.curriculum.edu.au/values/pdfs/values\\_web.pdf](http://www.curriculum.edu.au/values/pdfs/values_web.pdf) tend to proceed from a negative view of students rather than building on strengths; though it was noted this is not necessarily evident in the principles, as such, although it is relevant to how they are enacted.
- The meaning of 'community' in principle 2 is not necessarily clear. There are different views about what community means, and a range of communities which can lead to a need to articulate a range of values perspectives. Another person added their concern about how broadly we ought look at community in an increasingly polarised world; though a third pointed to the fact that, despite differences in values that may have been expected across communities, the case studies reveal more commonality of values than anticipated.
- There is a need to draw out in the suggested approaches the importance of offering students choices; to which Brian Hill added the need to inform students, give them practice in making choices, and setting examples.
- Principle 6 [http://www.curriculum.edu.au/values/pdfs/values\\_web.pdf](http://www.curriculum.edu.au/values/pdfs/values_web.pdf) may be somewhat rationalist in approach if it neglects the fact there is a multitude of ways of finding evidence for what is achieved.

Similarly, some comments related to the proposed set of values for discussion were that:

- The set of values does not really encompass some important 'habits of mind', such as 'striving for accuracy rather than excellence, resilience and other life skills'; though there was some suggestion these are more behaviours and/or outcomes than values as such.
- It may not be a good idea to provide a set of values to a community which has not been through a process and it might be better to start with a process than a set of values to discuss'. One response to this was to point to the fact the values

are posited as conversation starters around which a process can be built. Another participant observed that, although the process adopted is critical in trying to unite the community and empathise with their values, there also is a need at the macro level for the nation to come to terms with what we stand for and who we are; as this will guide the principles and practices in schools. That doesn't mean, however, that communities can't adapt these to suit their own situation and circumstances.

- The term tolerance is problematic as it implies tolerating and putting up with, which led this participant to propose empathy instead.
- There is a high level of overlap between what are, in some cases quite broad and deep values (eg, responsibility) and in others quite narrow ones, which is not sufficiently acknowledged.

Mackay then clarified that the process of this forum is to be in a position by its close to gather up key messages about values education and where to head. We are, he explained, at 'an interesting point'. We have a significant statement and commitment by the Federal Minister to pursuing the values agenda. There is MCEETYA agreement to pursuing it and an understanding that Minister Nelson will take the forum outcomes to MCEETYA mid year. And there is this consultation process underway. So, the forum can send a clear message to the Minister who is open to hearing it; and that is the purpose of the remainder of the programme.

## **Values education in practice: School case studies**

Participants selected from three case study sessions involving presentations from two schools each in relation to values education projects that focused on: examining school mission/ethos; building resilience; and incorporating values into teaching programmes. Full outlines of these case studies are contained in the booklet provided to forum participants, which the Minister launched on the following day.

It should be noted that, due to logistical issues over the two days, presenting schools were grouped in ways that did not always conform to the three categories outlined, as represented in the following table which accords with the case studies as published.

*Case study schools and values education categories*

Category of activity	Case study schools
Examining school mission/ethos	Cabramatta High School St. Monica's College Salisbury High School The Don College
Building resilience	Campbell High School Cherbourg State School Glendale East Public School Matthew Hogan School
Incorporating values into teaching programmes	Albany Primary School Alice Springs High School Lance Holt School Pedare Christian College

## **Case studies: Group 1**

The two schools involved in this group were Albany Primary School (WA) and Campbell High School (ACT).

### ***Albany Primary***

Having witnessed ‘a disturbing lack of tolerance on the part of our students’ over some years, Albany Primary School in the south coast of Western Australia wanted its students to realise that all people deserve respect. Demographic change over the last five to ten years has meant that this traditionally white, semi-professional/professional background school of more than 500 has enrolled many more children with ‘working class’ or non-working parents, more Aboriginal students and a greater diversity of cultures. New children, the school noted, were not always readily included, with some even being overtly excluded because they were seen as not fitting in.

Thus, the school investigated and progressively implemented the Tribes Teaching Learning Community®<sup>6</sup> approach which ‘methodically teaches a school how to engage teachers, administrators, students and families to work together as a learning community dedicated to caring and support, active participation and positive expectations for all young people in the circle of concern’. This is designed to achieve the Tribes® mission ‘to assure the healthy development of every child so that each has the knowledge, skills and resiliency to be successful in a rapidly changing world’.

Tribes is a process based on ‘current studies in cooperative learning, human development, brain compatible learning, multiple intelligences, resiliency, classroom management theories, group learning and constructivist strategies’. The attraction the programme has for Albany Primary is the fact it challenges teachers to focus not so much on the question of ‘how do I fit this into the curriculum?’, but rather, the more important issue of ‘which of the many strategies I have been exposed to through my Tribes training can best be used for this topic/ subject/ lesson?’

Tribes centres on five core agreements and the development of a common language around these and their implementation in the school — Mutual Respect, Attentive Listening, Right to Pass, Expressing Appreciations: No Put Downs; and Personal Best. The adoption of the language is reinforced through all school communications and is even being used to describe students’ personal and social development in the course of reporting to parents on their children’s performance through the year.

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<sup>6</sup> Tribes TLC® is part of a broader Tribes programme developed by Jeanne Gibbs in the late 1970s when concerned educators in Contra Costa County in California were seeking ways to prevent substance use and abuse and other behavioural problems, to demonstrate improvement in academic test scores, and to stem the tide of teachers leaving the profession. It has progressed from an initial focus on substance abuse prevention to the whole school model of cooperative learning, social development and group process outlined in this report on values education at Albany Primary School in Western Australia.



Tribes classrooms are, the school explains, 'student-centred, use cooperative learning methods, use multiple learning styles, use interactive learning experiences and actively promote the creation and sustaining of a positive learning environment'. Issues of morality, ethics and social justice are regularly addressed as part of the daily dialogue within each classroom; 'enacted on the small stage of the safe learning community and extrapolated to cover issues within the broader community'.

In this context, a Tribes learning community focuses on building relationships and student connectedness to school, building trust and inclusion to limit feelings of vulnerability and defensiveness and thereby improve student behaviour, and students taking responsibility for their own learning and being held accountable for their actions. Together, this contributes to a safer learning environment, where students can become more resilient by themselves.

The actual process adopted involves:

- use of the five caring agreements;
- student membership of small groups (tribes) to support learning and positive social behaviour;
- adoption by teachers of cooperative learning methods for academics with a transfer of responsibility to students to help each other;
- all members taking responsibility for each other and for group accountability;
- taking time to reflect on tribe members' work, special qualities and skills after every group task;
- acknowledgement of equal participation, fairness, open and honest communication;
- mediation of group issues and conflict within the peer group; and
- teacher observations, instruction and modelling to support cooperation within the tribes.

The day in most classrooms starts with a 'Community Circle', where class members are able to share their 'cares, concerns and celebrations' before getting down to work. This gives everyone 'a chance to work out who is likely to be a bit fragile or a bit over-exuberant and why'. This in turn helps teachers adopt strategies for individual students, and the class as a whole, that enable the focus to remain on student learning and growth, rather than seeking to manage negative behaviours through the day.

By the end of the Values Education Study, Albany Primary was already a Tribes TLC (Teaching and Learning Community); though with teachers at different stages along the way and a continuing need to support staff who are only starting out. Subsequent to the training funded through the Values Education Study, the school's implementation of Tribes has gained the support of the District Director who now is promoting its adoption at a district level; and Albany Primary is now a licensed training provider for the Tribes programme and is about to start training 57 staff from a number of other district schools, with further requests already received to train schools in other districts as well.

The school has, in this context, observed that the 'language of the agreements is rapidly becoming common throughout the school with students, parents and staff using it'. The process has, they note, 'been an empowering one and there have been a number of anecdotes related in the staff room which indicate that there have already been some major changes in the ways students are treating each other'. This reflects the fact the Tribes process is 'innate in everything we do ... (and) not a "tack-on" project which would get dropped off when people get busy'; though there is some small-scale resistance to the use of the word 'tribes' itself to describe student groupings, because of a perception it is 'too American'.

The school has commenced surveying students and staff, and will extend its survey to parents, to generate base line data against which progress can be measured after further implementation of the programme. But even at this early stage, the school has observed 'a positive shift in the relationships within classes and the playground' and a 30% reduction in behavioural referrals to the deputy principal with no student exclusions. Whilst this cannot necessarily be entirely attributed to Tribes, and there is no way of knowing yet if it will be sustained, it does provide some evidence of success for the school's values-based approach.

Anecdotal evidence collected by the school suggests that 'many children who had struggled for acceptance, and who often had difficulties academically are now achieving far better results. 'They are generally more skilled socially and much happier in their environment'. As a result the school administration is, as mentioned above, handling fewer referrals for inappropriate behaviour, both in class and in the playground, and children are better equipped to deal with conflict and more open in discussions of issues that arise. It also is 'obvious' to the school that new students 'are made more welcome than was the case in the past', and the initial trigger for adopting the Tribes process in the first place.

Certainly one area the school has experienced demonstrable success is in promoting the programme to its parent body in innovative ways. Parents have, it is reported, been very supportive of the process and 'we have received many reports of the language of Tribes being used at home'. Children talk of being respectful and are now more inclined to express their appreciation of things their parents do for them. On the other side of the ledger, parents have asked for copies of the agreements to put up at home, and formal Parents and Citizens meetings have a regular Tribes report. One of the most effective times the school found to disseminate information to parents is when they gather outside classrooms waiting to pick up their children after school. Having two parents trained in Tribes, and having staff available at this time has meant a lot of parents have been reached about the programme and its implementation in the school.

All of this experience has only reinforced the school's approach to values education which emphasises the creation of a safe and welcoming learning environment, and the importance of explicitly teaching values such as tolerance and respect; since 'children do not necessarily come to school having learnt such values'. The school's strong advice is, in this context, that success depends on the 'strong commitment' of staff and the school administration, along with support from the school council and

regular feedback to the community at large. And once teachers actually receive the training the process virtually 'sells itself'.

### ***Campbell High***

An attack on a teacher one lunchtime by two suspended year 8 boys late in 2000 prompted Campbell High School to employ a youth worker to develop strategies aimed at creating a safer, more tolerant and inclusive school. The attack was 'unprecedented' at the school, which decided the best response would be 'to reshape the school's culture' in ways that extended beyond just general anger management strategies to a more sustainable shift which better embodies the identified core values of being 'a safe, compassionate, tolerant and inclusive school'.

Having long enjoyed a reputation for academic, cultural and sporting excellence the school, located in Canberra behind the Australian War Memorial, has experienced significant enrolment decline related to an ageing population, and increasing reliance on students from nearby Queanbeyan and neighbouring rural New South Wales. The school clientele, whilst still predominantly Anglo-Celtic, now includes 14% of students from culturally diverse backgrounds, 4% of students with Aboriginal and Torres Strait Islander backgrounds, 3% classified as students with disabilities and around 25-30% considered 'at risk' of depression and/or substance abuse.

The school's focus in this context was to build student citizenship values primarily at years 9 and 10. Central to the approach is training of the full year 9 cohort through a two day citizenship conference with the support of community mentors, to serve as a screening device to identify 40 students for a more intensive four day training programme to enable them to take on the active citizenship role in year 10.

The school's Community Leadership Implementation Project (CLIP), initiated in 2001, aims to develop student and civic leadership skills in years 9 and 10 through experiential learning processes and the application of skills learned to real school and community tasks. The project works on the assumption that 'values cannot be taught, they only can be learned'.

Important aspects of the CLIP approach in this context are the use of community expertise and spirit to broaden the practical knowledge base of students engaged in leadership tasks, and facilitated community service initiatives which provide rich and challenging approaches to citizenship and leadership activities. Key community groups involved in the programme included the Canberra Sunrise Rotary Club, the Northside Community Service, Amnesty International and the Canberra Raiders Rugby League Club.

Some of the key activities undertaken by the 2002 year 10 Leadership Group (which were the first to really pilot the approach and hence convince the school to sustain it over time) were a peace action working group which developed links with East Timor, a student participation/active citizenship conference, and a jeans for genes day where students raised funds for research into cot death. The most significant

activity undertaken, however, was a drug and alcohol forum designed to address an issue of major significance for students at the school.

A core working group of seven students consulted widely with their peers across year levels regarding the impact of alcohol and other drugs on students' lives and the community as a whole. They then used their research to develop a Drug and Alcohol discussion paper which formed the basis for discussion at a community forum they arranged. The students managed enrolments for the forum, as well as general organisation and advertising and succeeded in attracting 148 student, parent and community participants. Members of the group recorded the forum outcomes to inform the development of the school's new drug and alcohol policy by staff.

The success of the programme is evident in the findings of an independent evaluator from the University of Canberra that: it provided some students with a degree of freedom not fostered through mainstream curriculum; students had opportunities to plan and execute activities which many perceived as relevant to the needs of contemporary adolescents; some students developed leadership and organisational skills; and it provided an opportunity to show the wider community that students are able to organise and run projects.

Perhaps the main concern that exists in this context is the feeling amongst many teachers in the school that the Leadership Group may have 'suffered academically' as the time taken in their projects took away from classroom learning, and this is something the school is seeking to address by linking the programme more clearly to other activities in the school. As the school itself explains, 'teaching staff have professional concerns about the loss of classroom time for students engaged in community-based learning that can enhance values education ... (and) The issue is finding the right balance'.

