

Values: Taught or Caught? Experiences of Year 3 Students in a Uniting Church School

Alison Hunt

University of Adelaide [hunata@annesley.sa.edu.au](mailto:hunta@annesley.sa.edu.au)

This study investigated whether values were taught or caught in the experiences of Year 3 students in a Uniting Church school for boys. Research indicates the need for values education particularly for boys (Lovat and Schofield, 1998), the importance of the home and family in establishing a values foundation (Astill, 1998a, 1998b) and the role of schools in supporting the development of values (Fallon, 1995). Using a Humanistic Sociology conceptual framework and methodology, a prescribed Values Education program was taught and Student Personal Statements and Parent Questionnaires were analysed. Prior to the teaching of the unit the students had caught a narrow understanding of the value as it applied to themselves and their immediate classroom setting. After the program had been taught the students' experiences developed beyond themselves to their family and community perspectives. Their language used more positive meanings and more abstract forms.

Values, Religion and Values Education (RAVE), Boys education,
Humanistic Sociology, Core Values

INTRODUCTION

My Research Project topic in Values Education has arisen from a long standing personal interest in Religion and Values Education (RAVE) and the implementation of a new RAVE curriculum at my school, Prince Alfred College, an independent Uniting Church school for boys. Prince Alfred College was founded by a group of Wesleyan Methodist ministers and laymen in 1865 (Gibbs, 1984, 1986). From its Wesleyan Methodist beginnings and through the formation of the Uniting Church in 1979, Prince Alfred College has maintained its strong church heritage. During my 20 years of teaching at Prince Alfred College the approaches to RAVE teaching and the RAVE curriculum have undergone some regular reforms. The most recent change has been the implementation of the five strand RAVE curriculum developed by Dr Vardy. Several independent schools in Australia have implemented the Religion and Values Education curriculum (PAC 1999) developed by Dr Vardy, an educationalist, philosopher and theologian from Heythrop College, University of London. In South Australia Prince Alfred College and Seymour College, a Uniting Church Girls' School, have worked collaboratively since 1998 to plan units of work within the five-strand approach.

The five strands of the Religion and Values Education approach, suggested by Vardy (1997, pp.3-4) encompass:

1. an appreciation of the Bible and knowledge of the Christian tradition;
2. a values education within a broad religious framework;
3. an introduction to central areas in Philosophy of Religion;
4. an appreciation and understanding of alternative faith perspectives; and
5. an appreciation of the value of silence.

The Prince Alfred College RAVE Curriculum expands upon the following Values.

- Reception/Year 1: love, belonging, caring, sharing, fairness, helping;
- Year 2/3: helping, forgiveness, fairness, courage, honesty;
- Year 4/5: compassion, truth, respect, caring, fairness, family values, school values;
- Year 6/7: truth, core Christian values of love, justice, faith, hope, forgiveness, empathy, personal values, justifying the adoption of certain values.

It is my contention that a greater range of Values should be explicitly taught at Prince Alfred College, particularly at my year level (Year 3) without the repetition of others. While family and school values (Year 4/5) and personal values (Year 6/7) may address a wider range of values, explicitly naming, exploring and experiencing key universal values at a younger age may contribute to the students choosing, applying and justifying family, school and personal values at an older age.

LITERATURE REVIEW

UNESCO (1998) has been involved at the forefront of Values Education through various global initiatives. Jacques Delors, was chairman of the UNESCO International Commission on Education for the Twenty-first Century that issued the report, *Learning: the Treasure Within*. The report recommends four pillars of education (Delors, 1996):

- (a) Learning to know: acquiring the instruments of understanding;
- (b) Learning to do: acting creatively in one's environment ;
- (c) Learning to live together: participating co-operatively in all human activities; and
- (d) Learning to be: developing one's personality to act with greater autonomy, judgement and responsibility.

The fundamental principle that underlies the Committee's report is that "Education must contribute to the all-round development of each individual – mind and body, intelligence, sensitivity, aesthetic sense, personal responsibility and spiritual values" (Delors, 1996, p.94).

The Living Values Education Program (LVEP 2001), another UNESCO endorsed program and the program chosen for this Research Project, grew from an initiative in 1995 to celebrate the 50th Anniversary of the United Nations. From the theme 'Sharing Our Values for a Better World', and focusing on 12 universal Values together with the framework of the Convention of the Rights of the Child, the Living Values Educational Initiative developed materials (Tillman 2000, Tillman and Hsu 2000). The 12 universal Values are: Peace, Respect, Love, Tolerance, Happiness, Responsibility, Co-operation, Humility, Honesty, Simplicity, Freedom and Unity (Tillman and Colomina 2000).

