

Does teaching values improve the quality of education in primary schools?

- a study about the impact of introducing values education in a primary school

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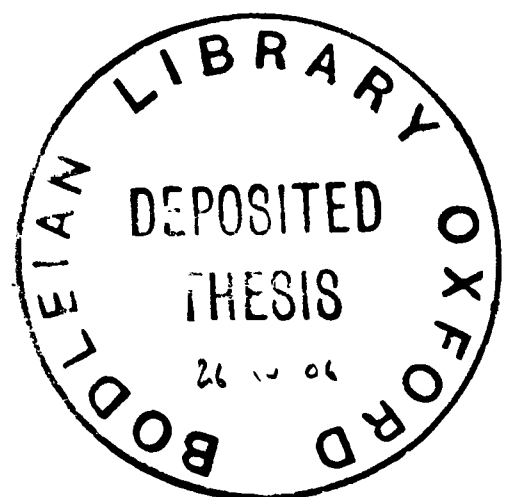


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ABSTRACT

This thesis has been undertaken to consider whether values education, as conceived in Palmer Primary School, improves the quality of educational provision. To do this, it explores the research question:

Does teaching values improve the quality of education in primary schools?

The research study seeks evidence to analyse whether moral education in positive values, in the form of values education, is fundamental to the purposes of developing quality education. Significantly, the study considers whether values education can enable pupils to internalise, and act on, a code of personal ethics. It considers the argument that values education may have positive qualitative effects on the attitudes and behaviour of adults and pupils in state primary schools. Furthermore, the study seeks to ascertain whether the methods and pedagogy of values education can be an effective means of implementing the second aim of the revised National Curriculum, which is concerned with the spiritual, moral, social and cultural development of pupils.

This research study seeks to establish whether values education, as the embodiment of the aim, can pass on what the National Curriculum describes as *enduring values* and help pupils to be caring citizens capable of contributing to the development of a just society. It reflects on whether values education can be an effective means for reestablishing the moral purpose of education and thereby affect the quality of education in the state sector of schooling.

The thesis is coherently structured in ten chapters that cover: the theoretical background to values education; a philosophical framework; a literature review, case studies, examination of data; conclusions and recommendations.

The research methodology is designed to collect and analyse data from a main and subsidiary case study. It focuses on data from semi-structured interviews with full-time teachers; pupil interviews; parent interviews; documents from Ofsted, governors' meetings and sample lessons.

The potential significance of this study is whether the research produces evidence that will support further, more extensive, research that will consider whether values education represents a positive paradigm shift in the way that schooling in primary schools is conceived.

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As a young man, I was a student teacher at Culham College, Oxfordshire. I vividly recall standing in Oxford on a winter's evening reflecting on my future as a teacher. I remember promising myself that I would constantly nurture my own academic development and one day achieve an ambition of being admitted to study for Oxford's degree of Doctor of Philosophy. That aim took over thirty years to realise: during which time I have been inspired, nurtured and supported by a range of superb colleagues in the education service. This thesis acknowledges these professionals, too numerous to name, who have devoted their life to improving the quality of state education. However, I would like to acknowledge in particular Tim Brighouse, Hazel Cantrill, Tony Eaude, Richard Howard, Bridget Knight, Peter Long, Peter McPhail and John Williams, who have, in various ways, inspired, advised, supported and given me their confidence.

I should like to thank the staff, governors and school communities of the four schools where I have been headteacher and also the colleagues of the three local education authorities where I have served as an adviser and officer. The knowledge and experience I gained about how children best learn in a values-based atmosphere has been built on the examples of good practice that I have observed during my career. Particular thanks are due to the sixteen teachers who feature in my main case study. It was their enthusiasm and commitment for the development of values education that has become an inspiration to teachers both nationally and internationally. Equally, to Bob Laynes, the Chairman of Governors, who gave the work his wholehearted support and encouragement.

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Chapter 1. Introduction: developing a values-based approach to primary education

If we are to bring about a true revolution in human relationship, which is the basis of all society, there must be a fundamental change in our own values and outlook; but we avoid the necessary and fundamental transformation of ourselves, and try to bring about political revolutions in the world, which always leads to bloodshed and disaster (Krishnamurti, 1953).

The crucial philosophical question of the 21st Century will be to do with how we can educate the inner-self (McGettrick, 1995).

The most effective schools seem to be those that have created a positive atmosphere based on a sense of community and shared values (Elton, 1989).

1. Outline of the chapter

This chapter states what the thesis is about, how the main points are linked together and how they will be developed at greater depth. It describes why the study has been undertaken and focuses on the social context and policy context, the identification of the research questions, a statement of the aims of the research study and an explanation of the structure of the thesis.

2. What the research study is about

This thesis explores the research question:

Does teaching values improve the quality of education in primary schools?

Its aim is to support or refute the central argument that values education promotes reflective thinking, which has positive effects on the attitudes and behaviour of adults and primary pupils (aged 5-11). The term, *quality of education*, refers to the degree of excellence to which schools can aspire. According to the Office for Standards in

Education (Ofsted), elements that contribute to the quality of education include: effective leadership, management and governance, the quality of teaching and management of classrooms, an appropriate composition of the curriculum, and the ability of schools to monitor and evaluate their practice. Such a limited definition fails to recognise quality in terms of the intrinsic value of the curriculum, or its potential to affect the development of all aspects of pupils as human beings. Ofsted links the provision of quality education to a school's ability to reflect on its effectiveness, expecting it to take measures that will improve its educational provision. Such a mechanistic model has as its prime aim the raising of pupil achievement leading to higher academic standards. Such elements are highlighted in an Ofsted discussion paper called Primary Matters, which states:

The successful implementation of the primary curriculum and continued efforts at school improvement will be dependent upon the quality of teaching; the management of classrooms and schools; and the evaluation of the results of teaching. In short, if standards of pupils' achievement are to rise improvements in teaching quality must go hand in hand with improvements in the curriculum, in the effectiveness of its management and in the monitoring and evaluation of its outcomes. (Ofsted, 1994b)

This study acknowledges the significance of such factors that contribute to quality education, but allows the possibility of others. This study has been undertaken to consider whether values education, as conceived in Palmer Primary School, improves the quality of educational provision. Furthermore, the study seeks to ascertain whether the methodology of values education can be an effective means of implementing the second aim of the revised National Curriculum. The first aim of the National Curriculum is that the school curriculum should provide opportunities for all pupils to learn and to achieve. The second aim is that the school curriculum should promote pupils' spiritual, moral, social and cultural development (SMSC) and prepare all pupils for the opportunities, responsibilities and experiences of life:

The school curriculum should promote pupils' spiritual, moral, social and cultural development, and in particular, develop principles for distinguishing between right and wrong. It should develop their knowledge, understanding and appreciation of their own and different beliefs and cultures, and how these influence individuals and societies. The school curriculum should pass on enduring values, develop pupils' integrity and autonomy and help them to be responsible and caring citizens capable of contributing to the development of a just society... The school curriculum should promote pupils' self-esteem and emotional well-being and help them to form and maintain worthwhile and satisfying relationships, based on respect for themselves and for others, at home, school, work and in the community. It should develop their ability to relate to others and work for the common good. (DfEE and QCA, 1999)

The National Curriculum, in giving such aims, offers scant help to schools about how they might implement its spiritual, moral, social and cultural aim. This study seeks to establish whether values education, as the embodiment of the aim, can pass on what the National Curriculum describes as *enduring values* and help pupils to be caring citizens, capable of contributing to the development of a just society. It considers the effect of values education on the promotion of pupils' self-esteem and emotional well-being and whether it enables them to develop satisfying relationships based on respect for themselves and others. Further, the study considers the potential relationship between a pupil's understanding of values and the development of a just society. Finally, and crucially, the study considers whether values education can enable pupils to be reflective learners, thereby internalising a code of personal ethics and pursue it because it is worthwhile in itself. In order to consider such issues, a qualitative research study was designed to look in detail at a primary school with a pupil age-range from four to eleven where values education had been adopted.

Palmer is a large (500 place) urban primary school. Since January 1993 it has undertaken to improve the quality of its education by underpinning its curriculum with values education. This study seeks to understand whether values education positively affected the life and work of the school. It particularly considers data associated with the school's environment, educational philosophy, pedagogy, ethos, relationships, teaching staff, pupils, parents and community. The study examines the

proposition that, if a primary school's curriculum is underpinned with values education, then a range of factors will enhance the quality of education. Factors may include: the development of moral education, positive behavioural and learning dispositions by staff and pupils, the promotion of silence and reflection, the school ethos being conducive to effective teaching and learning. The study also considers whether there is evidence that academic standards, as measured by pupil statutory standard assessment tests (SATs), are improved as a consequence of values-based curriculum. However, this is considered as a worthwhile by-product and not a prime argument for values education, which, as already argued, is linked to developing the innate qualities of human beings (the second aim of the National Curriculum).

The study seeks evidence to support or refute the argument that values education is an important key to school improvement as it enables pupils to develop a range of personal competencies. The term *competencies* is used in the study in the way that it is defined in a Royal Society of Arts (RSA) education discussion paper (Bayliss, 2000). In this paper, competencies are understood to mean the ability to understand and to do, rather than the absorption of information. The RSA paper argues that future learning and assessment should be organised around a framework of competencies that, in breadth and depth, go far beyond the current curriculum. Five broad categories for the curriculum are proposed: competencies for learning, citizenship, relating to people, managing situations and managing information. This study reflects on the degree to which values education contributes to the development of such competencies. As Chazan has argued:

Ultimately, the teaching of values is about raising the questions, not giving the answers, and as we have learned from generations of great pedagogues, the skill of questioning and of building dialogue is probably the critical pedagogic skill that needs to be learned in this sphere. (Chazan, 1992)

Chazan's perception is seen informing the core of the pedagogy of the case study school's values education, as described in chapter 6. This chapter describes the working practices of the case study school, which may be likened to a philosophical process that enables pupils to explore and question the meaning and context of an identified list of values such as peace, humility and care. Facilitating this process is at the heart of the case study school's rationale for developing values education. Frances Farrer (2000) describes the process in her book, *A Quiet Revolution*, which is about values education at Palmer.

The writing of this thesis is the culmination of an investigation spanning the last decade, the focus having been to challenge much of the educational and political orthodoxy surrounding the means of improving the quality of education provided in state schools. The national debate has concentrated on how schools can improve their standards. The Government's focus has been on: measuring pupil attainment through a programme of national testing, collecting wide-ranging data about school performance, inspecting schools, publishing league tables of schools based on attainment in the core subjects of English, mathematics and science and making schools accountable. This study considers whether, through values education, there is an alternative way to raise standards and the general quality of education. It reflects on whether values education can be an effective means for re-establishing the moral purpose of education and thereby affect the quality of education in the state sector. The study argues that the purposes of education require a fundamental review if education is to meet the needs of pupils and society in the twenty-first century. Professor Richard Pring summarised this growing belief at an RSA conference when he stated, *We need a serious discussion about the aims and purposes of education; how we ensure schooling embraces the whole child and values more than academic abilities* (James, 2001). Also, others have argued that the complex notion of spirituality, which values education may nurture, is a major influence in education.

Caldwell (1992) has written about the importance of spirituality, identifying it as a future global educational *megatrend*.

He stated:

Some trends in education have been underway for a sufficient time and have sufficient depth and strength that they constitute megatrends in education. Each shapes developments in particular areas within the broader field of education. There will be an expanded role for the arts and spirituality, defined broadly in each instance; there will be a high level of 'connectedness' in the curriculum (Caldwell, 1992: 7).

Therefore, in considering the points made above by Pring and Caldwell, a question that this study seeks to answer is whether values education can make a significant contribution to the development of the whole child and to his or her moral and spiritual development as generally conceived.

3. Initial concerns

From January 1993 until September 1999, the researcher was also the case study school's headteacher. A number of potential ethical difficulties result from this duality of role, which are discussed more fully in chapter 4 together with the steps that were taken in response to them. The research study aims to demonstrate that it is ethically legitimate to research situations in which the researcher has worked. This is rooted in the practice, encouraged by the Teachers Training Agency (TTA), of teachers being professionally self-reflective by undertaking research (Hargreaves, 1996). It is argued that it should be considered academically appropriate for teachers to undertake research in their own schools, as long as safeguards are maintained to ensure objectivity. The possibility of objectivity, the avoidance of bias and the possibility of acting as a detached observer are all explored in chapter 4, alongside other issues of ethics and reliability. It is also argued that the potential importance of the research

outweighs any difficulties arising from the researcher's double role. As a further safeguard against the dangers of bias and subjectivity, the study includes a chapter comparing and contrasting the work of another primary school, which has a values approach to its curriculum, but has not been influenced by the researcher's work in values education (chapter 7).