Two separate, but arguably interrelated concerns that year 10 leaders and other students expressed about their experience in 2002 have framed the development of the approach in subsequent years. More specifically, the feeling amongst: year 10 leaders they were not fully prepared for their role in the school; and other students that the selection of leaders was more a 'popularity contest' (with students actually running campaigns) than a serious role to adopt.

As a result the school, with the support of staff and students from the Canberra Institute of Technology (CIT), shifted focus more towards citizenship, and introduced a two-day 'Building Citizenship' programme for all students in year 9 as a precursor for self-selected students to undertake four days of further training prior to year 10; though this training subsequently was reduced in length to deal with a loss of funding discussed in more detail below.

The structure of the course provided at this pilot stage of the programme comprised a two-day conference at school on the last two days of term 3. Year 9 classes were suspended and the conference followed an adult format with sessions generally involving a speaker who addressed the group as a whole, followed by activities relevant to that topic conducted in small groups led by community volunteers; and

two separate two day off-site camps in November and December to further explore citizenship and leadership concepts, trial activities to be used when mentoring year 7 students, and select students who would be on the ballot paper for formal school captain and vice-captain positions. All students were invited to attend the camps on a self-selection basis and approximately 25% of all year 9 students chose to be involved.

Crucial to the training's success was the fact that: participants were treated as adults with some conference-style facilitation and forums, along with requirements to register in advance and exercise choice of activities; conference sessions were based on themes identified through student surveying and research; the training involved a combination of experiential group work and keynote speaker sessions; there were aural, visual and kinaesthetic learning opportunities; and community members were used as speakers and facilitators rather than teachers.

The only setback to emerge since the revamped training occurred is the loss of funding for the part-time project officer which has resulted in some curtailment of the programme, primarily manifest in a paring back of the training provided, and a focus on school tasks for the Leadership Group rather than those linked with community partners. Like many schools that have experienced reductions in resources, the consequent difficulties experienced can be turned into an opportunity to revamp programmes in more efficient and effective ways.

Having lost the services of the project worker in 2003, the school realised 'it would not be practicable to work with community organisations and broad-scale projects, and instead focused on establishing a committee system within the year 10 Leadership Group'. Students were invited to nominate themselves for tasks and activities around the school, and joined committees which demonstrated democracy and citizenship in action. The committees were 'very democratic, with decisions made by consensus and everyone present having an equal right to be heard'.

While the two days of in-school year 9 citizenship training in 2002 was considered very useful, the school did feel that the adult structure which was important to its success, was also too demanding for many students as it required an extended focus on concepts and paying attention to a number of talking heads. The funding reduction did, in this context, offer as much of an opportunity as a threat, enabling the school to streamline the programme and reduce the formal sessions to a single day.

These relatively small changes proved 'pedagogically significant as planning started from a position of acknowledging that all students have experienced good leadership and that the values which were important to them and on which the training day would focus were generated from the bottom up'. Together, the school believes that these changes have given 'the whole year group more of a sense of ownership of the day'.

A major curriculum emphasis at the school this year is now finding a way to further embed values in the curriculum, and thereby ensure sustainability of the project in

the absence of any external funding. As the school itself explains, 'While we have successfully integrated a focus on citizenship, leadership and concomitant values into the meta-curriculum through our year 7 mentoring, year 9 course and the year 10 Leadership Group, in addition to personal development classes in PE, the time is right to extend our efforts further.'

Currently each school day commences with a Contact Group where the first roll is taken, daily notices read and general administration completed. Plans are now well underway to develop a ten week pilot Personal and Social Education programme which encompass relationships, bullying and harassment, MindMatters units, study skills and programmes of particular relevance to particular years. Contact Group will, as part of this change, be renamed Care Group to be run as a one hour session once a week for the first five weeks of terms 2 and 3 using teaching materials supplied by the school's Curriculum and Health Promotion Committees. Such change will, the school believes, 'extend the pastoral care role of most teachers and will strengthen our focus on values'.

### **Case studies: Group 2**

Presentations in this group were made by Cabramatta High School (NSW) and Salisbury High School (SA).

#### ***Cabramatta High***

With almost all its 930 students coming from non-English speaking backgrounds, and around 60% having been in Australia for less than seven years, Cabramatta High School felt a need to determine the commonalities and differences in values that exist between teachers, parents and students as the basis for moving forward on values education in the school.

The primary focus of its 'Much More Than the 3 Rs' project was, in this context, a need for staff to understand what parents and families believe about education as the precursor to building a stronger home-school partnership to better meet student needs. This in turn would enable the school to develop more of a whole school approach to values education with the support of its school community.

This whole exercise was predicated on the school's belief that implicit values must be made explicit through dialogue between teachers, students and parents, with a view to: articulating common and agreed educational values to stakeholders; and ensuring these values permeate the curriculum and school life in general in an overt way.

In an effort to clarify and understand the different cultural value systems in the community, the school developed a simple survey mechanism which it administered to a random sample of students in years 7 to 12 covering all major cultural groups, a sample of parents through first language parent forums and teachers in the school.

The survey used the same set of questions (adjusted marginally as required) which, in the case of parents, comprised:

- Value of education in society: What is the importance of education in life?
- Parent values: What are the three most important things you want for your child?
- Role of the school: What do you think we should be teaching your child at school?
- Aspirations: What do you want your child to be doing when he/she leaves school?

The information gained was then synthesised, analysed and widely published to generate further discussion on the degrees of congruence and dissonance that exist.

The interesting thing that emerged from the process is that the degree of difference that staff had anticipated (and which arguably may have affected the way in which they teach and relate to students), proved to be fanciful and there was far more commonality than difference between each of the three groups. This is evident in the broad findings for each of the four questions asked:

- The value of education in society — ‘All groups identified that knowledge provided options, that education continued throughout life and that society benefited from having educated people who were able to contribute positively.’
- Teacher/Parent/Student values — ‘All groups commented on the need for basic knowledge and sound educational outcomes as well as self-esteem. While students wanted a successful career path as a result of their education, for parents it was generally far more important that their children develop ethical values and good morals/manners.’
- Role of the school. — ‘The common belief system underpinning responses was the value placed on cooperation, interrelationships and harmony for a multicultural society.’
- Aspirations — ‘All groups wanted students to obtain satisfying full time employment. The different emphases between the groups in this area were that parents and staff were concerned about students becoming responsible citizens, while students hoped to be happy and achieve a contented lifestyle.’

The school used the survey outcomes, and the high degree of consistency that exists, to produce a professional video highlighting the shared academic and social values of the school along with community pathways for the future. The video, which involved current and ex-students in all stages of production, displayed activities which reflect the school’s educational values, and premiered at a major multi-lingual parent, teacher and student forum in mid 2003. Feedback has been very positive indeed and many parents in particular have requested it be shown to wider audiences such as feeder primary schools ‘to share with them our common vision’ for Cabramatta High.

The school is using the data gained from the surveys, and the video it subsequently produced, to develop a prospectus in five different languages highlighting the values it holds. Together, these two means of communication will enable the school to inform its community about the high level of values congruence that exists, especially as new students, parents and teachers join the school.

At the same time, it has purchased, developed and trialed a range of values-related resources in key areas of concern, including conflict resolution, tolerance, aspirations, overcoming stereotypes, anger management, bullying, goal setting, time management and positive self-esteem. These have been supplemented by a series of workshops for identified teachers, students and parents with a focus on interpersonal behaviours and skills. As these teaching and learning packages are progressively implemented and evaluated, they will become part of the subject-based curriculum and used for special focus groups as a long term resource.

One of the main benefits gained from the school's project, however, is not so much the outcomes of the surveys and other processes used, as the value of the process itself.

Using a collaborative approach has, the school reports, resulted in 'significant ownership and interest in the project across the school' though it does', the school acknowledges, 'take significant time'. Due to the multicultural nature of the school community, it was essential to work closely with a group of interpreters and the school's own community liaison officers. This allowed for extensive clarification of issues and the language used in values discussions, though it did create issues of time as an additional stage was added to the whole process.

The school found the project gave significant impetus to 'a dialogue between stakeholders about the values of Cabramatta High School'. Students have, for instance, 'indicated they saw their participation in the project as equal and important ... They were passionate and focused on their responses.' Equally important, students now 'articulate to a greater degree pride in the school and what education achieves in their lives.' Beyond this, there has been a 'significant increase in student participation in extra curricular activities'.

The project also has changed the attitudes of staff by challenging their assumptions regarding the parent body and the values they hold. This in turn has extended to a focus on classroom practice, with conscious efforts to: make explicit links between classroom activities and wider applicability; adopt specific 'school to work' initiatives such as The Real Game which now is embedded in the Stage 5 English curriculum; plan extra curricular activities with clear learning outcomes for students; and expand parent-teacher nights which involve representatives from TAFE Colleges, universities and community organisations to promote lifelong learning and the importance of having clear aspirations and setting goals. This reflects the school's recent decision to extend its focus on 'much more than the 3 Rs', to the broader goal of increasing student motivation and participation in the life of the school.



Throughout the project parents have, the school has noted, indicated that they 'felt consulted, valued and listened to'; with the result they expressed high levels of satisfaction with the programmes and structures the school provides. This may be one reason the school has experienced an eight percent increase in enrolments over the past twelve months with many new entrants specifically commenting on 'the school's reputation for a curriculum preparing students for the future with high academic standards linked to social development'. Beyond this, the sharing of information from the values education project with local primary schools has only served as an additional transition tool.

### ***Salisbury High***

Developing positive relationships has been the hallmark of all programmes and activities at Salisbury High including work to embed the school's core values into all that they do, and to review curriculum and pastoral care starting with year 8.

Salisbury High is a growing school with more than a thousand students from over 25 nationalities and mixed socio-economic backgrounds. Located in Salisbury Plains, around 20 kilometres outside Adelaide, the school has something of a reputation for the quality of its teaching programmes and especially its pastoral care.

The school is structured into a Middle School and Senior School and every member of staff has responsibility for a care group of 12 to 14 students who they accompany on the whole of their journey through the school. This enables teachers to get to know a small group of students really well on the one hand, and on the other, students to have an adult within the school who has prime responsibility for them. All communication with parents is conducted by the care group teacher so the parent-teacher relationship is strengthened as well.

Effective relationships depend on a common and shared set of values within the school community, and subsequent commitment to putting these in practice each day. In the lead up to its involvement in the Values Education Study, the Salisbury High School community spent a year developing a set of core values for the school. This involved extensive surveying and discussion across the school community about the values people perceived as 'important in our school'. Interestingly enough, a high degree of consistency between parents, teachers and students was identified centring on the five main values of relationships, success, respect, honesty and organisation.

The real task, of course, was to ensure that the values espoused were actually implemented in the everyday processes, actions and talk at the school. To make this manageable, the school decided specifically to examine the place of values education in its curriculum and pastoral care programmes, starting with year 8 which, in South Australia, is the first year of high school education. A key guiding theme through this task was, 'if you don't know what you stand for, you will fall for anything' and 'developing your own values guards against peer pressure'.

The school did not, in this context, see values education as 'different' content in the curriculum but rather, to use its own words, as being about 'specific methodologies

and strategies designed to explore values within existing content'. This is, they believe, consistent with the overall South Australian Curriculum and Standards Accountability (SACSA) approach, which guides all curriculum in the state and is 'extremely values rich'.

Conversations with staff, students and parents quickly revealed that the core values developed by the school community were unlikely to be taken seriously by students unless they saw them actively practised and modelled by their teachers. This in turn pointed to a clear need for training and development of staff, starting with the leadership team. As a result, the school worked with colleagues from the South Australian Centre for Leaders to plan ongoing training for around 25 staff in a variety of leadership roles.

The training of leaders was seen as particularly important as the school intends that trained leaders will be the ones who provide similar sessions for other groups of staff and students. It is interesting to note that the leaders' workshop did raise 'fascinating questions' related to the core values of the school such as 'what does it mean to be an honest leader?, how honest is too honest?, how can you talk respectfully and honestly to teachers who are under-performing? ... (and) The most challenging question ... what will we do as leaders if we see other leaders not displaying our school values?'

This leadership training was then supplemented by training and development for most year 8 teachers as well as year 7 teachers from the main feeder schools. Values education also was included on the agenda of a huge variety of meetings in the school such as year 7/8 transition meetings, faculty meetings, staff meetings, leadership meetings, student representative council meetings and more.

Together, this comprehensive set of activities to engage teachers in the school has generated a level of discussion where the school feels 'a genuine commitment to turn values education into everyday reality'. One positive, unintended outcome of the project reported by the school has been the 'willingness and enthusiasm of our Primary feeder schools to work on a seamless approach to values education ... with our staff.' This in turn has helped develop closer relationships between teachers across the primary-secondary divide, consistent with the school's overall efforts to make better relationships the key to its values education approach.

As a result of its work over the past two years, the school has witnessed some 'encouraging and measurable signs that we are improving outcomes for staff and students' — though it is quick to acknowledge it also is working on such programmes as Boys' Education and Quality Schools Improvement which also will have contributed to these results. Nonetheless, the school has linked its community values to these other programmes and believes its focus on values 'has helped drive the other programmes and processes'.