The University of Newcastle Faculty of Education, with researcher Morrison under Professor Lovat, is currently evaluating trials of the LVEP in Australian schools by quantitative data collecting methods using control groups and intervention groups at the Year 5 and Year 6 levels. Former research in Values Education at the University of Newcastle includes Professor Lovat and Dr Schofield's empirical study on Values Formation in Citizenship Education. The researchers found that the teaching of values can make a difference to underlying moral attitudes. A second conclusion was that the focus should be on the school related environment of the child rather than more abstract moral dilemmas beyond the world of the child. A further significant finding was the pronounced gender differences with the greater moral maturity of girls at this age and grade levels. The researchers believe it emphasises the need for values education and moral decision-making, particularly for the moral development of boys (Lovat and Schofield 1998).

In South Australia another Values Education forum is to be found in the research of Dr Knight and Collins at the University of South Australia who work within Philosophy and Education and are the Professional Development Coordinators for the South Australian Association for Philosophy in the Classroom. Their perspective in Values Education is helping students discover a method for determining what is morally right and wrong using the rules of rational inquiry.

The Commonwealth Government has recently commissioned a study to improve values education in Australian schools. The funding is currently supporting 71 schools in both the government and non-government sectors in Action Research Case Studies. These studies will provide information about the values that the Australian community expects schools to foster, the current values of educational practice in Australia as well as a review of research in the field. This will lead to the development of principles and frameworks to guide and inform future improvements in Values Education outcomes (Nelson, 2002).

A particularly relevant thesis is Fallon's (1995) *Christian values and the vision of the Uniting Church for its schools in Victoria*. The educational setting and qualitative methodological approach are comparable to my research project. Results showed that the vision of the Uniting Church for its schools involved the presence of a Christian ethos in the schools comprising values, particularly the overriding Gospel value of love, which can be expressed in the values of justice, reconciliation, peace and service and through the presence of Christian staff (Fallon, 1995).

CONCEPTUAL FRAMEWORK

The conceptual framework and methods chosen for my research project lie in Humanistic Sociology (Smolicz 1979; Secombe and Zajda 1999). Humanistic Sociology has been developed by the Polish-American Florian Znaniecki (1968, 1969, 1998). Humanistic Sociology considers cultural and social phenomena from the insider's viewpoint, the point of view of the participants who are actively involved. All social and cultural activities are viewed from the standpoint of the actor and not just the outside observer. Human values and activities are considered as facts, as human agents view them.

Znaniecki differentiated between natural objects or 'things' and cultural objects or 'values'. A value gives content and meaning for the particular cultural group and its members. A thing exists and has content but no meaning for the cultural group. The full meaning of a value needs to be understood by considering the role it plays in a cultural system.

The methodology used by Znaniecki in Humanistic Sociological research involves the use of human documents to give an account of individual experience, which reveals the individual's actions as a human agent and as a participant in social life. In *The Polish Peasant in Europe and America* (Thomas and Znaniecki 1958), Znaniecki used letters and life histories, or memoirs as well as other human documents including court records, newspaper accounts, church parish records and records of social agencies (Blumer, 1939).

RESEARCH METHODS EMPLOYED

The research methods selected for this project utilise Humanistic Sociology, with its interpretation of values and attitudes and its methodological approach centring on the use of human documents and qualitative analysis to interpret the data (Tuckman 1972; Meighan 1981; Cuff, Sharrock and Francis 1992; Kellehear 1993; Krathwohl 1993; Cohen and Manion 1994). To this end, I have used the stated core values of the school, Prince Alfred College, with students and parents in order to compare their experiences with the group values of the school. The second component of the project involved asking the same question, "How have your experiences at Prince Alfred College matched these values?" both "before" and "after" implementing the Living Values Education

Program. The third component of the data collecting incorporated using a parent questionnaire to support the memoirs or personal statements.

CORE VALUES RESULTS AND DISCUSSION

During Term 1, 2002, students and parents were asked to respond to the open-ended question “How have your experiences at Prince Alfred College matched these core values?” Each of the five core values stated in the school’s Strategic Plan, *Princes Towards 2010* (PAC 2001b), was listed, in order to elicit the personal statement responses. The five core values are:

1. An appreciation of Christian faith and values.
2. A determination to achieve excellence.
3. A passion for learning.
4. A willingness to be innovative.
5. Respect for oneself and others.

The whole class of 23 students completed responses. There was a 52 per cent response rate from the parent group, with 12 parents from the class of 23 responding. The student and parent responses to the five Core values have been categorised into statements relating to curriculum or other responses and are present in summary form in Tables 1 through 5, respectively.

Students were very familiar with the Core Value #1 ‘An appreciation of Christian faith and values’, presented in Table 1. Many students understood its application in the classroom in RAVE lessons and in the wider school context through attendance at weekly Chapel services. Some students were able to apply its meaning in their social interactions with others, putting the Christian message into practice. Parents were very accepting of Core Value #1. They indicated evidence of this Core Value in the curriculum areas of teaching about the Christian faith and values in RAVE lessons and Chapel services and in the attitudes and behaviours of both students and staff.