4. The social context

As its focus, this section has the perceived social crises in society and the role of the media in making the public aware of the decline in moral standards. It considers whether the media are balanced in their approach to the breakdown of moral behaviour or whether they generally exaggerate concerns by their focus on events that are more sensational.

What kind of society do we want in the twenty-first century? Why is there a growing unease about public and personal values? These questions form the background to a growing pressure on schools to explore ways of effectively introducing curriculum initiatives such as citizenship and personal, social and health education (PSHE). There is particular concern about children's lack of personal, social, spiritual and moral development, which is linked to the increase in indiscipline in some schools and anti-social behaviour, violence, racial harassment, suicide, addiction and child abuse in society. Such concern was highlighted in *The Times Educational Supplement* (TES), for example, where it reported Estelle Morris, the then Education Secretary, rallying teachers to tackle street crime by motivating disaffected eleven- to fourteen-year-olds more effectively (Henry, 2002). Similar concerns were raised by the Advisory Group on Citizenship, justifying the introduction into the school curriculum of citizenship by referring to:

...the increasingly complex nature of our society, the greater cultural diversity and the apparent loss of a value consensus, combined with the collapse of traditional support mechanisms such as extended families ... (Crick, 1998).

The media is now so pervasive and powerful that it can quickly affect the way that people perceive and make sense of the world. In *The Politics of Hope*, Jonathan Sachs cites a catalogue of concerns:

On the 13th March 1996, Thomas Hamilton shot 16 children and their teacher at Dunblane in Scotland. Could this be a symptom of a deeper problem in society? Melanie Phillips writing in the Observer (4th June 1995) gave the following commentary on contemporary life, "It's been a pretty average week for Britain's youth. A 13-year-old girl killed herself with anti-depressants belonging to her mother's boyfriend. A 13-year-old boy was sentenced to 12 hours at an attendance centre for shooting a woman of 76 between the eyes with an air pistol after she had told him off for swearing. Headteachers announced that children as young as 4 are being expelled from school for bad behaviour... Two 12-year-old girls were tied to a tree and raped at knifepoint after an afternoon picnic. A boy of 14 absconded from his children's home because he wanted to pay a visit to his seven-month-old son." (Sachs, 1997)

Sachs emphasises these extreme cases in order to voice his general concerns about the moral state of society. There is no doubt that many dreadful events take place in society, but can we assume that they indicate a rise in the number of people displaying negative characteristics such as selfishness, greed and intolerance?

Monica Taylor writes in a similar style in her guide to issues in values education, commissioned by the Association of Teachers and Lecturers (ATL):

Most importantly for education, several horrific events perpetrated by children and young people - notably the murder of James Bulger and that of London headteacher Philip Lawrence - or by adults - notably the mass murder of children and their teacher in Dunblane and the machete attack in a Walsall infant school - stirred the nation's conscience and engendered moral panic. (Taylor, 1998)

Events as those quoted above have led to an increased awareness that a missing dimension in the educational system is the focus on personal and social development. A report to UNESCO by Jacques Delors (1996), initiated a debate on the future of education. UNESCO strongly believes in education as a means of creating peace and

international understanding actively promoting conferences that aim to rekindle humanistic values. The Delors Report, *Learning: The Treasure Within*, cites the fundamental role of education in personal and social development and the necessity of building the awareness and ability to operate within humanistic values.

In the United Kingdom, the media maintain that there is a moral decline in schools. In the Daily Mail, Paul Johnson criticised the outcome of the work of the National Forum for Values in Education and the Community:

There is a wide-spread, and thoroughly justified demand from the public that schools should teach children the difference between right and wrong...First the Government - and a Conservative Government, ye gods - turned to a quango called the School Curriculum and Assessment Authority. That, of course, far from being an answer to the moral decline in our schools, is part of the problem -but no matter. (Johnson, 1996)

Thus it has been a habit of the media to blame the education system for declining morality. Although this is a simplistic argument, yet there has been a significant decline in the last twenty to thirty years in terms of overall pupil attitudes and behaviour. It is to be argued that the difference is not in the determination, professionalism or caring of teachers. The difference appears to be in the nurture and preparation of children who enter the school system, the fragmentation of society, and an emphasis on a narrow interpretation of the term *standards* in the school system. In recent years, two trends have especially increased the challenges of raising and educating children: growing materialism with an emphasis on personal gratification, and the increased portrayal of violence in entertainment and the media. In general, these have affected family life, diverting time and focus away from traditional pastimes and the transmission of cultural and spiritual values. Many adults appear to spend less time enjoying and interacting with their children, whilst children seem to spend far more time viewing television and computer screens than interacting with their parents. There is a perceived breakdown of values. Traditionally, parents and

communities transmitted positive values to children. This, however, can no longer be taken for granted. Therefore, if children are to be inducted into the vocabulary, a set of positive values that support the development and maintenance of a civilised society, then, it may be argued, schools have to consider values education as an integral part of the curriculum.

The next two sections consider why the study has been undertaken in terms of: clarification of key concepts and the government policy context.

5. Clarification of concepts

The research study seeks to establish whether the process of values education encourages pupils to be self-aware, enabling them to develop a range of reflective qualities. If so, can self-awareness contribute to the development of a range of human virtues and competencies that enhance the quality of their lives?

The research focuses on the impact of learning about positive concepts (values) in a primary school. These values are considered by the case study school to be universal or core human values. They are described as universal, because they appear to transcend race and culture as desirable qualities to be developed in society. Values act as positive principles for living, goals to be achieved, which are inherently good and which transcend religion, race and culture. Palmer Primary School expresses these values in the form of values words, such as *peace*, *co-operation*, *care* and *respect*. The rationale behind the methodology is described by Dr. Tony Eaude (2004), in research sponsored by the DfES Innovation Unit, about how nine schools adopted the approach to values education based on the methods of the case study school. The school considered the values words to have both moral and spiritual dimensions: moral in the sense that the values help pupils to determine what appropriate or inappropriate

behaviour is; spiritual in the sense that the values are considered in the context of the person's inner world of thoughts, feelings, personal identity, experiences and emotions. This research seeks to establish whether, by educating children in values, schools enable children to understand themselves more clearly through an awareness of this inner world. Is it the case that, through this reflective process, each pupil gains greater autonomy, self-respect and self-esteem? The research study critically examines this notion through a rigorous analysis of data that has been collected from Palmer Primary School, where it is claimed that children have been educated through an explicit programme of values education.