Some of the positive evidence collected over the period 2002 to 2004 includes:

- improved student enrolment rates — from 810 in 1999 to 1019 in 2003 with increases achieved at all year levels — which the school partly attributes to its core values having ‘an impact on community choosing SHS as a desired education site’;
- improved student attendance at most year levels, but especially years 9 and 10;
- reduced suspensions to the point where the school now has the lowest suspension rate for high schools in its area;
- high levels of staff satisfaction as indicated on the annual Psychological Hazard and Health Survey and evidenced by extremely low staff turnover;
- high parental satisfaction as evident in the annual parent opinion survey which, amongst other things, demonstrated parents’ respect for the school’s education system and their support for the school values, particularly around success of outcomes, teaching and reporting on student achievement;
- increasing waiting lists at year 8 entry level — 70 students in 2004;
- a high level of staff commitment to the importance of values education, resulting in major changes to middle school curriculum and pastoral care; and
- positive results in the annual survey of student opinion which reveal ‘positive attitudes towards the functioning of the whole school with particular emphasis on the school’s focus on student achievement’.

Looked at overall, the school believes that using its community values ‘to guide a myriad of school processes has given us greater purpose and structure. And the school leadership team is now embarking on the development of a new strategic and whole school learning plan where the school values ‘will once again help guide our planning and practice’. Values education in particular is, in this context, very much seen as ‘a powerful way to create a school culture rich in learning, mutual respect and humanism’. It is, as the school argues, ‘an excellent way to find commonality and purpose in a complex and challenging setting. Values led strategic planning, policy review and process analysis within a school setting offers educators another tool to improve outcomes for students’.

To help cement the whole approach firmly in school culture and practice, the school has also moved beyond the focus on student curriculum to address human resources as well. Values education has, for instance, become an important part of the staff induction process, with all new staff involved in values workshops.

Beyond this, values has been included as an integral part of the school’s performance management process. The core community values feature prominently in staff personal portfolios, which each staff member has to use in scheduled line management meetings. ‘As part of our Values in Leadership programme, leaders will be supported to use our values as the starting point for discussions with those they supervise’.

Finally, the school plans to work more not just with its year 8 cohort on what the school’s values actually look, sound and feel like for them, but with all students on applying the school values to student-run projects and initiatives such as student lobby groups, assemblies, negotiated curriculum and house activities.

### **Case studies: Group 3**

The two schools comprising Group 3 were Pedare Christian College(SA) and Lance Holt School (WA).

#### ***Pedare Christian College***

The values that students hold dear can provide, according to Pedare Christian College, an insight to their deeply felt needs, and hence the nature of the pastoral support they ought receive.

This relatively new R-12 independent coeducational college, established in 1986 as a joint venture between the Anglican and Uniting Churches, and located in the north-east suburbs of Adelaide, maintains strong Christian principles but, until the Values Education Study, had not really checked their alignment to what students actually feel.

To rectify this situation, the school administered the ACER Values and Attitudes survey, specifically developed for use in Christian/Catholic schools, before embarking on the implementation of the MindMatters personal development programme as part of its overall approach to pastoral care.

As the school itself explained, ‘the values audit will help to determine where our students are at, and provide us with a better sense of direction as to how best meet their needs’. In the longer term, it is expected that the results of the survey will promote discussion and evaluation of the effectiveness of the school’s approach to values education and pastoral care, and enable the school to respond to identified gaps whilst building on its strengths.

The ACER Attitudes and Values questionnaire, which provided the school with the baseline data needed for its more detailed exploration of values education and pastoral care, gathers basic biographical information from students and then responses to statements related to the values of: conscience; compassion; emotional growth; service to others; commitment to God; and commitment to Jesus.

The school administered the survey to all students in years 7, 8, 10 and 12, during lesson time in week six of term one 2003 under the supervision of class teachers, and will re-survey students in another two years to enable it to track data against cohort groups. Completed questionnaires were returned to ACER for collation and analysis, and a comprehensive report prepared for the school. The report included some results which surprised the school and hence need to be taken into account in future curriculum and values education planning, such as

- the fact that students’ attendance at church was below expectations, with 61% indicating they never go to church — which prompted the school to re-examine the role of church in its young adolescents’ lives; and
- on the other side of the coin, the pleasing discovery that the school’s students rated slightly higher than the mean for all schools in relation to the values

dimension of emotional growth, reflecting favourably perhaps on the caring and supportive approach to pastoral care.

Whilst the school did point to some issues of terminology which may have impacted slightly on the overall outcomes, it concluded that the body of data 'does reflect the values perspectives of our students and have helped to focus our attention for personal development planning'; though in hindsight, it would have liked also to explore 'more questions which focused on family and friendship relationships, thereby seeking to measure community commitment and development and the importance and effect of these on adolescent attitudes, values and behaviour'.

Looked at overall, the conduct of the survey and subsequent analysis of outcomes created the opportunity for broad school community discussion about the delivery of values education, including an evaluation of the effectiveness of existing programmes and their capacity to meet the needs of the student body as a whole. This in turn provided an appropriate context to consider new initiatives targeted at promoting the school's values across the curriculum. It has not, in this context, changed the school's view of the importance of values education, but it has 'strengthened the development of new initiatives for promotion of values across the curriculum — in teaching programmes as well as in pastoral care'.

Having undertaken and analysed the survey, and identified areas of weakness and strength, the school initiated a whole raft of activity, primarily related to MindMatters, to improve values education in the school.

The actual school initiatives which flowed from this strong research and planning base have comprised:

- initial implementation of the MindMatters programme within the pastoral care structure for years 8 to 12, with particular emphasis on delivering units from Enhancing Resilience 1 and 2; in-servicing pastoral care staff leaders, the Christian Life Coordinator, and Community Coordinators, as well as most of the year 6 and 7 teachers in the two day introductory programme for MindMatters;
- in-servicing all secondary teaching staff and the Student Welfare Officer with a one-day introduction to MindMatters;
- incorporating the Loss and Grief unit from MindMatters into the year 8 Christian Life programme as well as studying contemporary issues in years 9 to 12 Christian Life curriculum;
- completion of a mapping exercise by secondary teaching staff to establish the values education topics, as outlined in the MindMatters programme, that they already teach within their learning areas, and the best place to locate MindMatters material within learning areas and/or in the pastoral care programme;
- initial efforts to incorporate selected topics from MindMatters in year 6 and 7 classes;
- the college becoming a Drug Education Strategy school, which involves in-servicing a committee of staff, students and parents to implement drug and alcohol education into the curriculum, R-12;

- reviewing the content of the school's community-based pastoral care lessons with a consequent change to the Learning, Issues, Fun and Friendship, and Empathy (LIFE) programme to incorporate values education and community service in a more structured way;
- increasing the role of year 11 Peer Support Leaders to include preparation and delivery of Chapel presentations with the year 8 students in their care — 'with a particular Christian focus';
- introducing the national anthem and Lord's Prayer within each college assembly to 'promote a sense of belonging and Christian practice';
- introducing Middle Schooling for years 6 to 9 and the International Baccalaureate Middle Years Programme to 'better address the needs of our young adolescents';
- attendance by pastoral care staff at various state and national forums on values education, such as conferences on bullying and harassment and how to deal with these;
- experiential visits to local parishes and churches as part of the Christian Life programme;
- visits from outreach groups and guest speakers to assemblies to deliver 'messages with a Christian focus and service to the community'; and
- review of the school's Bullying and Harassment policy initiated and to be completed this year.

As a result of all this activity, which touches all areas and programmes of the school, 'we have', the school argues, 'raised the awareness of all teachers in terms of the contribution they can make in values development within the classroom'. And the school now hopes that these initiatives will 'further enhance the development of values education within our pastoral care programme and in classroom practice'. With this in mind, the school aims to increase our teachers' awareness and use of programmes such as MindMatters, and explore how they can be used within key learning areas, as well as within our pastoral care programme in conjunction with the Christian teachings and ethos of the college.

By implementing the various programmes outlined, primarily related to MindMatters and its implementation, the school intends to 'continue to improve the personal development of our students in terms of learning, relationships, attitude and behaviour, and to address some of the deficiencies highlighted by the ACER Values and Attitudes Survey. It is anticipated that this will have a flow on effect, resulting in even better communication and relationships with our parent body and with the wider community as we work together in promoting social responsibility and positive values.'

### ***Lance Holt School***

Established in 1970 to provide 'innovative education in a community', Lance Holt School which enrolls almost 100 students including kindergarten, has tended to focus on issues of social justice, community participation, environmental awareness and best practice teaching.

Lance Holt lies within the traditional country of the Whadjuk Nyungars and the local government area of the City of Fremantle, close to the port at the mouth of the Swan River and only five minutes walk from Bathers Beach. Nyungars have cared for the coastline around Manjaree, as the beach is known in their language, for tens of thousands of years and still recount dreaming stories from times gone past. Bathers Beach/Manjaree also has historic significance for white settlers as it is where Captain Stirling first landed and planted a British flag.

Today, there are substantial economic, social, cultural and environmental pressures on the area which made it an appropriate subject for a significant sustainability focus by the school. On the other side of the ledger, the broader Fremantle area has significant sustainability strengths on which the school could draw, including a well-resourced and welcoming Environmental Technology Centre (ETC) at Murdoch University which was central to the project pursued.

Sustainability is, the school believes, highly compatible with its existing statement of values, and directly relates to many aspects of the Western Australian curriculum framework. The key aims of its values-based sustainability project were, in this context, to 'bring the concepts and practices of sustainability explicitly into the curriculum at our school and into our daily practice where possible'. The Sustainable Living and Coastcare projects outlined below, were seen as practical and significant ways to explore sustainability values in the school.

Students at Lance Holt are 'strongly imbued from Kindergarten with a sense that a set of rights comes with responsibilities'. The values education project pursued by the school provided students with the concepts and practical tools to make constructive changes in their own local area and the school environment. Participating in the study of natural environments allows students, the school believes, to 'care spontaneously, through a love of the natural world, rather than having someone leaning over them telling them to "care more" and "do more".'

The project implemented in this context assumed that 'the nature of values education should be appropriate to children's age, responsive to children's needs, not overly didactic and enjoyable'. Just as important, the project was not seen as an 'add-on' to complete and put aside while the real curriculum was pursued, but as 'fully integrated into our school term and fully connected with the rest of the learning process'.

The upper school project was located at Murdoch University's ETC where students had the opportunity to learn the basics of permaculture gardening and environmentally friendly technology, with an associated focus on democracy and social exchange. The lower school project, by contrast, was located at Bathers Beach/Manjaree to formally establish the school as a Coastcare group responsible for the monitoring and care of the beach on an ongoing basis.

In each case the projects were undertaken in a practical, outdoor context, and aimed to empower children to care for their world in 'a constructive and guilt-free manner', whilst creating lasting partnerships between the school and members of the

community. In addition, staff were provided with professional development to prepare them for the projects including a workshop on environmental ethics and one on the political history and value framework of sustainability.

The upper school project then explored sustainability values and the environmental ethics underlying its activities in workshops with members of Murdoch University's academic staff from the Division of Environmental Science, the Kulbardi Aboriginal Centre and the Institute for Sustainability and Technology Policy. More specifically, it comprised: an initial environmental ethics workshop for students at the ETC which included a song and dance that students readily embraced; three separate two hour visits to the centre for students to learn the principles and practice of simple, environmentally friendly gardening and technology they can use in their own lives; and a variety of follow up classroom activities including the organisation of a conference about sustainability attended by the school community and another school in the area involved in the Values Education Study.

The lower school project involved a series of trips to Bathers Beach/Manjaree with supporting classroom activities that addressed Nyungar studies, mapping, environmental monitoring, beachcombing, life drawing, litter collection/garbology, sand sculptures of self, swimming, snorkelling and intertidal reef/rock studies, playing in a wooden adventure playground at the beach which depicts marine life and history of the area, weaving and coiling nets and baskets using found objects, and development of a large mural depicting coast care at the beach. Staff also conducted several discussions with children about sustainability values designed to stimulate thinking about belonging and sustainability, and not just what is right and wrong.

These activities were, the school explains, opportunities for children to build on their understandings, experiences and values. The activities were, to use the school's own words, 'purposeful and designed to encourage engagement and responsibility. The children were encouraged to wonder, to ask questions, observe and hypothesise in order to make sense of the world around them'.

In general, the school tried to focus on students' 'head, heart and hands'. It worked in small groups and involved community members, and tried to be 'reflexive' in approach so it 'followed the children's interests as well as leading the values project'. It closely linked classroom work to excursion activities, and documented the project with digital video and photography. The lower school children documented their findings through drawing and writing, whilst the upper school students kept a learning journal and became involved in photography.

Teachers' observations, along with the data from simple surveys and assignments which, amongst other things, asked students to explore their understanding of sustainability in terms of their head, heart and hands, suggest that upper school children: were very enthusiastic and motivated by the project and looked forward to the workshops; were empowered by the project; had begun to change their attitudes towards sustainability and knew what the concept meant; have grasped the values underlying appropriate technology and have 'learnt deeply'; see themselves as



'pioneers in the field'; and learned about working and communicating in small teams. As a result of the project students have become involved in worm farming, composting and recycling at home, and the class has entered a Western Power solar energy competition. In addition, the class decision to plan and conduct a sustainability conference at the ETC has developed students' process and multimedia skills whilst generating a degree of class pride. The school now plans to do this ETC project every second year so each child passing through the year 6/7 class will experience the project at some point.