Table 1. Student responses to Core Value 1 (N=23)

#1. Appreciation of Christian faith and values		Number of respondents
Curriculum	Curriculum Aspects	21
	Go to Chapel	11
	Learn about God/Jesus	10
	Celebrate/learn about Easter	3
	Celebrate Anzac	2
	Have RAVE lessons weekly	2
	Celebrate/learn about Christmas	2
	Total Curriculum responses	49
Average number per respondents		2.13
Other	Being happy	1
	Showing friendship	1
	Teamwork	1
	Helping people	1
	Total Other responses	4
Average number per respondents		0.17
Total responses		53
Average number per respondents		2.3

Students were confident in their interpretation of this Core Value #2 ‘Determination to achieve excellence’ summarised in Table 2. Most students were able to support their understanding of its application in the curriculum areas in which they nominated Handwriting, Spelling, Maths and LOTE as areas in which they were determined to achieve excellence. Motivation to achieve in these areas came from the Linking Licence certificate and the determination to score well in their weekly tests of Spelling and multiplication times tables. Parents indicated support for this Core Value in general terms through the school’s encouragement of their son to achieve and the

recognition of their achievements. The Effort Awards were one avenue of school recognition as well as at the other extreme, the recognition of outstanding Old Scholars who have achieved excellence in their field of endeavour.

Table 2. Student responses to Core Value 2 (N=23)

2. Determination to achieve excellence		Number of respondents
Curriculum	Handwriting/Linking Licence	11
	Spelling	7
	Maths	6
	LOTE	5
	Science	2
	Music	2
	Reading	1
	Art	1
	Total Curriculum responses	35
Average number per respondents	1.52	
Co-curriculum	Chess	5
	Athletics	3
	Swimming	2
	Football	2
	Sport	1
	Piano	1
	Total Co-Curriculum responses	14
Average number per respondents	0.6	
Other	Trying to complete my goals	5
	Helping people	2
	Doing my best	1
	All my work	1
	OK but I'm not brilliant	1
	Happy with my work	1
Total Other responses	11	
Average number per respondent	0.47	
Total responses		60
Average number per respondent		2.6

Student responses to Core Value #3 ‘A passion for learning’, are recorded in Table 3. Clearly, Year 3 students at PAC are passionate about learning. Many students indicated their enthusiasm about mathematics learning singling out learning times tables in particular. Science, along with mathematics, involves hands-on activity based lessons with open-ended tasks and investigations, catering to the learning styles of many boys. Parents reinforced their son’s passion for learning evidenced by their enthusiasm for the maths and science subjects in particular. Their sons share their learning at home, find learning interesting and enjoy their school.

Core Value #4 ‘Willingness to be innovative’, and the associated student responses are presented in Table 4. With a general interpretation of innovation being new things, the curriculum areas of Computing and Maths and the co-curriculum areas of Athletics, Sports Day and Cross-Country events were strong indicators of the students’ willingness, at this year level, to try new things. Parents also interpreted innovation as new things and expressed their son’s willingness to try something new or different. Encouragement of risk taking was a positive endorsement of ways in which their sons could experience this Core Value. The support for this Core Value was not as strong as the other Core values and several parents provided no comment.

Lastly, student responses to Core Value #5 ‘Respect for oneself and others’, are recorded in Table 5. There was further strong support by students for this Core Value, particularly in terms of respect for oneself. Being proud of their school uniform and consequently proud of being a PAC student was a significant response. Parents believed self-respect was strongly reinforced in their sons. Respect for others including staff and students treating their sons with respect was also strongly

supported. The school's Bullying and Harassment Policies were endorsed as a means by which respect for others was encouraged.

Table 3. Student responses to Core Value 3 (N=23)

3. A passion for learning		Number of respondents
Curriculum	Maths/Times tables	14
	Spelling	7
	Science	7
	LOTE	4
	Art	4
	Handwriting/ Linking Licence	3
	Computing	2
	SOSE	1
	Health	1
	Music	1
	Writing	1
Total Curriculum responses		45
Average number per respondents		1.95
Co-curriculum	Sports/PE	3
	Chess	1
	Football	1
	Athletics	1
	Tennis	1
Total Co-Curriculum responses		7
Average number per respondents		0.3
Other	Learn more	1
	Listen, look, don't muck around	1
	Excursions	1
	Concentrating	1
	Using my brain	1
Total Other responses		5
Average number per respondent		0.21
Total responses		57
Average number per respondent		2.47

Table 4. Student responses to Core Value 4 (N=23)

4. Willingness to be innovative		Number of respondents
Curriculum	Computing	7
	Maths/Times table	6
	Science	2
	Writing	1
	Handwriting	1
	Reading	1
	Total Curriculum responses	
Average number per respondents		0.78
Co-curriculum	Athletics/Sports Day	9
	Cross Country	4
	Swimming Carnival	1
	Tennis	1
	Chess	1
Total Co- Curriculum responses		16
Average number per respondents		0.69
Other	Learning new things	2
	Helping people	1
	House teams	1
Total Other responses		4
Average number per respondent		0.17
Total responses		38
Average number per respondent		1.65