The term, *spiritual values*, evades precise definition. Although this study does not engage in a comprehensive philosophical analysis of the term, there is a need to give a clear indication about how the word spiritual is being used in this thesis, especially when combined with the word values (see chapter 3). Scholars generally argue as Halstead does that:

There is a need for clarity in our understanding of the meaning and place of spirituality in education... I believe it is most helpful to interpret 'spiritual education' as the education of the human spirit, that is, education which is directed towards the development of fundamental human characteristics and capacities such as love, peace, wonder, awe, joy, imagination, hope, forgiveness, integrity, sensitivity, creativity, aspiration, idealism, the search for meaning, values and commitment and capacity to respond to the challenges of change, hardship, danger, suffering and despair. (Halstead, 1996: 2)

It has been argued that many young children appear to possess an intuitive capacity to experience life from a spiritual perspective, which appears to diminish as they mature and become conditioned by the cultural norms and myths of western society's materialistic and scientific culture. Young children often find it difficult to articulate their feelings and insights. Therefore, education based on the development of spiritual values could have the potential of increasing self-awareness in the individual, giving a positive dimension to the quality of life. Indeed, the individual could develop the

capacity to behave ethically because of the systematic development of, what could be termed, spiritual intelligence. This concept is carefully considered in chapter 3 by reflecting Zohar and Marshall's understanding of spiritual intelligence (SQ).

The study analyses data from the case study (Palmer Primary School) to see if there is evidence that may suggest that its programme of values education challenges the western materialistic paradigm. Generally, the current school curriculum and methods of teaching give scant regard to understanding the nature of spiritual intelligence. This may be because schools need the support of research evidence to have a clearer practical understanding of what spiritual intelligence is and how it can be supported through the school curriculum. Besides the work of Zohar and Marshall, cited above, the term spiritual has attracted a great deal of analysis and criticism in articles written by Carr (1995, 1996), Halstead (1996), Taylor (1992, 1994), *et al.* This work will be considered in chapter 3.

This section has sought to illustrate that values education could be seen as a positive reaction by some schools to compensate for a perceived decline in personal moral and spiritual values. The next section describes how government has developed policies to encourage schools to promote moral development.

6. The policy context

Whereas the previous sections looked at social reasons why this research study has been undertaken, this one considers why the study has been undertaken from an official government policy perspective. There is little doubt that this research study has been conducted during a time of growing national interest in encouraging schools to be more involved in the spiritual, moral, social and cultural development of pupils (SMSC). Schools have responded by allocating curriculum time to programmes of

personal, social and health education (PSHE), SMSC and citizenship. The government's position on personal education is reflected in various official documents issued by Ofsted, the Department for Education and Skills (DfES), and the Qualifications and Curriculum Authority (QCA). Arguably, such official policy documents have had limited impact on the curriculum. Reasons for this may include: lack of curriculum time being allocated to these areas of the curriculum; pressures to give the greatest emphasis to core and foundation subjects; reluctance by teachers to be involved in aspects of personal education, such as values education, because they are unclear about what it means.

A detailed review of official documents is contained in the literature review (chapter 3) of this research study. Suffice to emphasise in this section that it was the 1988 Education Reform Act (ERA) that required schools to provide a broad and balanced curriculum, paying attention to *the spiritual, moral and cultural...development of pupils at the school and of society in order to prepare young people for the opportunities, responsibilities and experiences of adult life* (Great Britain Statute, 1988). Non-statutory guidance followed from the National Curriculum Council (NCC) that suggested that schools should aim at limited personal autonomy set in a social framework:

The educational system...has a duty to educate the individuals to think and act for themselves, with an acceptable set of personal qualities and values which meet the wider demands of adult life. (NCC, 1990)

The NCC did not define what they considered to be 'acceptable' personal qualities, whereas, the NCC document, Education for Citizenship stated that:

Pupils should be helped to develop a personal moral code and to explore values and beliefs. Shared values, such as concern for others, industry and effort, self-respect, and self-discipline, as well as moral qualities such as honesty and truthfulness, should be promoted... (NCC, 1990)

Soon afterwards, schools received a document on the spiritual and moral development of pupils (NCC 1993). The Schools Curriculum and Assessment Authority (SCAA) reissued this advisory document in 1995. The document exhorted schools to emphasise the need that morally educated school leavers should be able *to articulate their own attitudes and values...develop for themselves a set of acceptable values and principles, and set guidelines to cover their own behaviour* (SCAA, 1995: 6). During this period the case study school translated this advice into practice in its curriculum.

By 1992, Ofsted was required to evaluate values education in the form of the spiritual, moral, social and cultural (SMSC) aspects of the curriculum. This had to be carried out when inspection teams reported on the range and quality of the curriculum (HMSO, 1992). Schools and inspection teams were still unsure about what elements in schools constituted SMSC. Further guidance from Ofsted was issued, which included the need for inspectors to gather information about whether pupils were developing their own values (Ofsted, 1994a).

Values were also given a higher profile through the National Forum on Values in Education and the Community, initiated by SCAA in 1996 (SCAA, 1996). In January 1996, SCAA held a conference entitled, *Education for Adult Life: the spiritual and moral development of young people*. This was in response to widespread concern about a lack of focus on SMSC, which had come out of recent consultations by SCAA.

Some of the recommendations were:

- school policies on values and behaviour should be clear and agreed with parents;
- that SMSC should be promoted through all subjects and through the ethos of the school;

- society must support schools;
- there should be an equal emphasis by employers on personal qualities as well as academic qualifications;
- just because some values or behaviours cannot be defined as 'absolutes' does not prevent them from being promoted as the general rule;
- both initial teacher training (ITT) and in-service education (INSET) should give greater attention to SMSC.