Analysis of student drawings in particular, and class discussions suggest that lower school students have: deepened their sense of place at Bathers Beach/Manjaree; developed an awareness they can care for the beach in various ways; strengthened their understanding of Aboriginal culture in connection to the beach; gained an appreciation that they share the beach with the community; learnt more about the ecology of the beach and associated environmental health issues; and generally had a lot of fun. Reflecting the success of this project in the school, the Coastcare work has now been extended to the year 4/5 class, with a focus on monitoring beach conditions during one term.

Particular strategies nominated by the school as especially effective in the upper school project include: active participation ('instead of using books, the students learnt how to do things with their hands and to participate in sustainable living'); making a difference/empowerment ('activities were easily achievable in a home environment or back at school ... Children gained a sense of empowerment because they could translate these activities into their own life and make a difference'); sharing knowledge ('children felt valued by learning from university lecturers and a Nyungar Elder, and being treated with respect by these people ... Children were then able to share their knowledge about practical sustainability at the home level, at the school level, and in the wider community through the conference').

Children in the lower school's Coastcare project learned best about values when, the school observed, engaged in such activities as discovery; wondering and reflection; story telling; representation, mapping and drawing; making a difference; and kinaesthetic experiences such as weaving seagrass into baskets and sculpting themselves in sand.

In addition, the school commented that 'some unplanned experiences and events happened just because we were there. These created interest and learning: like finding and releasing a sea hare back into the sea, and seeing dolphins at the beach ... We noted how it often was a singular experience like this that can turn people onto conservation with a lasting passion. These situations cannot necessarily be consciously constructed, but we can provide places and opportunities for children to have their own transformative experiences, and we must try to recognise and support these experiences when they occur.

The sustainability values project was not, it must be acknowledged, 'a radical departure from what the school has always done', and by no means a 'fundamental change' to classroom or extra-classroom programmes and activities. What it did do,

however, was provide teachers with an ‘umbrella concept for thinking about and implementing a range of classroom activities’. As such, it proved ‘an excellent opportunity to greatly enrich the way we teach values education’ and to expand the horizons of the school. Thus, the project ‘strongly affirmed’ the school’s view that values are central to education and highlighted the interconnections across sustainability and the curriculum.

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These parallel sessions were followed by a panel comprising the three case study session chairs — Dr Mark Askew (Catholic Schools Office, Broken Bay), Dzinta Martin (Principal, Bridgewater-on-Loddon Primary School) and Joan Warhurst (National Catholic Education Commission) — to provide all forum participants with an overview of values education activity across the different categories discussed.

Given the concern expressed by some in relation to the complexity of the concept community, and a perception expressed that principle 6 in the draft framework [http://www.curriculum.edu.au/values/pdfs/values\\_web.pdf](http://www.curriculum.edu.au/values/pdfs/values_web.pdf) may be too mechanistic. Mackay asked the panel members, had they heard anything in the presentations that would confirm or counter these views?

Having heard from two big, complex high schools with significant ESL communities of different sorts, Askew felt that both had in place processes to identify and articulate the values of their communities and, in particular, the development of dialogue and partnerships to achieve this.

Albany Primary’s outline of the Tribes programme it pursues focused, according to Martin, on a process based on a core set of agreements (right to pass, personal best and personal responsibility, appreciations – no put downs, attentive listening, and mutual respect) with values firmly embedded in them. Since children selected what mattered to them, it was a highly personal approach. Campbell High approached it differently, focusing on building leadership skills, but still had a strong process focus to get there.

The children, Di Fry from Albany added, all understood what Tribes language means, and this provides a frame of reference to analyse their own and others’ behaviours. Language is, in this sense, very powerful; to which Brian Hill added the observation that if children purely are told to behave in particular ways, they are inclined to rebel, whilst the development of language helps develop dispositions in a very positive way.

Focusing on principle 6 [http://www.curriculum.edu.au/values/pdfs/values\\_web.pdf](http://www.curriculum.edu.au/values/pdfs/values_web.pdf) , Warhurst explained how Pedare Christian College actually started with the ACER Values and Attitudes survey to determine where they stood in values terms and to decide on further action to take. Thus, whilst she initially had a question about that principle because of Hill’s point about measuring behaviours related to values, ‘I found this an interesting reversal of how to use data gathering in a very interesting way’. It is an

approach which, Ken Rowe from ACER added, can contribute to much more powerful discussion and discourse at the school level about values and hence the development of more effective values education programmes.

These projects, it was noted, pre-dated the development of the draft framework, and hence the set of discussion starting values it contains, but it was nonetheless clear to Askew that these schools were operating off a clear set of values of their own; which they articulated themselves. There are, Warhurst added, different ways of using the set of ten the framework advances; such as the one she saw which used at least some of them as a check to see if a school is doing what it thought it was doing. It is a different way to go about it, but something we can pursue provided we keep in mind all the elements of the draft framework, including the vision it includes, as the discussion proceeds through the forum.

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The first day finished with a request from Tony Mackay to identify any issues which need to be addressed out of the sessions to date. Two cited were:

- conflicts of perceived values and how these ought be handled in the school context; and
- how does the community handle change in itself and what this means for the values it has identified.

In a final comment, Brian Hill observed that this last issue reflects the ‘very essence of values negotiation in schools’. The school’s charter, he explained, is never fixed. The cohort regularly turns over so it needs to be a dynamic source of discussion ‘every era or so’. That, in itself, is teaching democratic process. In all likelihood, the charter will not change very much, as there are great constants, but it will be owned by the new cohort.

## **Official opening**

Day two of the forum began with a brief overview of the previous day by Tony Mackay and a keynote address from the Minister for Education, Science and Training, the Hon Dr Brendan Nelson, MP.

## **Brendan Nelson**

Whilst acknowledging that ‘you are all experts in education and I am not’ there are, Nelson began, advantages in the naivety that he brought to the issue of values as a parent and a newly appointed Minister for Education, Science and Training in this nation.

In an early meeting with the then president of the Australian Education Union, he recalled, a range of funding concerns were stridently put, to which he responded by pointing to the fact that the growth in non-government schools (which was the source of the expressed funding concern) was primarily at the low fee end. ‘Why’, he

asked, 'are parents who often have very modest incomes, by-passing often good public schools to send their children to non-government schools of one form or another?'

This led him to embark on a 'journey of discovery' through which he found a number of themes behind each successful school; government or non-government. Chief among these are:

- inspired leadership in the school — 'an outstanding principal, leading meaningful school-community relationships, with an emphasis on the fundamentals of learning'; and
- explicit teaching of values, which is 'one of the sources of school success in parents' eyes'.

He referred to a meeting convened by Reinhard Heydrich in January 1942 to make plans for the horrific 'final solution' in Nazi Germany. He noted that most of those present had the very best education Europe had to offer at the time. He asked how it could have been so easy for them to go along with this?

The point is, he responded, that education is not just about learning and learning how to learn. 'It is also about the fact that character is what counts in the end'; and parents, he suggested, know this. They want students to have fundamental beliefs, especially in a context where many young people see tolerance and freedom as 'abandonment or indifference in our modern, technological world'.

In thinking about values as one issue driving quality education Nelson had the experience, he added, of dealing with the issue of one system including a book by Chopper Read within its curriculum. As a leader of Australian education, 'I felt he was not a person we want promoted to young people as a role model; yet I was roundly condemned in terms of it's not Nelson's business and it is a school-based concern'. One teacher he spoke with commented that 'it's my job to give young people choices and not to tell them the right decision to make'.

If we take this 'relativist position', however, and do not send clear messages about right and wrong in terms of some sort of societal framework then we send, in the Minister's view, 'the subliminal message that what is right is what I think is right'.

What we teach young people, he reminded the forum, has long term consequences for society. 'Many parents now physically abuse umpires at weekend sports, which would have been unthinkable in the past. What has happened to give some adults the licence to feel they can do that sort of thing?'

We are, he noted, trying to support and promote education which is 'deeply rooted in the values of the community', appropriate to the real circumstances of schools. 'I have been to many government and non-government schools and it's not just a question of resources in the case of good schools. When you see a good school you know it, even if you are not certain what it is, but it definitely partly relates to explicit teaching of values'.

At a recent visit to one well-resourced school, Nelson explained, he asked about the school motto and it emerged they had not even thought of it. This may, he conceded, 'seem trivial at first glance', but if you want to make sure parents can make informed choices about schooling, one of the things we must clearly articulate is the values we teach.

In July 2002, therefore, he thought he should get 'some science into all of this' and commissioned Curriculum Corporation to conduct the Values Education Study with accompanying funding to enable it to occur in schools. This resulted in the Values Education Study report, and the draft framework which is being discussed at the forum and has been provided to all schools for consultation purposes.

The Minister then concluded his address by releasing the Values Education in Action Case Studies Report, and used the cases of Cabramatta, Alice Springs and Matthew Hogan from within it to illustrate the importance of the values work that has been undertaken in schools. He also foreshadowed a forthcoming announcement of a 'significant expansion in values education programmes to support schools'.

## **Values education in schools: perspectives, possibilities and pitfalls**

The Minister then moderated a panel session involving: Judith Wheeldon (Principal, Abbotsleigh Grammar, NSW), Lina Scalfino (Principal, Modbury School, SA), Marion Drummond (Chaplain, Eaglehawk Secondary College, Vic), Ray Hille (Principal, The Peninsular School, Vic.), Judy Day (Port Community High School, WA), Father Chris Riley (Founder and CEO, Youth Off the Streets, NSW) and Ken Rowe (Research Director, Learning Processes and Contexts, ACER).

Values are, Scalfino stated in response to a question from the Minister about the meaning of values, 'very strong motivators which have the power to transform individuals and organisations'. Values are ideals we have and aspire to. In both of the schools she has worked over recent years, values have motivated staff, parents and students to strive to achieve them, and 'they permeate all aspects of the school culture and what we do'.

'Values', Wheeldon added when asked about the distinction between values and beliefs, 'rest on a basis of beliefs'. That is, she acknowledged, 'a big statement that needs unpacking'. There often is an assumption we are talking of religious beliefs, which certainly are included, but there is more. The important point in this forum is, though, 'that although a lot of these beliefs come from teaching, a lot of what students learn comes from their experience'. That is why her schools focuses on doing things where values are an important issue, and the importance of experiential learning ought not be neglected. 'Doing things in an experiential way is extraordinarily important because it influences our perceptions and then our beliefs; so we need to look more at where our beliefs come from and how they are shaped by action'.

Port Community High families predominantly are, the Minister observed, low income. There is, he suggested, 'a dangerous perception in society' that these communities are less focused on such issues as values. So how has Port done it?

Our school is, Day responded, 'in the front line of a culture clash of values'. Most of the students, who all have either dropped out or been moved on from other schools, still have 'some sense of hope about being in a school, though they often are not sure why'. Despite a 'degree of generational disillusion and associated low expectations, we do retain these kids'. The school hasn't, she explained, really tackled values education 'that explicitly', but has rather designed non-threatening events which 'kind of sneak up on them in terms of values', rather than involving them from the ground up in identifying what core values are. Thus, in its projects, the school organises things that bring the community together 'in pleasurable activity', which broadens horizons and ensures that positive experiences are shared. The results are evident in the desire of many parents 'to come to school too', and the growing involvement of parents in activities. 'We are dealing with values all the time and it's evident in our school set-up and the nature of the programme we provide'.

Students at Matthew Hogan come from difficult backgrounds so how, Nelson asked, do values inform your efforts to rebuild young people's lives.

We do not, Riley explained, 'have a religious dimension to our service. What we struggle for are strength-based interventions'. There are four key issues which need to be addressed — belonging, mastery, independence and altruism — and the question is 'how to build strengths-based interventions that address these?' It involves, he continued, 'inspiring students who have a host of negative attitudes to go down a different road'; and he cited the case of one ex-student the school subsequently has employed who has significantly changed her values and outlook, and hence her behaviours, as a result of her experience in the school. 'We do it by telling the kids they have strengths and they have power'. They then focus on experiencing different realities such as the project in East Timor and taming the wild brumbies which each are outlined in the case study book. We tend to 'underestimate kids' capacity to make a difference and their desire to do so'. The school has, in this context, 'a right to challenge their values'; in the way the Minister outlined in his reference to the writing of Chopper Read. Ultimately though, Riley concluded, 'values is something which is more about inspiring than teaching per se, and really developing students' sense of their own self worth'.

One thing that social commentators talk of, Nelson observed, is the lack of meaning and purpose many people have in their lives. He has, in this context, noticed a shift back across the country to more pastoral care and even religious instruction in schools.