Table 5. Student responses to Core Value 5 (N=23)

5. Respect for oneself and others		Number of respondents
Oneself	Wear my uniform proudly	17
	Work well/neatly/quietly	6
	Listen well	2
	Be nice	2
	Not call out	2
	Look after my belongings	2
	Sit nicely	1
	Try to get my Linking Licence	1
	Be happy	1
	Put my rubbish in the bin	1
	Total Oneself responses	35
Average number per respondents	1.52	
Others	Help someone if they are hurt	11
	Help others	6
	Look after other people's things	4
	Look after school things	2
	Try not to offend/hurt people	1
	Let other people play	1
	Total Others responses	25
Average number per respondents	1.08	
Total responses	60	
Average number per respondent	2.6	

PERSONAL STATEMENTS RESULTS AND DISCUSSION

Peace Personal Statements

During Term 2, 2002, students were asked to respond to the open-ended question, “How have your experiences at Prince Alfred College matched these values?” Students were asked to write personal statements about Peace prior to the teaching of a term’s unit of work on the universal value. After the unit had been taught the students were again asked to write personal statements about Peace. The whole class of 23 students completed responses. The pre-teaching and post-teaching responses have been categorised into statements according to their frequency of occurrence and are both presented in Table 6.

During the pre-test, there were 40 different responses given by the 23 students, contributing 92 personal statements with an average number of four responses per student, as shown in Table 6. The highest recorded response of 18 students was ‘Don’t fight’. Eight students responded with ‘Don’t say bad words’ and six students equally referred to attending Chapel or Assembly. A reference by three students to ‘Don’t jeer or leer’ is explained by the weekly spelling pattern of “eer” being taught that week and the vocabulary discussion that followed. There were 25 different statements with one response each.

During the post-test, there were 102 personal statements by the 23 students with an average number of 4.43 responses per student, an increase of 12 personal statements over the pre-teaching peace responses. As with the pre-test responses there were 40 different post-test responses by the 23 students that are recorded in Table 6. The highest recorded response of 12 students was ‘No wars’. Nine students responded with ‘No conflict’, eight students with ‘Quietness’ and six students equally referred to ‘Relaxing’ and ‘Love’. There were 22 different statements with one response each.

Generally after the teaching of the unit there was an increase in quantity of responses with more statements per student and students were able to contribute more experiences of this value. Prior to teaching the unit the highest response statement of ‘Don’t fight’ pertained to the goal of peace

for the self. After the unit had been taught the highest response rate of 'No wars' related to the goal of a peaceful world. While 'Don't fight' was common to both before and after responses, it was significantly less frequently stated after the unit was taught. 'No wars' was a new statement after the unit was taught. Students were able to think beyond themselves to a wider understanding of world peace.

Table 6. Pre-teaching and Post-teaching Peace Responses (N=23)

Pre-Teaching Statements	Frequency	Post-Teaching Statements	Frequency
Don't fight	18	No wars	12
Don't say bad words	8	No conflict	9
Attend Chapel	6	Quietness	8
Attend Assembly	6	Relaxing	6
Don't be mean	4	Love	6
Don't tease	3	Happiness	5
Don't argue	3	Friendship	5
Don't jeer/leer	3	Singing songs	4
During relaxation time	3	No fighting	4
Work quietly in class	3	Calmness	4
Do what teachers ask	2	No swearing	3
Be kind	2	Respect	2
Sit quietly on the floor	2	Caring	2
Solve arguments	2	Playing music	2
Be nice	2	In a family	2
Don't throw things	1	Peaceful places	2
Don't push	1	Under my bed	2
Don't pull clothes	1	Freedom	2
Help people to make peace	1	Making choices	1
Don't talk when working	1	Good luck	1
Listen to teachers	1	No hurting	1
No violence in school	1	No name calling	1
Don't spy on people	1	No rudeness	1
Care about others	1	Opposite of loud	1
Be good	1	Trust	1
Have fun	1	Closing your eyes	1
Don't kneel	1	Co-operation	1
Be trusting	1	Sharing	1
Cross your legs on the carpet	1	Peaceful world	1
Help people	1	Somewhere nice	1
Be generous	1	A quiet house	1
Be fair	1	Relaxing poems	1
Show respect to others	1	Imagining good thoughts	1
Say sorry	1	Colourful places	1
Talk about problems	1	Resting	1
Play with my friends	1	Harmony	1
Help my mates	1	Showing manners	1
Have good friends	1	Bright colours	1
Not always when I'm working	1	Warmth	1
Not when I have a headache	1	Compassion	1
Total responses	92	Total responses	102
Average number per respondent	4.0	Average number per respondent	4.43

The positive meanings used increased in quantity significantly after the unit was taught showing an increased awareness of peace. While some positive statements were common to both before and after responses there was a considerable increase in the number of new positive statements indicating a broader understanding of peace. More students presented entirely positive statements after the unit was taught.