The conference agreed the 1995 definition of spirituality, saying that the term referred to: the essence of being human; development of the inner life; a response to God; the inner world of creativity and imagination; the quest for meaning; the sense of identity and self-worth. Importantly, for the development of values education, the conference agreed that:

Spirituality is a powerful force that determines what we are, our self-understanding, our outlook on life, others and the world, and consequently shapes our behaviour. It forms the basis for successful relationships and partnerships both in personal life and at work...Spirituality can be seen as the source of the will to act morally...The human spirit engaged in a search for truth could be a definition of education...The essential factor in cultivating spirituality is reflection and learning from one's own experiences...Values are the principles that inform judgements as to what is morally good or bad...Pupils' attitudes to school reflect the extent to which they and their families value education...Philosophical approaches since the eighteenth century were broadly seen to have resulted in the triumph of relativism, the desire to tolerate and respect all beliefs and lifestyles, and the belief that education should be value-free...To hold back from promoting certain values because of the philosophical debate, or because life may throw up exceptions to the rule, would defer useful guidance indefinitely...Some school mission statements seem to promote 'tolerance' and 'respect' without qualification, but it can be argued that it is not appropriate to respect the views of those who believe that, for example, mugging and robbery are acceptable. (SCAA, 1996).

This initiative was a response in 1996 to the perceived lack of values education, which led to the setting up of the National Forum for Values in Education, with the object of making recommendations on:

...ways in which schools might be supported in making their contribution to pupils' spiritual and, moral development; whether there is any agreement on the values, attitudes and behaviours that schools should promote on society's behalf. (SCAA, 1996)

The Forum's work has been controversial because it gives the impression that the Forum started curriculum guidance for values education. It appears to ignore the research tradition, curriculum development and established practices in SMSC. SCAA sought consensus for its work in the National Forum and then presented it as the agreed and accepted way forward. This is dangerously reductionist as it condenses complex issues, thereby minimising varieties of cultural experience and the relevance of sources of authority for values for religious believers.

The Forum was under political pressure to produce a set of values, based on consensus. Living by consensus is always a challenge and writers, such as Cairns (1998) have argued that consensus cannot be easily achieved and should not be imposed hurriedly. Cairns argues that there is a need to examine the variety of human patterns of value growth that exist across the wider pluralistic community. This would allow consensus to emerge, thereby accurately reflecting the nature of society. This thesis has taken account of the critical research in SMSC, avoiding the process error of the Forum. From the Values Forum came the decision to issue guidance to schools on how to promote SMSC. This work was piloted in one hundred schools. The case study school provided a number of examples that are included in the QCA materials. The Forum's values statement has been issued to all schools as part of the updated revised version of The National Curriculum issued in 1999 (DfEE and QCA, 1999). This revised version gives a more explicit rationale for the school curriculum, including a statement on values underpinning it. It asks that each school should begin by reviewing aims and values and then design a curriculum which enables them to be achieved. QCA was keen to emphasise that schools should not get caught up in the content of the curriculum first.

Though QCA documents help to provide schools with an approach to develop SMSC, they do not enable teachers to have a personal understanding of the nature and application of values nor do they help the headteacher to lead its development. In 1999 a national survey (Taylor, 1999), showed that teachers have an influential role in values education and that the headteacher is key to its success. Official advice fails in its objective of empowering teachers in the areas of SMSC/Values. This may be due to the fact that they encourage schools to focus upon curriculum content, rather than personal reflection and interpersonal and intrapersonal relationships within their institutions. However, in the research conducted by Hay McBer (2000), commissioned by the government to identify factors that lead to effective teaching, such aspects have been found to be fundamental to school improvement. This research into school effectiveness states that the *climate* of the school is the most important factor in leading to pupils achieving high attainment. The research is further considered in chapter 3.

This research study considers whether the teachers in the case study school think that a positive school climate is a fundamental characteristic of an effective school. It considers too whether the development of positive qualities and principles, identified in the school as values, lead to the creation of a positive school climate that raises standards. It considers whether, to be effective, the headteacher and staff have to reflect on their own values and model them in their behaviour. It further seeks to identify whether staff behaviour, which models values such as respect, responsibility and care, create a school ethos, which encourages high standards of both behaviour and achievement. It reflects on whether the success of values education is determined by the degree to which teachers are able to reflect on, understand, and then model the values that they teach and expect from their pupils. Pupils are however quick to spot the lack of authenticity and inconsistencies in adult behaviour, being aware of the gulf between what adults say and what they do (Ulrich, 1998). Therefore, merely

providing curriculum materials, as has been suggested in official documents, is insufficient. The research study considers whether the commitment by the whole staff, to reflect on and model the values that the school promotes, actually leads to the improvement of pupil behaviour and standards of work. The research data is interrogated to see if this process ensures that a commonly held set of values permeates the relationships between teachers, parents, pupils and governors, thereby affecting attitudes and behaviour in a positive way. Indeed, such an understanding has long been argued within the area of cognitive development research, powerfully expressed in the writings of Kohlberg and Power, *et al.* (Power, 1978; Kohlberg, 1981). Such work will be considered in chapter 3.

The argument thus far is that the development of values education is necessary if schools are to promote pupils' capacity to reflect on their behaviour and the behaviour of others. Values education is set against a background of growing social unease about the general state of society. Since 1988, the government has tried to improve declining standards by influencing schools to be involved in a range of curriculum initiatives aimed at promoting the development of a positive range of values and by inspecting the process through Ofsted. However, the government has also introduced structures, such as league tables, SATs, Ofsted inspections, that appear to work against the development of values education. This is considered in the next section.

7. Factors working against values education

As previously stated, this study seeks to ascertain whether an emphasis on values education has the potential to raise general educational standards, whilst nurturing positive behaviour that can help create a more civilised society. It is arguably the case that, since the introduction of the 1988 Education Reform Act, there has been a growing, yet unintended, imbalance in the curriculum that has militated against

values education as defined in this thesis (Great Britain Statute, 1988). This has evolved because of the political imperative for primary schools to improve standards in the core subjects of English and mathematics. Comparisons were made between low standards in the United Kingdom and allegedly high standards in countries in the Far East. The Department for Education and Employment (DfEE) stated in its numeracy framework that, *over the past few years an accumulation of inspection, research and test evidence has pointed to a need to improve standards of literacy and numeracy* (DfEE, 1999). The government published its national literacy strategy in 1997, setting challenging targets for improvement (DfEE, 1998). In 2002, 80% of eleven-year-olds were expected to reach level 4 or above in Key Stage 2 English tests. In mathematics, the expectation was that 75% of pupils should achieve level 4. Teachers have been systematically trained in the content and pedagogy of the strategies. This process has marked the first time that government has directly tried to influence the way teachers teach. These strategies have had a profound effect on the content and format of the primary school curriculum. Added pressure has been placed on schools because the standards have been made public at the end of Key Stage 2 in school league tables. Consequently, many schools have failed to maintain a balanced curriculum in terms of the affective and cognitive dimensions, which had been the original intention of the Reform Act. For instance, the Act required schools to pay attention to:

...the spiritual, moral and cultural development of pupils at the school and of society in order to prepare young people for the opportunities, responsibilities and experiences of adult life. (Great Britain Statute, 1988)

Palmer Primary School was similarly subject to the above strategic pressures whilst it was developing values education, and the research seeks to establish whether it was nevertheless able to maintain its distinctive values-based educational philosophy. The school's vision and policy about values education had grown from the practical and

theoretical understanding of the headteacher. This included a philosophical reflection upon the nature of successful schools and on the elements, such as positive leadership, effective management, self review and good relationships that make them so (Brighouse, 1991). Such a view seems at variance with the practice of Ofsted, which concentrates during inspections on evaluating the quality of teaching, measuring some aspects of the curriculum, whilst seeming to ignore the more intangible elements that contribute to the overall quality of learning. It is the fear of Ofsted inspections that has constrained schools to concentrate on what they know will be inspected. It is not the intention to argue against accountability in this thesis. However, the thesis does question the wisdom of a system of centralised control, exerted by the government, which works against giving curriculum time for the development of effective practices that help pupils to develop personal qualities. Ironically, the most pressing reason why schools are now reconsidering the affective aspects of the curriculum is the statutory requirement that Ofsted inspections report on the spiritual, moral, social and cultural (SMSC) development of pupils.

The research study carefully investigates the claim that the commitment by a school community to a clearly articulated set of values enables it to create a learning environment that encourages excellence throughout the curriculum. To analyse the validity of this claim, data has been collected to determine the degree to which values education empowers the individual teacher and pupil, raises morale, and creates a culture and ethos that promotes educational excellence, including the raising of standards. Documentary evidence, such as the school's 1997 Ofsted Report, will be considered to support the school's claims (Ofsted, 1997).

8. Key issue: does values education enable pupils to explore and internalise positive values?

The key issue associated with the research question concerns the extent to which empirical evidence can support or detract from the assertion that values education enables pupils to internalise appropriate values and use them in their lives.

This qualitative research study considers such issues by taking a longitudinal perspective of the introduction and development of values education over six and a half years in a large urban primary school. During that period, the staff claim to have evolved a consistent approach to teaching and learning that focused on how they could work together to underpin the curriculum with values education. Did such an approach lead to a deepening understanding, of themselves, the pupils and the community? Data has been collected in order to consider the extent to which the school's educational philosophy, especially concerning: leadership, management, relationships, teaching and learning promote and support the intended development of values in pupils. The research process critically examines data to consider whether values education at Palmer, by recognising the centrality of values in the curriculum, did affect the intrapersonal skills and attitudes of staff and pupils (internal dispositions). Objective evidence has been taken from the research of a doctoral research student who has examined aspects of the case study school (Portin, 1995a). This comparative evidence provides data to illustrate the distinctive nature of the research school's philosophy, particularly of leadership, that has nurtured its distinctive approach to values education. The research study therefore investigates the degree to which the commitment by a school community to a clearly articulated set of values enables it to create a learning environment that encourages excellence throughout the curriculum. Scrutiny of the data will determine the degree to which values education in the case study school has empowered the individual teacher and pupil to raise standards, raise morale and create an ethos that promotes educational

excellence. Evidence from external sources has been collected to see if it validates and vindicates the work of the school. For instance, the findings of the school's Ofsted inspection will be interrogated for evidence that the school's educational philosophy and pedagogy are externally validated.

Superficially, this positive evaluation by Ofsted, which relates to the impact of values education, may answer the central research question of this study. However, to thoroughly explore this question, the research study goes deeper into the complexity of the process of values education by seeking information about a range of interconnected issues, some of which are noted below, that seek to uncover the impact of values education. These issues, in turn, inform the questions asked of staff, pupils and parents, which probe for evidence to support or refute the central research question. These issues inform the research conclusions. Data is analysed (see chapters 8 and 9) about the effects of values education:

- as an effective means of promoting the development of moral education;
- as a means to encourage a common moral language
- as a means to develop positive dispositions in pupils and adults;
- as a means of encouraging silence and reflection;
- in promoting pupils' self-esteem and emotional well-being;
- on the general behaviour of pupils;
- on academic standards;
- as a means to improve the pedagogy of teachers.

In order to address these issues, members of the teaching staff (the main source of data) were asked a range of questions that covered the effects of values education on:

pupil behaviour, quality of pupil work, academic standards, the teacher's teaching, the teacher's behaviour, the ethos of the school, the quality of education and an open-ended question to capture their general views. Four parents (ancillary source of data) were questioned about the values that teachers encourage, whether they thought their child was aware and responded positively to values education, if they thought that their child's behaviour and standard of work had been affected, whether they supported the development of values at home and finally an open-ended question for their general views. The questions to the pupils focused on why they thought the school had values education and the affect that they and others thought it had on them. The purpose of such questioning is to support or refute the four interconnected aims that emanate from the study's central question.

9. Aims and structure of the research study

In researching whether teaching values improves the quality of education in primary schools, the study considers whether the data can lead to the conclusion that three fundamental characteristics exist in a values-based school.

These characteristics are that:

- underpinning the school curriculum with values education has positive effects on the life and work of the school;
- values education encourages pupils to explore and internalise values, thereby developing a range of positive personal qualities;
- values education has a positive effect on adults in the school community.

These characteristics form key elements of chapter 10, which draws together and interprets the findings of the study.

The thesis is structured to ensure that the crucial elements of the research study (theoretical background, philosophical framework, literature review, case studies, data and conclusions) fit together coherently. To achieve this, a format of ten chapters has been adopted that are here explained briefly.

The literature review is divided between two chapters (chapters 2 and 3).

Chapter 2 provides a philosophical background to the thesis. The reason for writing this is to reason how particular teaching and learning strategies, in values education, have developed from philosophical roots. The chapter acknowledges the different ethical traditions that underpin different practices.