This observation was confirmed by Marion Drummond's experience as chaplain in a regional Victorian secondary school. When she went to Eaglehawk she was, she explained, invited to write her own chaplain's job description in ways which reflected her teaching background and her 'passion to be with, influence and celebrate what is happening for young people'. She doesn't teach religious education

per se, but focuses on pastoral care, often using trips in cars as 'a wonderful way of having deep and meaningful conversations'. Sometimes, she explained, she names the values students talk about, other times she focuses on investigation as a means of helping them develop their sense of meaning and self-worth, and sometimes she concentrates on working with teachers on their role. 'It's a personal, on the ground thing', as evidenced by the specific experience of Eaglehawk which has sought to generate more multicultural experiences to challenge its relatively mono-cultural community and their lives. 'People work from the belief systems they have and unless the students have contact with different beliefs, they will just judge them'.

Responding to the Minister's observation that some principals cite parents rather than students as the problem in relation to values education, Hille conceded he is in something of 'a privileged position'. The Peninsular School serves a clear geographic community and 'the people who walk in each day are the basis of our values'. The cohesion in this case is strong and almost 'a self-perpetuating cohesion which provides a good basis to develop the values we seek'. As an Anglican school they do support Sunday morning service, teach RE and a subject on Living and Faith, and employ chaplains, which means 'the simultaneous explicit teaching of values and implicit modelling of them by staff'. The school, he explained, regularly revisits its mission statement which centres on 'care'. He was not suggesting there are no problems in the school and community, or that there aren't challenges such as the need to promote greater levels of student reflection, but rather that 'we generally don't face the sort of challenges implicit in the question'.

This prompted Wheeldon to challenge the 'societal belief' that there is some connection between socio-economic status and capacity to teach and learn values. There are, she acknowledged, advantages independent schools have 'such as our capacity to insist on certain values and behaviours. What is really easier in an independent school is teaching computers, because we have more of them'. When it comes to values, though, this doesn't mean they are easier to teach or that students have better values. 'To think it is a put-down of others and an unfounded glorification of kids and teachers in independent schools'.

It's not, Scalfino added, a question of harder or easier in different schools, but rather 'what values do and being clear about the elements within schools and communities that make values really work'. We need, she argued, 'clarity about the language we use, the complexity of values, values and different world views, and the developmental nature of all this'. We can't, in this context, necessarily conflate values and programmes, but instead need to look at the programmes which support the development of appropriate values in schools; and what is the pedagogy which supports a values-based approach. 'We can't have values education without developing a community of learners and the focus should not be easier or harder, but the different challenges faced to develop this'.

'I always try to visit schools', Rowe explained in response to a question from Nelson about the relationship of values to the quality of teaching and associated issues of professional development, 'at the start of lunch to talk to kids in the playground. Invariably they talk not about facilities, but about teachers. When I hear, for

instance, that Ms X is fantastic my ears prick up and I ask why. She really cares about us is usually the response'. This reflects the observation by Salisbury High in their presentation and case study that relationships are the driving force. 'We are finding in research', he added, 'that regardless of student background, the fundamental point they raise is about the extent to which teachers care about them'.

As parents devolve more responsibility to schools for bringing up children, it is 'of supreme importance to students whether or not we care and, often as a flow on, that they see us as fair'. We all know, according to Rowe, there are teachers we would bend over backwards to have teach our kids and others we would do the same to avoid. 'It is not because they are teaching values per se, but because they are really modelling the values of care and inspiring their students'. One of the things that has delighted him about the principles in the draft framework is, in this context, principle 6 (see above) which invites us to ensure 'the rhetoric we espouse is actually working in practice'. And that in turn provides a basis for beginning a dialogue at the school level.

This, and other comments by the panel confirmed for the Minister in closing, the three messages which he has noted consistently emerge from the research — that:

- children must have a stable and loving relationship with at least one adult preferably a parent;
- kids need to be part of a school community where they have a sense of identity and feel cared for; and
- we must do everything we can to give them a feeling that their lives have a sense of meaning and purpose.

## **Valuing values education: the students' perspective**

Forum facilitator, Tony Mackay conducted a focused interview session with Claire Lawley from Abbotsleigh Grammar, Chris Bull (2003 student) from Matthew Hogan High, Rifat Kazi and Raul Moran from Westall Secondary College, and Courtney Doherty from Salisbury High School on their views about values education as they have experienced it.

'It is important to me', Kazi noted in response to a question about the values he stands for, 'that I respect my teachers.' Their attitude to teaching means 'a lot to me and my future depends on them'. So respect is critical. 'I also look at the environment I am in at school. One and a half years ago I was in a very different environment (in Bangladesh) and I am experiencing a big change in my learning circumstances'. The biggest difference, he noted, is the greater affluence in Australia and his own fear about managing this which has resulted in him 'trying hard and taking responsibility for my own learning and future. I like trying new things'.

'Since I was a child', Moran added, 'my parents taught me to believe I was not worse or better than anyone else'. Whilst we all are different, we all have valuable qualities. When he started Year 7, the school 'really supported that value'. There are posters throughout the school reinforcing equal treatment and the lack of discrimination



'makes me proud'. It is an environment which he described as taming aggressive intolerance, instead promoting the school as a 'safe and happy place to be where all are treated equally'. The posters around the school are very important because 'we see them all the time and there's always something that gives you encouragement and makes you want to be there'.

Asked whether these statements were handed down or developed through a process involving students, he explained that 'we do play a big role. It's not an authority thing but something designed to help our study and education'. One thing he heard at an assembly that has stayed with him is the slogan 'good, better, best — never let it rest, till your good gets better, and your better gets best'. It is something which 'inspires me in how I try to learn. I see everything as a challenge and everything I go for makes me stronger as I try to do my best'.

'In Year 9', Doherty explained when asked about a specific intervention that had helped her move forward, 'I had no direction, motivation or goals'. The Youth Opportunities programme provided through the school involved one-on-one work to develop relationships, and assistance in identifying goals in the short and long term. 'When I did that, my grades improved incredibly. I began to believe in myself more and, with others going through the programme, gained greater understanding of the school's values and the importance of relationships in particular'. Better teacher/student relationships lead, she argued, to better learning and require the important linked values of honesty, respect and tolerance.

Abbotsleigh is, Lawley explained, helpful in terms of implementing values through its focus on experiential learning so 'we can learn why the faith-based values of the school matter to us'. The experiential learning programme 'helps me to develop my relationships and requires me to explore values through projects and community service'. It is not a question of 'this is right and this is wrong, but through experiencing this you will identify it for yourself'. As a school the focus is on 'bringing our school and our community together' with an emphasis on service and relationships.

Asked to tell his story, Bull explained how he had been on drugs and homeless with no ambition or view of the future. As he went to East Timor through a project at the school (see the case study sections of this report) he 'saw the struggles of others which influenced me in a powerful way'. Working with them there 'built my capacity and strengths' and he has subsequently taken on an apprenticeship, and has plans to establish a business of his own as a prelude to hopefully being able to study psychology in the future. At Matthew Hogan we all, he explained, had similar problems and struggled together, rather than having to fit into a more mainstream school where the focus is on more academic students. 'The passion and desire to teach us at this school is what inspires us'.

Asked about the key message he would send to best support young people in pursuing values education in schools, Bull pointed to the needed to see passion in what they do. Lots of kids lack positive role models at home and schools can help. English teachers, he felt, have a particular role to play, seeking out inspirational

materials, such as readings and films, which relate to the real lives students experience; and he noted in this context that he had read, enjoyed and discussed the book by Chopper Read.

Kazi's message was that students need to be asked about their problems, what they need and how they can be helped; and then to have that responded to. 'Ask and then respond in ways which meet the needs of the individual'.

Focus on relationships in schools and building a supportive school community is the key according to Lawley, with a focus on mutual assistance and support, and 'helping others, to in turn help ourselves'. This partly 'stole the thunder' of what Doherty had to say, though she added the need to 'try to build a community within a school so there is less of a jump between students and teachers'. Developing the relationship means 'the students will want to be more engaged and will participate more willingly in the life of the school'.

'Can anyone here point to someone who has the same values as them and to the same extent?' Moran asked. 'Everyone is brought up differently and has different values to some extent'. We need, therefore, to develop the relationship more as already suggested, because 'that is the way of dealing with our different values and beliefs'. Teachers need to work more on the relationship in his view, to better understand the students and their behaviours. This needs to be complemented by the sentiments of one of the posters he sees all the time in his English room — 'failure is never fated; unless you decide not to do something to correct it'.

This whole panel emphasises, Mackay noted in closing, the importance and power of the student voice to drive the whole agenda forward; a voice which often is neglected in schools and broader educational discourse.

## **Values education in practice: School case studies (2)**

Participants again selected from three case study sessions involving presentations from a further two schools each in relation to values education projects that focused on the three areas of: examining school mission/ethos; building resilience; and incorporating values into teaching programmes. Once again, the full case studies are included in the document provided to participants in the forum.

### **Case studies: Group 4**

Presentations in this strand were made by Cherbourg State School (Qld.) and Glendale East Primary School (NSW)

#### ***Cherbourg State***

The Aboriginal community school at Cherbourg, approximately 300 kilometres north west of Brisbane, aims to generate good academic outcomes for its 250 students from kindergarten to year 7, 'comparable to any other school throughout Queensland and

nurture a strong and positive sense of what it means to be Aboriginal in today's society. In a context where the community continues to grapple with many sociological issues borne of historical processes of dispossession and disempowerment, the school is determined its children can and will learn to become 'strong and smart'.

A crucial component of the school's pursuit of its strong and smart motto, which anchors everything that occurs in the school including attendance and academic performance, has been the introduction of the Human Values in Education programme across all year levels.

The Human Values in Education programme, introduced in consultation with all members of the school community, was a direct response to very poor levels of student behaviour, attendance and academic performance in the school. The programme is drawn from a framework developed by Sathya Sai schools operating around the world, and is anchored in the five core human values of love, peace, right conduct, non-violence and truth.<sup>7</sup>

The long term objective of pursuing these values through the programme is, according to the school, 'to ensure that at their very core, students from Cherbourg State School will be strong enough and smart enough to access society in the same way that any other human being would' — and there is strong agreement in the school that such a values programme 'could have a significant impact upon negative student behaviour as well as the development of greatly enhanced student self esteem and cultural identity'.

All teachers, teacher aides and other staff, including administrative personnel and grounds staff were in-serviced on the programme, reflecting the school's insistence that it 'be delivered consistently right across the whole school by everyone who was involved with the school'. In this context, the programme also was promoted to the community by placing the 'value of the week' in the school newsletter and through discussion about the weekly values on local community radio.

Several resources were acquired to support the programme and the school will make posters about the programme values to distribute to parents for display in their homes. These posters will be designed by students and a professional photographer will be hired to take photos of children to include in those that eventually will be published.

Staff have worked to ensure that the Human Values in Education programme is embedded in the school's curriculum framework so it is seen as 'an integral part of the school's curriculum and not just a one-off programme'. This should help ensure it also is maintained and enhanced over time. Teachers then ensure delivery of the programme through a range of consistent pedagogies in all classrooms comprising:

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<sup>7</sup> In a Sathya Sai School, values education is taught in two ways. The first is integration of values with extra-curricular school activities. The second is a direct method, which uses instructional techniques to teach one of the five human values.

- Silent Sitting — in which students effectively ‘meditate’ on the values of the week;
- Quote — where teachers find, or make up for class discussion a quote or saying that relates to the value being studied (eg, good manners cost nothing, but are worth a lot), which is reinforced through the week by teachers and students using it whenever appropriate;
- Group activity — where teachers instigate a classroom activity relating to the value of the week such as role plays, poems, collages, and so on;
- Music — which sees the music teacher writing and recording songs together with students about the value of the week; and
- Story — where the teacher reads a story relating to the value of the week and leads a related and meaningful discussion on it (eg, the boy who cried wolf in relation to ‘truth’).

All staff meet each term to map out the values of the week for the entire term which both directs teachers in relation to classroom activities, and allows administrative and grounds staff to know the values to reinforce with children around the school.

The Human Values in Education, together with other explicit reward-based student attendance strategies which involve constant reinforcement of the message that being ‘young and black and deadly’ means coming to school each day, has contributed to a 94% reduction in unexplained absences. As the school itself explains, all children ‘understand that if they want to be Strong and Smart then they must act strong and smart and that this must be reflected in their attendance as well’. Central to this have been efforts to teach the children about ‘cooperating with each other, not teasing, respecting everyone around them and respecting themselves’.

The programme has, the school reports, also contributed to a stronger and more positive sense of Aboriginal identity, especially the notion of ‘building greater pride in being Aboriginal’. There also has been evident academic progress reflected in the results of diagnostic tests in year 2 where an initial figure of 87% of students failing to meet expected literacy standards has been more than halved to 42%; and the school expects this figure to improve further in the near future ‘to the extent that our school is better than the entire state average’. To top off this series of dramatic gains due to the comprehensive range of strategies adopted by the school, parent and student satisfaction has improved dramatically in relevant surveys collected, as has staff morale.

For all of this array of anecdotal data, though, the school does in retrospect feel ‘it would have been better at establishing some base-line data ... so that we could get a better insight to the scope of the change. We have been able to quantify some of the change (as outlined above), but ... with better base-line data established, we could have done this a lot better’. Nevertheless, the school has little doubt from its experience to date that the programme, which forms part of the school’s overall efforts to consolidate its strong and smart vision, create high expectations and value Indigenous staff and community members, has ‘contributed to a significant

improvement ... and we believe it is bound to have a positive impact on the entire community’.