There was a substantial increase in the use of abstract meaning after the unit was taught contributing to an increased awareness of Peace. While some abstract statements were in common

to both before and after responses there was a significant increase in the number of new abstract statements showing a broader understanding of the idea of Peace.

Peace statements were further classified according to the fulfilment of the goals of the unit, being 'Peace for the self', including home and school, 'a Peaceful world' and 'Peaceful methods of resolving conflict'. Most responses both before and after teaching the unit related to 'Peace for the self'. There was an overall increase in the number of statements pertaining to 'Peace for the self' after the unit had been taught. There was also a large decrease in the number of students whose statements after the unit were entirely focussed on 'Peace for the self'. The goal of a 'Peaceful world' had no responses prior to teaching and increased comprehensively after the unit had been taught. There was a decrease in the number of students who referred to 'Peaceful methods of resolving conflict' after the unit of teaching. No students referred entirely to the goals of a 'Peaceful world' or 'Peaceful methods of resolving conflict' either before or after the teaching. However, there was a greater spread of responses across the three goals after the unit had been taught.

Respect Personal Statements

During Term 3, 2002, students were asked to respond to the open-ended question, "How have your experiences at Prince Alfred College matched these values?" Students were asked to write personal statements about Respect prior to the teaching of a term's unit of work on the universal value. After the unit had been taught the students were again asked to write personal statements about Respect. The whole class of 22 students completed responses, one less than in the previous term's study as one student had left the school. The pre-teaching and post-teaching responses from students have been categorised into statements according to their frequency of occurrence and are presented in Table 7.

There were 40 different pre-test responses by the 22 students, contributing 87 personal statements with an average number of 3.95 responses per student as presented in Table 7. The highest recorded response of 15 students was 'Wear your uniform proudly'. Seven students each responded with 'Help others learn' and 'Work quietly at your table'. Four students each stated 'Listen to teachers' and 'Respect teachers'. Three students each stated 'Help people', 'Don't copy' and 'Look after people's things'. There were two students for each of the following statements of, 'Don't shout in chapel', 'Respect boys', 'Sit nicely on the mat', 'Encourage people', 'Help people who are hurt', 'Let people play my game', 'Tidy up after myself' and 'Show respect for my things'. There were 22 different statements with one response each.

As in the pre-teaching personal Respect statements, the post-teaching statements can also be further classified into the negative and positive meanings used by the students, the concrete and abstract meanings use, and the depth of understanding of the components of respect.

Table 7 presents 90 personal post-test statements with an average number of 4.09 responses per student, an increase of three personal statements over the pre-teaching Respect responses. There were 47 different statements by the 22 students, an increase of seven statements. The highest recorded response of 11 students was 'Helping people'. Seven students responded with 'Respect is received by giving respect', six students with 'Respect is for the environment' and five students stated 'I know I am unique'. Four people equally stated 'Caring about other people' and 'Love'. Three students equally stated 'Putting rubbish in the bin', 'Knowing my qualities' and 'Sharing with others'. Two students each wrote 'Knowing I am valuable', 'No fighting', 'Knowing others are valuable', 'Knowing I make a difference', 'Being nice' and 'Taking polluting things out of the environment'. There were 32 different statements with one response each.

Table 7. Pre-teaching and Post-teaching Respect Responses (N=22)

Pre-Teaching Statements	Frequency	Post-Teaching Statements	Frequency
Wear your uniform proudly	15	Helping people	11
Help others learn	7	Is received by giving respect	7
Work quietly at your table	7	For the environment	6
Listen to teachers	4	I know I am unique	5
Boys respect teachers	4	Caring about other people	4
Help people	3	Love	4
Don't copy	3	Putting rubbish in the bin	3
Look after other people's things	3	Knowing my qualities	3
Don't shout in chapel	2	Sharing with others	3
Boys respect boys	2	Knowing I am valuable	2
Sit nicely on the mat	2	No fighting	2
Encourage people	2	Knowing others are valuable	2
Help people who are hurt	2	Knowing I make a difference	2
Let people play my game	2	Being nice	2
Tidy up after myself	2	Taking polluting things out of the environment	2
Show respect for my things	2	I will show respect	1
Be good	2	Comes from people	1
Show respect for my friends	1	Is in a school	1
Treat people the way you would like to be treated	1	Different respects: self- respect; respect for others	1
Don't make uniform muddy	1	To give respect you need self-respect	1
Help people carry their things	1	Respect property by not drawing on the table	1
Help teachers	1	Respect my words by what I say to people	1
Help people when they go	1	Not harming my body	1
Share	1	No-one gets hurt	1
Respect people at school	1	Knowing I am special	1
Be quiet in class	1	Listening to other people	1
Listen to others	1	Being kind to other people	1
Be nice despite their House Team	1	Is for people	1
Be generous	1	Opening the door for people	1
Go to Assembly	1	Is in a family	1
Stay out of trouble	1	Giving a Christmas present	1
Don't call out	1	Is for the world	1
Look after school property	1	No-one lives in conflict	1
Don't be annoying	1	Knowing everyone is unique	1
Don't pull clothes	1	Protecting others	1
Let others learn	1	Don't leave rubbish on the floor	1
Be kind	1	For people's belongings	1
Show new boys around	1	By not being greedy	1
Play nicely	1	Self-respect is to look fantastic	1
Help people cross the road	1	I will receive respect	1
		Is good for you	1
		Is a quiet person	1
		Respect teachers by crossing your legs	1
		Not touching other people's things	1
		Respecting others means they'll respect you	1
		Respect my choices by standing by what I say	1
		I respect everyone's choices	1
Total responses	87	Total responses	90
Average number per respondent	3.95	Average number per respondent	4.09