The aim of chapter 3 is to explore relevant literature, clarifying key concepts such as moral education, spiritual education and values education. It builds on the study's philosophical background (chapter 2) to show how particular teaching and learning strategies in values education have developed. The chapter gives an account of the theoretical framework on which the development of values education, as espoused in this research study, rests.

Chapter 4 examines important ethical issues and reliability of data. It addresses the problem of bias and the methods that have been adopted to ensure objectivity and critical distance. The importance of undertaking the research, despite inherent difficulties, is emphasised. A critical evaluation follows of the strengths and weaknesses of adopting such an approach to a piece of academic research, focusing on how the difficulties have been addressed. Dispassionate, objective evidence from external sources, such as Ofsted, is referred to in this chapter. The chapter concludes with a summary of the argument, describing how the literature review, case study and comparative case study form a coherent thesis.

Chapter 5 focuses on strategy and method that are applied to the research study. It gives a rationale for a qualitative case study design, putting the study within the wider context of the teacher as researcher. Research strategies are described about how and why data was collected. The rationale is given for the type of data collected. Data collection techniques are described, as are the methods of managing, analysing and reconciling data.

Chapter 6 is about the case study school and why it was chosen for research. The school's aims and philosophy; rationale for its focus on values education are described. The chapter includes a comprehensive review of the school's development of values education.

Chapter 7 balances chapter 6 with a comparative case study that looks at data on the effectiveness of another school that uses a different approach to values education, yet has it at the core of its educational philosophy. This study is not at the same depth as that of Palmer but supports the objectivity of the thesis overall. The point of the comparison is to enrich the main case study by bringing a different perspective to the practice of values education.

Chapters 8 and 9 form the data analysis sections of the thesis and focus on Palmer. The data analyses the views of teaching staff, pupils and parents.

Chapter 10 is a synthesis of the study. Its purpose is to seek to answer the research question: *Does teaching values improve the quality of education in primary schools?* It does this by drawing the various strands of the thesis together into a coherent conclusion that lead to one main and a number of subsidiary recommendations. It reflects on the key issues of each chapter, which have built the understanding contained in this study, and considers their implications for future research. Also, it considers what implications the research evidence has for schools and for the future

development and implementation of values education.

10. The potential significance of the research

The potential significance of this qualitative research lies in its findings and the way that they challenge the validity of current mainstream thinking about the nature and purpose of schooling. Whilst such a small-scale study can, at best, only identify trends from a small sample, it can raise the prospect of more comprehensive research that will challenge the notion that the quality of education will only be enhanced as a direct consequence of holding schools accountable through a framework of national testing and inspection. This study therefore seeks evidence that may challenge the ideas contained in the current work of Ofsted and the Government's Department for Education and Skills (DfES), which tend to emphasise those aspects of the curriculum, such as English, maths and science, which can be more easily prescribed and measured through standard attainment tests (SATs). Such measurement and accountability is based on a narrow range of measurable outcomes. Such a constricted concentration on the core curriculum may give the impression that standards are rising (as teachers concentrate on what will be tested). But, whilst basic skills may have improved, generally the quality and range of curriculum provision may not have. This is acknowledged by the Government in its strategy to meet its targets for English and maths whilst encouraging schools to broaden and enrich the curriculum (Department for Education and Skills, 2003). Neither has the quality of schooling improved in terms of pupil attitude and behaviour.

The study considers the ideas propounded by educationists such as Paul Clarke, *et al.* (Clarke, 2000; Capra, 1996), who state that a paradigm shift is taking place in education, away from the modern, mechanistic approach, illustrated above, to an holistic, ecological paradigm or systems thinking approach, which focuses attention on

systems being integrated. Such an educational paradigm has created a situation where, as Clarke (2000) says, *a good deal of current reform efforts are increasingly desperate, scattergun attempts to force an old design to make a difference at a national level with a tired system.* Within this context the study considers if values education steps into the future ecological paradigm as a grass-roots approach that emphasizes the importance of the individual being educated holistically.

Professor Bart McGettrick, Principal of St. Andrew's College, Glasgow, has expressed the tensions between the two paradigms:

One of the important trends in education at the present time is the setting of standards and targets and objectives. These tend to promote a 'culture of accountability' rather than a 'culture of love'. This means that what is valued in our education is success and progress as well as achievement and accomplishment. There is not the emphasis on dignity, compassion, trust and truth. (McGettrick, 1996)

The research reflects on whether it is possible for state schools to construct a curriculum and supportive pedagogy that promotes the development of a well educated, reflective, more stable civil community. The claims of Palmer suggest that, when a school seriously develops the moral/spiritual aspects of the curriculum (that is those that positively contribute to the inner world of thoughts, feelings and emotions of the pupil), the school community becomes more reflective and harmonious. The research considers such claims, including whether reflection, based on a deepening understanding of a set of positive values, encourages pupils to take greater personal responsibility for their learning and behaviour. The study investigates the reasons behind such claims.

What appears to be missing from most schools and society at large is a shared vocabulary that provides a sense of direction and vision about how to create a stable moral society. We seem no longer capable because of social changes, such as the disintegration of the extended family and even the traditional family unit, to pass on to

future generations the story of who they are, a role now often undertaken by mass media. As Jonathan Sachs has argued:

A society holds together through the quality of its shared values (virtues), which are produced through a shared conversation. (Sachs, 1997)

11. Conclusion

In summary, the main thesis of this research study is, first, that if a school seriously develops the ethical aspects of the curriculum, through a programme of values education, the school community becomes both individually and collectively more reflective; second, that this process encourages a shared understanding about the way people in the school should behave and learn together and thereby improve the quality of education.

Currently (October 2005), the school curriculum is primarily biased towards a one-dimensional model, concerned with crude achievement targets. Despite recent reports (DfEE, 2003), it is one that gives scant attention to the affective aspects of the curriculum and a positive school climate. It fails to prioritise time to be assigned for the development of personal qualities that nurture values and support civilised action (DfEE and QCA, 1999). In order to be educated virtuous people, pupils need to be given opportunities to develop the skill of reflection, of inner thoughtfulness. Socrates is reported as saying *that the unexamined life is not worth living*. In order to encourage the examined life schools need to encourage reflective self-examination. The wisdom of the Dalai Lama, quoted below, needs to find expression in the school curriculum.