The next great challenge the school faces is, it explains, ‘to get the values in education programme out into the community, so that parents and grandparents in homes are having conversations about positive values with their children in the same way that we are doing at school’. This does, however, need to be done carefully, and certainly not in a patronising, or ‘we know best’ way. The school is, therefore, at pains ‘to say ... that we as a school DO NOT see ourselves as the means by which to inject positive values into the local community. We acknowledge wholeheartedly that positive values already exist. Our efforts are designed simply to provide mechanisms with which to articulate the positive values that exist.’

Participation in the Values Education Study has reinforced, rather than changed the school’s perception about the importance of positive values in education, particularly as a counter to racism that still does exist. The processes undertaken and subsequently embedded within school practice, together with the results yielded to date, have also reinforced for the school the notion that values in education are an integral part of every school’s curriculum and philosophical framework. ‘Of course values exist in every aspect of our lives and of our students’ lives. It is necessary, however, to articulate positive values in a much more explicit way’.

This also means, of course, that something like the values education project is never actually complete. To this end, the Human Values in Education programme is, the school explains, ‘firmly embedded within our school’s curriculum framework, and will remain there for many years to come. Values Education is not something that is discrete, and can be simply started and stopped ... It is something that exists in every aspect of a human being’s life, and therefore needs constant attention and nurturing in a positive way’.

### ***Glendale East Primary***

In the late 1980s, Glendale East Public School, which sees around 15% of its population move in and out of the school each year, was experiencing a range of unacceptable behaviours including: bullying; teasing of students who had had traumatic experiences; not taking responsibility for one’s own actions; fighting amongst students as a common occurrence; groups of students versus others; and racial slurs.

In response, the school initiated a comprehensive review of its policy and approach to student welfare, based on the key values associated with ‘social harmony and cohesion’. Central to the process were visits by the principal to each class to seek student answers to the question, ‘how would you like to be treated?’; which overwhelmingly took the form of ‘with respect’, ‘cared for’ and ‘in a nice and caring manner’. The data gathered from this and consultations involving the student council, parents, staff, school council and the citizens’ welfare committee, were then used to develop a school code of conduct steeped in the core values of excellence, citizenship and learning throughout life.

The school's programme to build social harmony and cohesion then comprised two, closely interrelated strategies; the development of a comprehensive approach to student welfare including the agreed code of conduct, and the trial and progressive extension of the Living Values Programme in the school's personal development, health and physical education programme.

The Living Values Programme involves a partnership of educators around the world supported by UNESCO and sponsored by the Spanish National Committee of UNICEF, Planet Society and the Brahma Kumaris. It grew out of an international project initiated by the Brahma Kumaris in 1995 to promote the United Nations Charter theme 'to reaffirm the fundamental human rights in the dignity and worth of the human person'. There is an active website to facilitate interaction between 'adherents' throughout the world (<http://www.livingvalues.net/values/>), and the programme specifically teaches about the values of 'peace, respect, love, tolerance, happiness, responsibility, cooperation, humility, honesty, simplicity, freedom and unity'.

At Glendale East, students studied two of these values each term, using activities obtained from Living Values Programme resources; though a subsequent review of the initial implementation of the programme led the school to streamline it into their scope and sequence so that one value, rather than two, is the focus of each term.

Two particularly interesting features of the school's integrated approach, which have proved popular with all members of the school community, are: mosaic pots, designed by the students to exemplify the key values of the Living Values Programme, and provide 'a visual focus for substantial change'; and a Cool Card programme whereby teachers from any area of the school can reward a student with a card for exemplary behaviour leading to the award of a Merit Certificate for five cool cards collected, plus a voucher to the school canteen.

A staff trial of the Living Values programme concluded the lessons were 'easy to implement and linked well with the other key learning areas', incorporating as they do discussion, imagining, role play, music, writing and visual arts, and they focus on developing students' values vocabulary.

By 2000, when the programme spanned the full school from Kindergarten to year 6, and focused on the units for peace, respect and love, teachers were able to relate to values lessons in the classroom when dealing with issues in the playground as all members of the school community knew what key terminology meant. What is more, an independent evaluation of the school's values education approach conducted by a member of the University of Newcastle's School of Humanities in 2003, found that staff, parents and children all responded in a positive way, to the point where the programme was becoming an important part of the school ethos.

When combined with other aspects of the school's holistic approach, such as an anti-bullying programme, an environmental programme, cool cards and common classroom rules, the staff felt the values programme was succeeding in engendering a

more peaceful and friendly atmosphere in the school. This in turn led teachers to suggest a need to: further incorporate values into the school curriculum; ensure that students are recognised in all fields of endeavour; work on children's self esteem; and establish long term goals for values education.

In addition, a number of teachers did specifically mention in this context, the need to model the values the school espouses, including through the use of 'the language of values'. That said the school, like others in these case studies, recognises the need to constantly monitor and improve its values education approach, especially in relation to finding and/or developing lessons and ways of working that 'provide the time in a busy curriculum for it to proceed'. It also, in common with virtually all other schools in the Values Education Study, noted the fact that evaluative data gathered to date is purely qualitative and anecdotal, and a need exists to develop 'some kind of "objective" measure of progress'.

To this end the school did, in 2003, administer to students in years 5 and 6 a Values Scale, developed by Dr Neville Schofield at the University of Newcastle, which provided it with baseline data on a four point scale (eg, from strongly disagree to strongly agree), and which is included in the more detailed book of case study reports. The scale is based around the three basic categories of school, integrity and equity, and is easily adapted to values education programmes in other schools.

The actual results of the survey showed that 'students are happy with their school life and especially agree that school assists them to do well at other things like work'. This happiness tends to be confirmed by playground observations conducted by the independent evaluator.

These positive outcomes for students are only mirrored by the staff. As one of the early implementers explained, 'after a review of the implementation of the programme, the staff unanimously decided to take on the Living Values programme and so had whole school implementation. One of the key reasons for this take up was that the staff saw the need for students to have a values vocabulary. This would enable staff to assist the students when managing behaviour — often problems stemmed from the difference in perceived values.'

Perhaps one of the most significant outcomes of the school's approach is the fact that enrolments from out of the zone have increased 'because', according to the independent evaluator, 'of the values programme that has been spoken about in the community'; and the school is, she also noted, 'attracting students from non-government schools'.

The overall project adopted by the school reflected its belief that values education is not a single programme, but rather a whole school approach. The independent evaluation revealed that the two key components of the success of this holistic approach were: the adoption and use of a common language for discussing values and associated behaviours; and the emphasis throughout the school on students and teachers actually modelling those values in their daily lives.

Given these findings, the school recently initiated discussions on:

- further incorporation of key values into the school curriculum;
- how best to model the values that are expected in the school, including using the language of values; and
- the potential to train teachers in the use of the Rock and Water programme already in place in many other schools<sup>8</sup>

That said, the school is clear that improving values education is a process, rather than an event. As the school itself notes, ‘Major change in a school, especially social change like developing culture, takes time, effort and patience. Despite one’s best efforts as an educator, one never truly finishes the job — to think it can be is a delusion. Each year, we start again with many new students, new situations and consequentially, many challenges. The groundwork that we have done helps us to meet these challenges, but does not take them away. The progress that we made has enabled us to put more time, effort and energy into the important job of teaching ... In this important work (though), the ultimate need is for teachers and staff to support one another. Today’s educator needs to be so much more than an imparter of knowledge, and today’s schools need to be more than institutions of learning. They form the building blocks of our future in the values we teach.’

### **Case studies: Group 5**

The two schools leading this group were St. Monica’s College (Victoria) and The Don College (Tasmania).

#### ***St. Monica’s College***

As a Catholic school, St. Monica’s College in the northern suburbs of Melbourne, sees education as focusing on ‘an holistic maturation involving the development of the student’s body, mind and soul’. The initial focus of its values work was, in this context, to consider how this currently is achieved for the more than 2100 culturally and socio-economically diverse girls and boys it enrolls in years 7 to 12 in what is the largest Catholic secondary school in Victoria.

Sitting behind this overall approach is the school’s perceived need to be relevant to adolescent students as it offers them an education based on the values of the Gospel.

The principal task the school undertook through the Values Education Study was, in this context, to audit key aspects of college activity relevant to values education and identify both the explicit and implicit values embedded within them. This could then form the basis of efforts to achieve the longer term goal to enhance school programmes and aid in ‘the transmission, adopting and practice of these values’.

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<sup>8</sup> Rock and Water is a martial arts based physical and social skill development programme using games and activities to develop students’ sense of self-control, self-reflection and self-confidence.



Three key areas were identified for investigation: the identification of values in college programmes and practices; an evaluation of particular programmes' methods and success in transmitting values; and ways of improving values education. To make the audit more manageable, five clusters of school activities were identified for investigation and one or more focus groups established to examine each:

- Formal curriculum — involving decision making programmes, and each of the personal development, science and religious education faculties;
- Pastoral programmes — including year 7 to 9 pastoral classes conducted for one period a week, year 7 to 9 camps, the school's year 10 'On the Edge' retreat, and its 'Uniquely Year 9' programme;
- Community — encompassing a student environmental group (Envirofriends), Indigenous Awareness Week activities and social justice and community service initiatives;
- Individual response — primarily focusing on the school's 'Supportive Friends' student support network and its student leadership programmes; and
- School and community culture — a senior staff focus group considering public proclamations of values across the school and a student group comprising representatives from each year level.

Each of the focus groups was asked to respond to four common questions: Please identify the values being fostered in the programme; How does your programme foster that value?; What outward signs indicate these values being understood and lived?; and Any suggestions on how we can enhance the transmission of values through the programme?

The audit itself was undertaken over five days, with all focus groups conducted in that time. Staff and students were individually selected by the steering group for the audit and, as much as possible, doubling up of staff avoided as the school 'did not wish to be extensively favouring any one staff member's views by consulting them on several occasions'. It is worth noting, in this context, that the school leadership deliberately refrained from any attempt to identify particular values the school wishes to promote, or any hierarchy of values identified, to avoid unnecessarily influencing the direction the focus groups took.

Since each of the focus groups involved staff (teaching and non-teaching) and students from across the school, a broad range of opinion was gained; though the independent consultant did subsequently suggest that it may have been more valid still if participants were randomly selected rather than chosen according to role.

As a result of this process, along with a major community forum conducted for parents and other community members, the school was able to identify four broad, interrelated sets of values which it deliberately and implicitly promotes and which generally accord with the Christian beliefs and values that permeate the Catholic system as a whole.

- Values that are about personal development and growth of the individual. Specific values and values-based behaviours developed include honesty, self-

confidence, self-worth and dignity, trust, care for self (health and wellbeing), optimism and hope, humility, empowerment, integrity, celebrating gender differences and equality, development of identity, understanding emotions, becoming well-rounded and balanced, initiative, enthusiasm, passion, pride in self, compassion and perseverance.

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

In each case the school also was able to specify how it thought these values currently were being fostered, as a basis for considering additional or better ways in which they can be pursued.

The audit conducted at St. Monica's provided the school with detailed baseline data to use as a basis for planning to further improve. And four key aspects of school life were identified for particular focus and action in this regard.

- Staff as role models and staff professional development. Professional development to assist staff to act as positive role models.
- Student programmes and policies. This will involve an expansion of existing programmes which are seen as enhancing the transmission of values such as peer mediation and pastoral care, whole school programmes which are explicit about values and have a clear spiritual core; and programmes designed to expose students to key values such as student leadership and community service of various sorts. Other ways to enhance existing programmes which are under consideration at the college include: offering a greater variety of camps and retreats such as a music camp; providing student leadership positions to a broader range of students; and making community service compulsory so that all students participate in one social justice programme a year.
- Curriculum development. A number of whole school strategies comprising specific initiatives such as making health education compulsory so its values reach more students throughout the college, providing drug education at all year

levels, and ensuring that community service and social justice permeate the entire school curriculum and are not just confined to Religious Education classes.

The values education project undertaken at St. Monica's College has, therefore, become 'a benchmark planning document for the college'. It has, the college explains, informed the staff annual review process, opportunities for staff professional development, pastoral care and homeroom programmes, and the college's broader community service initiatives. Since completing the project, the college has conducted more specific evaluations of some of its pastoral programmes and has begun to implement changes in those areas as well.

In the context of all this planned activity it is, however, important to note the school's conclusion from its participation in the Values Education Study, which arguably mirrored the findings of many schools, that relationships are central to values development and require consistency between actions and words. 'One of the crucial lessons we have learnt from the Values Education Project at St. Monica's College is that values are "caught" not "taught"'. To this end, the core values that the school wants to foster and enhance in the lives of students need to permeate all aspects of the school culture. These core values must be lived and breathed in all areas and by all members of the college community ...Placing importance on relationships between all those in the school community, and being deliberate and persistent with regard to how these are lived out and reconciled, is a key factor to building connectedness at the school. The quality and depth of these relationships form the launching pad for all other aspects of values education. Core values need to be consistently role modelled and continually articulated in order to be best fostered and enhanced in the school environment.'