As in the Peace statements there was generally an increase in quantity of responses with slightly more statements per student after the unit had been taught and with students able to contribute more experiences of this value. Prior to teaching the unit the highest response statement of 'Wear your uniform proudly' pertained to the goal of respect for the self. After the unit had been taught the highest response rate of 'Helping people' related to the goal of increasing knowledge about respect, including respect for others. While 'Helping people' was common to both before and after responses, it was significantly less frequently stated before the unit was taught. 'Wear your

uniform proudly' was not repeated after the unit was taught. Students were able to think beyond themselves to a wider understanding of respect.

There was a significant increase in the amount of positive meanings used after the unit was taught, demonstrating an increased awareness of Respect. While some positive statements were common to both before and after responses, there was a substantial increase in the number of new positive statements indicating a broader understanding of Respect. There was a small decrease in the number of students who presented entirely positive statements after the unit was taught and a similar small decrease in the number of students who presented a mixture of both positive and negative statements after the unit was taught. While this was inconsistent with the Peace result findings, it was only a small decrease and is outweighed by the broader range of responses.

There was a comprehensive increase in the use of abstract meanings after the unit was taught contributing to an increased awareness of Respect. There were no abstract statements in common to both before and after responses. After the unit was taught there was a substantial increase in statements that used entirely abstract meanings.

Respect statements were further classified according to the fulfilment of the goals of the unit, being 'Respect for the self', including home and school, 'increasing knowledge about Respect', including Respect for others and for the environment and 'building respect relationship skills'. As in the Peace personal statements, most responses both before and after teaching the unit related to 'Respect for the self'. There was an overall increase in the number of statements pertaining to 'Respect for the self' after the unit had been taught, but with a decrease in the number of responses. The goal of increasing knowledge about respect increased significantly after the unit had been taught. As with the Peace statements, there was a greater spread of responses across the three goals after the unit had been taught.

VALUES EDUCATION PARENT QUESTIONNAIRE

Parents indicated co-operation, Respect, Responsibility, Honesty and Tolerance were very important values in Prince Alfred College's philosophy and ethos. Parents indicated that Honesty was the value most often demonstrated by their sons. When parents ranked the list of LVEP values in order of importance, Love was at the top of the list, followed by Honesty and Happiness and Simplicity ranked at the end of the 12 values.

Evidence of their son demonstrating the value of Peace produced most responses in the category of 'Peace for the self', a similar trend to the student responses. Evidence of their son demonstrating the value of Respect produced most responses in the category of 'increasing knowledge about Respect', a different emphasis than that of the student responses. The teaching of the values of Peace and Respect were seen by all but one respondent as being useful. The negative response referred to the child's readiness for understanding and applying the values. In suggesting other values which should be explicitly taught there was an even spread of support for any from the given list to specific suggestions of Freedom, Love, Honesty and Happiness. A similar number of respondents made further suggestions including Patience and Patriotism.

Of the parent group represented, most were female and in the age bracket 41 to 45 years. Most parents visited the classroom three times a week with the main purpose being to check their son's progress. The largest represented church affiliation was with the Uniting Church and most did not indicate their level of church involvement. Most of the families represented had two children who were spread evenly between two sons or one son and one daughter. Most brothers represented, attended Prince Alfred College and most sisters attended Seymour College. Citing reasons for their son attending Prince Alfred College, no parent indicated that PAC being a Uniting Church

school was the reason for their choice of schools. The main reason for their choice by the largest group of parents was the school's Christian basis including its Christian traditions and values.

VALUES: TAUGHT OR CAUGHT?

It is apparent from the data collected on the experiences of Year 3 boys at Prince Alfred College that values are both taught and caught. The results support earlier research in the field of values education on the influence of the home and family in establishing values (Farrow 1986; Hall 1994; Astill 1998; Heenan 2002) and the schools in supporting the home influence through implementing values policies and programs (Birchall 1981; Squires 1981; Lenten 1985; Hill 1990; Wilton 1990; Hill 1991; Fallon 1995; Hill 1996; O'Brien 1996; Marshman 1997; Oentoro 1997).

The students brought with them to the task their home influences and personal interpretations of the universal values of peace and respect. Generally this was of a limited and narrow understanding focusing on the value as it applied to themselves and their immediate classroom setting. Their language of expression was negative and their description of their experiences tended towards the concrete.

After the units had been taught there was an increase in their knowledge about each value. Their viewpoint developed to consider the wider applications of the values beyond themselves to family, community and world perspectives. It also expanded and deepened their application of the values to themselves. They were able to express their understanding using more positive meanings and in a form beyond the limitations of the concrete to the abstract. Their experiences were broader and deeper after the units had been taught.

The implication for Prince Alfred College using the Vardy RAVE Curriculum is that the recommended values stated for each Year level should be explicitly taught. However there is a need to review the overlap of certain values, namely Fairness (Years R/1; 2/3; 4/5), Helping (Years R/1; 2/3) and Caring (Years R/1; 4/5). From the LVEP list of universal values, three values are common to the Vardy RAVE curriculum. These are Respect (Year 4/5), Love (Years R/1; 6/7) and Honesty (Years 2/3). Respect in particular, being a stated core value of the school should be explicitly taught at this level. Addressing other universal values from the LVEP list of Peace, Happiness, Freedom, Responsibility, Tolerance, Co-operation, Humility, Unity and Simplicity, from Reception to Year 7 would allow for a greater range of experiences across the school years. This solid foundation of universal values would also contribute to the students more readily choosing, applying and justifying core Christian values, together with family, school and personal values when they are addressed in the older years.

It is also apparent that Prince Alfred College's core values were similarly both caught and taught. The core values, displayed in glossy poster form in each classroom, form a focus for students and teachers. The core values were strongly evident and upheld by both the parent body and student representatives. This was particularly manifested in the core value of 'An appreciation of Christian faith and values' where the main reason for choosing PAC for the largest parent group was the school's Christian basis, including its Christian traditions and values. 'A determination to achieve excellence', 'A passion for learning' and 'Respect for oneself and others' were equally powerfully endorsed and abundant experiences of these core values were quoted by both parents and students.

The evidence supporting the core value of 'A willingness to be innovative' was not as strong as for the other core values. The implication for Prince Alfred College is that the profile of this particular core value needs to be consciously raised. The paper prepared by the Deputy Headmaster for The Australian Quality Schools Awards, *An Innovative School: Meeting the*

Needs of Boys (Tutt, 2002), suggests that highlighting the school's achievements would be a positive move in this direction.

Similarly, while each core value may not require explicit teaching in the classroom, raising the profile of the statements through publications in the *School Handbook* (PAC 2001a), school newsletter editorials, *Chronicle* articles, or in addresses at Assembly, Chapel or Speech Night would reinforce the core values to the whole school community of students and parents.

Further directions for research within the topic of values education could centre on the remaining ten values from the LVEP. Longitudinal studies with the same group of students and parents could follow over the course of the students' progress through the school. Further research could follow after the recommended changes to the Vardy RAVE curriculum were implemented to measure whether the students were more readily choosing, applying and justifying core Christian values, together with family, school and personal values. In terms of the school's core values, after implementing the recommended raising of the profile of each core value the school could measure how successfully the students and parents experiences matched each core value compared to the current data qualitatively collected.

REFERENCES

- Astill, B. (1998a) *Influences on the social values of students in Year 12: A South Australian study*. South Australia: Unpublished Ph.D. Thesis, Flinders University.
- Astill, B. (1998b) Yes! Christians Are Different; But Are Their Schools? *Journal of Christian Education*, 41(2), 27-44.
- Birchall, G. (1981) *A critical analysis of the inculcation and cognitive developmental approaches to values education in schools*. Australia: Unpublished M.Ed. Thesis, La Trobe University.
- Blumer, H. (1939) An appraisal of Thomas and Znaniecki's *The Polish Peasant in Europe and America*. *Critique of Research in the Social Sciences*, 44.
- Cohen, L. and Manion, L. (1994) *Research Methods in Education*. London: Croom Helm.
- Cuff, E., Sharrock, W.W. and Francis, D.W. (1992) *Perspectives in Sociology*. London: Routledge.
- Delors, J. (1996) *Learning: The Treasure Within*. Paris: UNESCO Publishing.
- Fallon, F. (1995) *Christian values and the vision of the Uniting Church for its schools in Victoria*. Melbourne: Unpublished M.Ed. Thesis, University of Melbourne.
- Farrow, F. (1986) *Parent and teacher views relating to the teaching of moral values in schools: A pilot study conducted in 20 school communities in the northern area of the Education Department of South Australia*. Adelaide: Unpublished M.Ed. Thesis, University of Adelaide.
- Gibbs, R.M. (1984) *A History of Prince Alfred College*. Adelaide: Peacock Publications.
- Gibbs, R.M. (1986) *Prince Alfred College: Some Aspects of its History*. Adelaide: Uniting Church Historical Society.
- Hall, B. (1994) *Values Shift: A Guide to Personal and Organizational Transformation*. New York: Twin Lights Publishing.
- Heenan, J. (2002) Building Character Through Cornerstone Values. *Cornerstone Values Education*, [Online] <http://www.cornerstonevalues.org>
- Hill, B. (1990) A Time to Search: The Teaching of Values. *Journal of Christian Education*, 9, 49-57.