### ***The Don College***

The Don Senior Secondary College is nestled in a peaceful bush reserve five minutes from Devonport in Tasmania. It has long offered an array of curricular and extra-curricular activities with a strong values base and felt it time to ensure that the values it enacts are both explicit and agreed across the school community. More specifically, it was keen to ensure that the range of values-based initiatives in place, such as the school environment and social justice club and various civics and citizenship programmes were not just ad hoc arrangements, but rather part of a cohesive, coordinated approach. In other words, as the school itself has explained, 'to be fully aware of all of the parts to the puzzle ... (with) the aim of putting the pieces together into a meaningful picture'.

This was especially important in an environment where many parents found the task of teaching values to their teenagers difficult, and hence either ignored it or adopted a dogmatic approach, and traditional values were seen as under threat.

The starting point for the exercise was, in this context, to map the values the school implicitly practices through its various curricular and extra-curricular programmes and develop an agreed statement of values for the school and its 900 students in years 11, 12 and 13. This in turn would enable the school to formulate and

implement a values education framework to ensure the values enacted reflect the values which are espoused.

The mapping exercise conducted by the school focused on three areas of school activity — the school's informal (or extra-curricular) programme, formal curriculum themes, and student support. Each theme was discussed in depth by forums and focus groups of staff, parents and students to ensure that all sectors of the school community were fully involved, and helped shape the agreed statement of values developed by the school.

Analysis and discussion of the data gathered surfaced, for the first time in many cases, the values the school implicitly promotes, and established the basis for more formal discussions on an overt statement of values for the school. In that sense it was, to use the school's own words, 'a necessary first step', which resulted in greater awareness throughout the school community 'of values and how they can be transferred'. It also provided a basis on which the school can now annually audit its approach to values education and, over time, clearly identify where values are being reinforced and embedded, and alternatively, where gaps might exist.

Beyond this, the school has used the outcome of its mapping to begin to provide appropriate values education programmes and processes, and to set in train processes to ensure a sustainable values education approach.

The actual 'Beliefs and Values Statement' developed by the school from its mapping exercise reads:

*Life at College is different from high school. One of the main reasons is that we deal with an older age group. There are few rules and students are guided towards self-discipline. An attendance check is taken every lesson, although students are free to organise their own programme when not in class. The College community enjoys many rights, including the right to learn, be respected, be heard, be safe, have personal freedom and responsibility and to have personal property to be respected. No-one, however, can enjoy rights without due responsibility and at College we mutually encourage and support responsible behaviour as a means of enjoying our rights.*

*Our Code of Behaviour emphasises respect for ourselves and others and focuses on:*

*Expectations — class attendance, explanation of absence, completion of assignments.*

*Communication — which shows respectful behaviour for each other.*

*Learning — ways of showing respect for the right to learn.*

*Movement — the right to move around the College comfortably and safely.*

*Safety — showing we are responsible for our own safety and the safety of others.*

*Settling disputes — in a manner which makes the College a peaceful place.*

*Care of the environment — respect for the College environment and others' property.*

Enrolment at the school requires 'a genuine commitment' from the students to these values and responsibilities, and hence the overall ethos of the school.

The series of facilitated staff forums undertaken as part of the school's mapping exercise, where teachers examined the values they implicitly and explicitly impart, also provided the starting point for discussions of teaching methodologies appropriate to values education in the school. Such discussions have, in particular, led teachers to the view that as much as anything else, values education is about 'relationships in society and reinforces a sense of community ... Values allow decisions to be made in an informed manner'.

This realisation has in turn affected the nature and focus of the college 'way forward' document for the next two years. In particular, student learning, relationships, behaviour, attendance and attitude have been identified as themes for 2004, with special emphasis on student attendance and retention to improve educational outcomes.

The Values Education Study project undertaken by The Don College has convinced it that values education and understanding is 'fundamental to the successful and harmonious functioning of a community'. The issue is, 'how you undertake values education, which values should be taught, who should teach values and who decides?' The way forward identified by the school in this context is to develop and enhance what it calls a values-driven Learning Community over the next two years. To achieve this, the college will seek to foster local processes that:

- emphasise learning as a lifelong activity;
- engage the community in collective goal setting on the way forward;
- establish an ongoing, inclusive student support network;
- involve all stakeholders as active members of the learning community;
- model a social justice approach to community;
- ensure that agreed college values inform community partnerships; and
- embed the agreed values across the curriculum.

At a more immediate level, the college is in the process of implementing a number of major threads from the 2003 Tasmanian Education Department Corporate Report which demonstrate a strong values education perspective and are consistent with its 'way forward' approach. The main ones include:

- Political Studies and Civics Education Programmes which were identified as a whole college activity.
- Integration of Indigenous perspectives into the curriculum as a whole college approach.
- Integration of multicultural perspectives within the curriculum.
- Professional development for staff on a range of equity issues such as gender (alleviating harassment); disability (providing access and appropriate processes); acceptance (racism and sexuality); and mental health of both students and staff.

Together, these programmes and activities are seen as important contributors to the ongoing efforts of the college to promote the core values of 'tolerance, acceptance, awareness, respect, appreciation, supportiveness and understanding', and all add

positively to the college community ethos as outlined in its statement of values and beliefs.

When implemented in full they will, the school believes, result in 'a college community with comprehensive values education processes and an ethos based on inclusion, equity, connectedness, resilience, achievement, creativity, integrity, honesty, trust, and personal and group responsibility' — a set of values consistent with the shared statement of values and beliefs which the initial mapping exercise produced.

### **Case studies: Group 6**

The final group of case studies were provided by Matthew Hogan School (NSW) and Alice Springs High School (NT).

#### ***Matthew Hogan High***

Matthew Hogan is an independent high school registered by the NSW Board of Studies which is also one of 17 programmes administered by the non-denominational charity, Youth Off The Streets. The school teaches the NSW high school curriculum to disadvantaged youth 'at risk' aged 12 to 18 in a classroom situation appropriate to their educational level. Students, who are on remand, have been expelled from other schools in the state, have such violent and abusive behaviours they do not last in mainstream schools, and/or have been so badly abused they are almost incapable of sustaining a healthy, normal relationship with others, all have individual learning plans which are regularly reviewed and adjusted as required.

The general environment is non-threatening, non-confronting and highly supportive, and there is a choice of educational programmes according to students' prior learning. Teachers use positive reinforcements and rewards, and regular feedback is given to provide motivation and develop responsibility for their own learning and development. Teachers within the school are committed to ensuring that each student achieves the highest level possible, and consult regularly with other, relevant community bodies such as the Departments of Community Services, Juvenile Justice and Police.

The school's values-based approach is premised on teaching the 'six pillars of character': Responsibility and self control; Cooperation and teamwork; Respect and appreciation of diversity; Trustworthiness; Fairness and justice; and Caring. It also crucially involves an opportunity for the young people to participate in a defined service-learning experience which enables them to put these core values into practice in concrete ways.

Central to the whole programme is a strengths-based approach to interventions which recognises that 'feeling good about oneself is an important component of a happy, productive life. The focus, in this context, is on students' strengths rather than weaknesses and helping them to develop a sense of power, rather than

helplessness. As the school itself explains, 'we do not exclusively dwell on deficits — we cultivate gifts and strengths'.

Service learning is taught in the school in six two-week units over twelve weeks, with each character trait studied for one of the two-week blocks. Each weekly session follows a structured format comprising: definition of the trait; exposure to pro-social examples; discussion of examples and non-examples; a hands-on, guided practice activity; a reflection designed to enhance generalisation; and a method of assessing youth learning.

The actual service learning project undertaken through the programme then provides the opportunity for the young people to learn and develop through active participation in a thoughtfully designed service experience that meets an actual community need. It is, as the school describes it, 'a process of self-discovery' where students experience 'success in helping others ... (and) learn to view themselves differently, recognising they have gifts which are of value to others'. This 'nurtures feelings of pride and positive self esteem', and young people begin to 'view themselves as capable of challenges which they had never before thought were within their reach'.

The conduct of the service learning project comprises four defined steps.

Step 1: Identification of the project. Students and staff brainstorm community needs that will lead to a motivating and relevant project for both the community and the students themselves.

Step 2: Planning and preparing the project. During this phase the team focuses on its goals, the people involved, the overall issues to be addressed, the necessary skills, and troubleshooting any problems. There is also an opportunity for some reflection so the students can examine their beliefs about the individuals who will be project recipients, and any preconceptions or attitudes which may impact upon the project.

Step 3: Implementing the project under appropriate supervision, with continual dialogue and a focus on the desired outcomes and participant strengths. There will, the school explains, be many opportunities for 'teachable moments ... and regular reflection lets students share highlights, ask questions, solve problems, receive feedback and gain insights'. It is during this phase that young people's strengths really emerge and are enhanced, 'especially if the identified project is a good match'.

Step 4: Completing the project including both a celebration of achievements and formal reflection on the overall experience.

Throughout the project students keep a journal where they are required to document the material they discuss in meetings, activities they participate in and their feelings about the process and the project as a whole.

The first service learning project initiated by students at Matthew Hogan School was to raise funds for three orphanages in East Timor which included organising a trip

where students lived at one of the orphanages for several days and visited others in the area. During the trip they also presented money they had raised along with musical instruments, sporting equipment and toys. On return to Australia, the students involved evaluated the first stage of their project and developed a public speaking tour to inform other schools, community groups and youth organisations about the results of the project and their experiences. This has, the school has noted, provided 'a valuable opportunity for students to reflect on their feelings and emotions ... (and) a wonderful way for the wider community to become involved in the experience'.

The whole process proved, according to the school, 'invaluable in developing various values and was indeed a life changing experience for the students, staff and wider community'. More specifically, the students were required to fund-raise and plan, which developed their communication skills and encouraged them to be responsible and reliable. It took great courage for them to fly and live in East Timor as it required them to leave their comfort zone. They also needed to work as a team while planning the project and visiting the orphanage. They were challenged to develop their empathy skills as they spent time with people from another country. The experience was beneficial as it put their own lives into perspective and allowed them to realise how lucky they really are.

The impact is clearly manifest in such student observations after the experience as 'I met a street kid whose arm had been shot up and then amputated. It was a really sad moment for me'; and 'We might have problems, but there are some people out there far worse. I can make a difference and all I have to do is apply myself'. A subsequent trip involving a different group of students spent time in the capital, Dili, working with street kids and again proved to be a 'life changing experience' which 'fostered empathy, communication, negotiation and courage skills'.

Three other projects at various stages of development and implementation in the school as a result of the success of this trial are: a proposed Berrima River Clean Up; Rescuing Wild Brumbies; and a Running for Those Who Can't camp for disabled children.

The 'Walking in my shoes' camp, for instance, reinforced the focus on responsibility and care by teaming up to two youths (called 'companions') with one child with a disability for the entire camp; with the fact the camp was 24 hours a day meaning the students had to be involved in all aspects of care. In the rescuing wild brumbies project, students spent months working with 'their' horses, taking responsibility for feeding and grooming as a means of enhancing their feelings of responsibility and their nurturing skills. The fact the horses would not respond to force meant the students needed to 'earn the horse's trust and respect' and constantly evaluate the environment and the moment to respond appropriately and effectively at the time. As with the camp for disabled students, individuals noted they 'learnt that with patience all things are possible', and gained skills which the school believes 'will benefit them in the future as they apply them to relationships with carers, teachers, employees and friends'.



The local community has, it should be noted, been very supportive of all this activity both in terms of fundraising, and local volunteers taking an interest in individual students to keep them motivated in their tasks. Beyond all this, attendance in all three programmes was 'fantastic', suggesting to the school that 'when trusted, students seemed to rise to the occasion'; attending enthusiastically and displaying new levels of reliability, maturity and thoughtfulness.

Certainly the whole experience has convinced the school that 'values need to be addressed directly and practised regularly'. We cannot assume that students will just learn these along the way. Our students benefited from the opportunity to discuss values which may be different from the ones held by their own families. They benefited from the opportunity to discuss where people's values come from and how they affect thoughts and behaviours. They now have realised that values are an integral part of their lives.

### ***Alice Springs High***

Alice Springs High is one of two public junior secondary high schools in the city primarily catering for students in years 7 to 10, and with a small intake in years 11 and 12. It enrolls around 430 students, almost half of whom are identified as Indigenous students representing six different language groups. Many of the students come from low socio-economic backgrounds and single parent families, and the school has experienced high degrees of transience of both students and staff.

The movement of students has been a particular school concern through the year, as evidenced by the fact the school started 2003 with an enrolment of 434 and finished with 420, but saw 209 new students enrol through the year; a turnover rate of virtually fifty percent.

Traditionally, students in year 10 at the school have lost interest in their studies and many have failed to complete the year. Staff in the area felt that, if attendance and retention were to be improved, then the year needed to be restructured to give students more 'control, flexibility and choice over their course of study', and thereby better meet their needs. This would, together with increased teaching and modelling of self-esteem, confidence, stress management, teamwork, cooperation and respect, create an environment which encouraged attendance of students, full participation and success.

Prior to heading down this path, the school had tinkered around the edges to address attendance levels of less than 70%, by giving up some of the Maths, English, Science and Social Education (MESS) time for electives based on these four areas where students experienced some choice. Other values and pastoral care activities were taught 'either spasmodically in the younger years by staff either pulling out one-off lessons from kits or spending the last half of a lesson on an issue, normally unsuccessfully'. Whilst this had achieved some success, it remained the case that many students were not achieving to their potential and saw little or no value in pursuing their education, and the school needed a more holistic approach.