- Hill, B. (1991) *Values Education in Australian Schools*. Melbourne: Australian Council for Educational Research.
- Hill, B. (1996) Mainstreaming Values and Issues in Education. *Journal of Christian Education*, 39(1), 7-16.
- Kellehear, A. (1993) *The Unobtrusive Researcher: A Guide to Methods*. Sydney: Allen and Unwin.
- Knight, S. (2003) [email communications]
- Krathwohl, D.R. (1993) *Methods of Educational and Social Science Research: An Integrated Approach*. New York: Longman.
- Lenten, T. (1985) *The integration of aesthetic, moral and social values in the curriculum*. Australia: Unpublished M. Ed. Thesis, La Trobe University.
- LVEP (2001) *Living Values: An Educational Program*. [Online] <http://www.livingvalues.net>
- Lovat, T. and Schofield, N. (1998) Values Formation in Citizenship Education. *Unicorn*, 24(1), 46-54.
- Marshman, R. (1997) *Verbal Harassment: Clarifying Discipline Values in the Culture of a Boys' Independent School*. Adelaide: Unpublished M.Ed. Thesis, University of Adelaide.
- Meighan, R. (1981) *A Sociology of Educating*. London: Holt, Rinehart and Winston.
- Morrison, K.(2003) [email communications]
- Nelson, B. (2002) *Values in our Schools*. [Media Release] Australia: Commonwealth Minister for Education, Science and Training.
- O'Brien, T. (1996) *An investigation of the values of middle adolescents in Catholic secondary schools in the Archdiocese of Melbourne*. Australia: Unpublished M.Ed. Thesis, Australian Catholic University.
- Oentoro, J. (1997) *Total transformation education: A case study analysis of Sekolah Pelita Harapan*. Australia: Unpublished Ph.D. Thesis, Griffith University.
- Prince Alfred College (1999) *Religion and Values Education Curriculum*. Prince Alfred College, Adelaide.
- PAC (2001a) *Prince Alfred College Handbook 2001*. Adelaide: Prince Alfred College.
- PAC (2001b) *Princes Towards 2010: Prince Alfred College's Strategic Plan*. Adelaide: Prince Alfred College.
- Smolicz, J.J. (1979) *Culture and Education in a Plural Society*. Canberra: Curriculum Development Centre.
- Secombe, M. and Zajda, J. (Eds.) (1999) *J.J. Smolicz on Education and Culture*. Melbourne: James Nicholas Publishers.
- Squires, D. (1981) *Some criteria for the validation of a moral education curriculum for New South Wales primary schools*. Australia: Unpublished M.Ed. Thesis, University of New England.
- Thomas W.I. and Znaniecki, F. (1958) *The Polish Peasant in Europe and America*. New York: Dover Publications.
- Tillman, D.G. (2000) *Living Values: An Educational Program (Activities for Children Ages 8-14)*. Florida: Health Communications.
- Tillman, D.G. and Colomina P.Q. (2000) *Living Values: An Educational Program (Educator Training Guide)*. Florida: Health Communications.

- Tillman, D.G. and Hsu, D. (2000) *Living Values: An Educational Program (Activities for Children Ages 3-7)*. Florida: Health Communications.
- Tuckman, B.W. (1972) *Conducting Educational Research*. London: Harcourt Brace Jovanovich.
- Tutt, K. (2002) *Prince Alfred College, Adelaide: An Innovative School-Meeting the Needs of Boys*. Unpublished paper prepared for The Australian Quality Schools Awards, Adelaide: Prince Alfred College.
- UNESCO-APNIEVE (1998) *Learning to Live Together in Peace And Harmony*. Bangkok: UNESCO Publishing.
- Vardy, P. (1997) Towards a New Approach to Religious Education. *Incorporated Association of Registered Teachers of Victoria*, Occasional Paper No. 53.
- Wilton, J. (1990) *Investigating ethos*. Adelaide: Unpublished M.Ed. Thesis, Flinders University.
- Znaniecki, F. (1968) *The Method of Sociology*. New York: Octagon Press.
- Znaniecki, F. (1969) *On Humanistic Sociology*. Chicago: University of Chicago Press.
- Znaniecki, F. (1998) (Halas, E. ed) *Education and Social Change*. Frankfurt: Peter Lang.