For 2003, it was agreed that the school's year 10 team would bring together the whole cohort in what they called MESS Halls which were created as large teaching areas by knocking down walls, and constituted the focal hub of the year 10 programme through the year. Students were surveyed at the end of the previous year on the subjects and electives that interested them, with the result that staff offered such courses as construction, music, guitar, girls' health, forensic science, sport studies, hills and maps, catastrophic events, the solar car challenge, stage one maths, drama, art, Easter cooking and craft, childcare, hospitality, automotive and welding. Each student was required to choose three electives as well as completing the more traditional Maths, English, Science and Social Education programme, and the timetable structured accordingly.

Central to the programme was the willingness of year 10 teachers to give up their release time to be in class every lesson of the day either teaching their electives, or assisting students in the MESS Halls with their work in Maths, English, Science and Social Education. When students were not in formal classes, they were in the MESS Halls which contained 20 computers and were staffed by teacher assistants and at least two teachers who helped students with their work, undertook tuition with small withdrawal groups, and assisted students to complete assignment work.

In addition, all students attended a compulsory pastoral care session once a week which focused on the key school values of stress management, teamwork and making positive choices. This time also provided the opportunity for students to meet with counsellors and career education advisers, and to undertake team building activities primarily using MindMatters resource kits.

Sitting behind this whole restructure of year 10 was also significant training and professional development of staff including full staff in-servicing on: the Real Justice programme, based on a restorative practices framework which provides explicit practices capable of building healthier and stronger school communities, and which has been adopted as the behaviour management policy of the school<sup>9</sup>; and the concept and structure adopted for year 10 so it is shared and understood beyond just the year 10 team itself.

It ought be noted in this context that, although the new approach enjoys the total support of parents, the school council and the management of the school, not all staff initially embraced the idea because of its impact on release time. Some were concerned that proposed extensions to other year levels would impact negatively on preparation and assessment time, and hence the quality of teaching they provide; though the experience of the year 10 team was that the benefits far outweighed the costs and hence the programme was worthy of extension through the school.

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<sup>9</sup> The basic tenets of Real Justice are 'what happened, what harm has resulted and what needs to happen to make things right?' Deterrence is linked to relationships and personal accountability and uses the approach of conferencing where a structured meeting is held between 'offenders', 'victims' and both parties' family and friends in which they deal with the consequences of the incident and decide how best to repair the harm. Conferencing is a straight-forward problem solving method that demonstrates how students can resolve their own problems when provided with a constructive forum to do so.

This whole new structure was, the school believes, 'an outstanding success'. Students started to 'really enjoy coming to school, attendance improved remarkably, behavioural problems almost disappeared and students started to function as a team'. In addition, staff worked more as a functioning team which also was readily apparent to students within and beyond year 10. Staff stress was 'significantly reduced, relationships between the staff and students were outstanding and the values we had incorporated into the approach were being adopted'.

At a more quantitative level, the principal reported in the school's 2003 annual report that, 'The establishment of a team approach to teaching, learning and school structure has had a remarkable effect ... Year ten students exemplified the effectiveness of this new approach with 96% attendance for the 2003 school year, a 30% drop in behaviour matters and 100% retention to Stage One (95% continuing on to senior schooling and the remainder to full time apprenticeships).' When absenteeism does actually occur, staff feel they deal with it more effectively now by adopting a Real Justice approach — 'not blaming a student for the problem, but focusing on the problem itself and how to rectify it'.

Just as encouraging in terms of the evidence gathered, perhaps, was the fact that 98% of students surveyed in 2003 indicated they preferred the new arrangement for year 10, backing this up with such comments in their pastoral care diaries as 'I am finally having a choice in subjects,' 'The teachers are more friendly' and 'It's good only having a few teachers because you get to know them better'.

Staff were very impressed with the programme and decided to continue and promote it as a way of improving attendance and retention whilst creating a learning environment which reduced bullying, teasing and harassment through a team approach and greater individual choice. The concept of a more student-centred approach has subsequently been adopted across the entire school with the only caveat being the concern already noted about lost release time. Certainly the school principal observed increased levels of tolerance, respect and support for peers amongst students, and was keen for the whole school to adopt the approach to make pastoral care more meaningful and better meet student needs.

Over the 2003 Xmas holidays \$100,000 was spent removing walls and creating huge team teaching areas that have enabled the school to structure itself around four teaching and learning teams for year 7 (foundations), years 8 and 9 (middle school), year 10 (senior school) and years 11 and 12. (future directions).

Given the emphasis on teamwork and values it is hardly surprising the school's approach to classroom practice has changed considerably. 'Staff', the school explains, 'value not only content or subject knowledge, but also the whole student regardless of ability ... All staff are now required to work as a team, sharing resources and ideas, and all the year 10 staff are now responsible for all students and all their subjects, not just the teacher with the subject expertise. Preparation and planning is all collaborative and staff work as a team to develop programmes and lessons designed specifically for the individual student.'

With its focus on more student control, flexibility and choice of courses to better suit individual needs, the year 10 structure piloted by the school incorporates, teaches and models values in all programmes including 'self esteem, confidence, compassion, stress management, mateship, teamwork, cooperation and respect', to provide an environment where attendance, participation and success are encouraged and students want to come to school.

## **Values education in schools: Where to from here?**

Tony Mackay advanced a set of propositions to guide thinking in forum table groups, which was modified in a brief whole forum discussion to the need:

1. for an ongoing, robust dialogue as part of the dynamic process of change, along with ongoing research in the Australian context, resource commitment and leadership development;
2. to distinguish between beliefs, values, behaviours and outcomes;
3. to increasingly make the values agenda visible and explicit;
4. for strong teacher, student, parent, community relationships to carry the values debate;
5. to promote the student voice;
6. for curriculum and pedagogy with an action and experience focus; and
7. to increasingly make clear the aspirations, expectations and success indicators of desirable outcomes to build personal and community capacity.

The task for table groups in this context was, in light of the forum discussions, and thinking about it from the relative perspectives of the nation, systems, key organisations and schools, to identify the key areas for action to really move the agenda forward. In other words, to specify where the energy should be put.

Responses from the groups can broadly be classified in terms of values-related processes, the question of resources, auditing and assessment, the source of authority for this work, and the overarching place of relationships; though it ought be noted there was not necessarily consensus in every table group or across the forum as a whole.

### Processes

To some extent responses in this regard related to the use of the ten values in the draft framework as discussion starters at the school level. One group, for instance, reported that some members would prefer a list of key questions to generate discussion, rather than the ten values advanced, whereas other members liked the statements as a guide.

Recognising that the prime effort to date has been the Commonwealth-funded Values Education Study and this follow up forum and the case studies prepared for it, one group suggested a need for more state/territory systemic effort as well. This could then be supplemented at the school level by whole school approaches which

involve making values explicit in the curriculum as well; though another group did caution that the framework must be flexible enough to enable schools to express differences in values arising from their communities. A third group suggested this may mean having a framework which helps the school to go through one or more of a suite of processes at the local level appropriate to the nature and needs of the particular school community involved.

Another group added to this view by suggesting further forums of this sort ought be conducted as they are more valuable than reading documents alone. This could support an ongoing, reflective process at the school level provided, as already suggested, that a whole school approach is adopted that involves explicit and implicit teaching of values, and overt modelling of them in practice.

There was a suggestion from two of the groups that there ought be ongoing projects to explore the possibilities in the values education arena and, in particular, to get it on both the school and public agendas. One of the groups specifically called for a 'structured' public and school promotion process including a public communications strategy.

For all of this, there was substantial feeling in favour of the sentiment expressed by one group that, to progress the agenda forward, we really do need leadership at a multiplicity of levels — national leadership, professional leadership and the involvement of the states and territories through MCEETYA. Part of this leadership role ought, it was suggested, be the promotion of dialogue around the meaning of key concepts associated with values education to develop a broader agreement on how to proceed both systemically and at the school level.

### Resources

Most table groups were clear in their view that it is, as one typically expressed it, 'critical to identify the dollars that will enable schools to have the discussion we envisage'. Another group took it even further calling for 'time, financial resources and training and development to enable the converted at the forum to share the issue with their colleagues'. A third group suggested in this context that small schools may need support from bigger schools through increased sharing of experience and the development of the networks effectively initiated at this forum.

Whilst this desire for further resource input was evident in the call already noted for ongoing projects in relation to values education possibilities, groups also commented on the power of the stories shared through the forum and the importance of supporting this type of resource. In addition, at least one group (linking in to the next category of auditing and assessment) suggested a need to identify tools to monitor the impact of values education over time which otherwise will remain 'debatable'.

### Auditing and assessment

Reflecting the last comment in the previous category, one group pointed to the need schools have for a way of auditing and evaluating where they are now, so they can find a way forward and then assess the impact they have had.

This was taken somewhat further by another group which noted a need to identify outcomes so we can assess for them; but outcomes which are for the curriculum, teaching and learning rather than just outcomes for students which was somewhat more controversial, and hence a subject requiring further debate.

Action research was advanced, in this context, as one means of getting into assessment with a complementary focus on teaching school communities to critically reflect on their values and how they are pursued.

### Sources of authority

One view expressed by one of the groups was that ‘you cannot mandate a project like this’ and it really needs to be left to schools and their communities. This was, however, directly contradicted by another group which felt that values education does need to be mandated in some form — ‘not necessarily government, it could be the school itself or the community, but it does need sanction. We don’t want it to be lost with a change of government or Minister and the work does have to carry some authority’.

Clearly this is an issue which ought be further pursued, though it is noted that the earlier reported calls for processes that involve players at all levels do suggest a tendency amongst forum participants to support the latter view.

### Relationships

One group observed that the relationship between the student and the teacher is at the core of values education, and hence relationships ought be placed at the centre of all that we do. There was, in this context, some measure of agreement to the proposition that relationships form an underlying precept for values education in schools both in terms of the processes pursued, and the outcomes that are sought.

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The final reflection on the forum was left to Noel Simpson from the Department of Education, Science and Training who thanked participants for their engagement in the forum and made three points in terms of government policies and programmes.

First, he noted, a forum report will appear on the values website at Curriculum Corporation ([www.curriculum.edu.au/values](http://www.curriculum.edu.au/values)) which participants can view and discuss along with the wealth of other resources already there to use.

Second, he explained to the forum that a letter to all education sectors that week states there is \$19 million available in the next year to spend on teacher professional learning through the QTP. There are seven options to pursue, one of which is the

new category of values, including civics and citizenship; and proposals must be in to the Commonwealth by 21 May.

Finally, he referred participants back to the Minister's statement that he will make a major announcement on values education shortly, and directed their attention to 11 May which is budget night.



# National Values Education Forum 2004

Stamford Plaza Hotel, Melbourne  
28–29 April 2004



## WEDNESDAY 28 APRIL

**2.00–2.30 pm**  
RAFFLES BALLROOM ENTRANCE

Registration — Arrival tea and coffee

**2.30–3.30 pm**  
RAFFLES BALLROOM

Introduction and welcome: Tony Mackay, Facilitator  
Overview and keynote: *Values Education in Schools, Issues and Challenge*  
Emeritus Professor Dr Brian V Hill, Murdoch University, WA

**3.30–4.00 pm**  
RAFFLES BALLROOM

Revisiting the Draft Values Framework: General discussion

**4.00–4.30 pm**  
RAFFLES LOUNGE

Afternoon tea

**4.30–5.30 pm**  
BREAKOUT ROOMS

Case studies

RAFFLES BALLROOM	SIR STAMFORD LOUNGE	CHAIRMAN'S LOUNGE
Albany Primary School, WA	Cabramatta High School, NSW	Pedare Christian School, SA
Campbell High School, ACT	Salisbury High School, SA	Lance Holt School, WA

**5.30–6.00 pm**  
RAFFLES BALLROOM

Plenary: Panel of three respondents

**7.30 pm**  
RAFFLES BALLROOM

Dinner/Dinner speaker: Ms Helen Paphitis, Principal Salisbury High School

## THURSDAY 29 APRIL

**9.00–9.30am**  
RAFFLES BALLROOM

Introduction: Tony Mackay  
Official opening: the Hon Dr Brendan Nelson MP, Minister for Education, Science and Training

**9.30–10.15 am**  
RAFFLES BALLROOM

Panel discussion: *Values Education in schools: perspectives, possibilities and pitfalls*  
Moderator: Dr Brendan Nelson MP

**10.15–10.45 am**  
RAFFLES LOUNGE

Morning tea

**10.45–11.15 am**  
RAFFLES BALLROOM

*Valuing Values Education* — student's views on values education

**11.15–12.30 pm**  
BREAKOUT ROOMS

Case studies

CHAIRMAN'S LOUNGE	EDINBURGH ROOM	RAFFLES BALLROOM
Cherbourg State School, QLD	St Monica's College, VIC	Matthew Hogan School, NSW
Glendale East Primary School, NSW	The Don College, TAS	Alice Springs High School, NT

**12.30–1.30 pm**  
HARRY'S BAR

Lunch

**1.30–2.30 pm**  
RAFFLES BALLROOM

Round table discussions

- Where does values education fit in the school? Implications for the framework
- Values education — where do schools go from here?

**2.30 pm**

Conclusion