It is also important to realise that transforming the heart and mind in order that our actions become spontaneously ethical requires us to put the pursuit of virtue at the heart of our daily lives. This is because love and compassion, patience, generosity, humility, and so on are all complementary. Because it is so difficult to eradicate afflictive emotions, it is necessary that we habituate ourselves to their opposites even before negative thoughts arise... What we are talking about is gaining experience of virtue through constant practice and familiarisation such that it becomes spontaneous... we need to be skilful in our endeavours to transform our habits and dispositions. (Lama, 1999)

This thesis explores whether developing a values-based approach to Primary Education enables pupils to act virtuously. The next chapter considers the issues considered in this chapter in the context of a philosophical perspective.

Chapter 2. Literature review: the philosophical background

1. Outline of the chapter

The literature review is divided between two chapters (chapters 2 and 3). This chapter aims to provide a philosophical background illustrating how particular teaching and learning strategies in values education (see the literature review in chapter 3) have developed from philosophical roots. The chapter acknowledges the different ethical traditions behind diverse practices.

Underpinning the practice of values education in Palmer Primary School is a particular philosophical view of values and values teaching. In this chapter that view is contrasted with other traditions and practices. The chapter develops, builds upon and proceeds from issues introduced in chapter 1 concerning the development of a values-based approach to primary education. It seeks to give a philosophical context to the study's research question, *Does teaching values improve the quality of education in primary schools?* A diverse range of argument and opinion complicates the process of sifting through the considerable volume of literature. It is clear that this review of literature cannot do justice to the complexity and subtlety of the issues covered, particularly when any one of them may be the subject of many books. Forming a unified picture of the philosophical background of values education is complex, because the literary extracts represent contrary viewpoints and unresolved disagreements. Despite these constraints, the chapter seeks to establish a convincing argument for a philosophical understanding of values education.

2. The philosophical framework for values education

2.1 Introduction

By taking an historical perspective the chapter seeks to show how moral education has been at the heart of the philosophy of education. It reviews seven major philosophical positions that espouse key arguments surrounding the question of whether it is possible to educate children to be virtuous. Furthermore, cutting across such a set of philosophies are different views of human nature (intrinsically good, bad or flawed), which are reflected in different views of values education. This overview of the tradition of moral educational philosophy is critically examined and describes what led to the *person-centred, caring* philosophy, which was developed by MacMurray and reflected in the writings of Noddings and Fielding, aspects of which can be identified in Palmer Primary School.

Being necessarily selective, it does not cover all possible influences, such as *relativism*. It acknowledges that any grouping of educational philosophers is, to some extent, arbitrary and is not meant to imply that they sit within a set framework of ideas. However, in a general way, the account recognises, the different major ethical traditions that underpin varying moral practices. The seven positions may be briefly explained as:

1. the rationalist view of Plato, in which a few have real insight into the nature of the 'good' (and where knowing the good leads to being good).
The rationalist view emphasises the development of an elite, the guardian classes, that gives society its moral leadership;
2. the virtues ethics of Aristotle;

3. the religious basis of values education, based on doing God's will, that can be seen in an extensive range of writers, exemplified in the philosophies of St. Augustine and Wesley;
4. the empiricist position of Locke, in which values are identified with appropriate behaviours arising from training and conditioning;
5. the rationalist ethics of Kant, acting from universal principles (the categorical imperative), with respect for the rule of law where those laws/rules can be universalised;
6. the idealism (in the sense of the ideal type) expounded by Rousseau, which influenced the educational philosophies of Pestalozzi and Froebel;
7. moral educational philosophy, based on developing relationships of mutual respect and caring within a community, as illustrated in the work of Montessori, Buber, MacMurray and Noddings.

Aspects of some of the categories listed above appear to have had more impact on the work of the school (for example, the seventh category based on the nurturing of mutual respect and care) than others. The key points are identified and listed to consider whether elements of them exist in values education at Palmer.

2.2 The philosophical roots of values education

At Palmer, values education may be considered as one of a number of current, explicit, pedagogical responses to the historical tradition of ensuring that the education of children has a moral purpose. Other examples include theoretical approaches to moral education based on *values clarification*, *character education* and *moral reasoning* (chapter 3). As an aim of education, moral education can be seen as central to the thinking of a range of philosophers, spanning the last two thousand five hundred years. A representative sample includes Socrates, Plato, Aristotle, Saint

Augustine, Erasmus, Comenius, Locke, Wesley, Rousseau, Kant, Pestalozzi, Froebel, Dewey, Montessori, Buber and Noddings. Setting values education within this philosophical historical context illustrates the intellectual background that has led to its development. It is important to consider this context in order to grasp the pedagogical foundations on which values education rests. The following paragraphs, drawn selectively from a study of major philosophers in education, give an overview of the development of this tradition (Palmer, 2001).

2.3 Socrates and Plato - developing a rationalist philosophy

An examination of the three major philosophers from the Greek tradition, namely, Socrates (469-399BCE), Plato (427-347BCE) and Aristotle (384-322BCE) illustrate the roots of western educational moral philosophy and the first and second positions illustrated in section 2.1 above.

As Socrates did not leave any writings of his own, we rely on Plato and Xenophon for an understanding of his thoughts (Rowe, 2001). From what they record, we are left with the understanding that Socrates believed in the power of reason in the search for truth. He considered that this search, powered by the desire for one's own good (happiness), would lead to self-realisation. Plato's *Apology* (38A) records Socrates as saying, *that the unexamined life is not worth living for a human being*. He considered that such examination would encourage people to behave virtuously to the self and others. He also considered that a person could only be happy when doing what was morally right. He was not a sophist (someone who thinks they know), but a philosopher (one who loves wisdom) maintaining that he knew little but tried to achieve insights by seeking truth. Socrates put enormous weight on the process of being actively engaged in philosophy. He hints, in the *dialogues of definition* (see *Laches, Chamides*), that it is only by engaging in philosophical discourse that people can develop an understanding about how they could live their lives and how they

could respond in particular circumstances. From this understanding, he developed the Socratic method, which is about questioning and reasoning things out, rather than the direct transfer of knowledge. It enables students to search for truth and thereby clarify their understanding of the world. The method relies heavily on the faculty of reason. Whilst being aware of the pitfall of putting too many diverse views within a rationalist heading, it is nevertheless possible to trace the development of these ideas and locate them in the current pedagogy associated with *moral reasoning* (see chapter 3). Socrates, as seen by Plato, is deeply concerned too with the well-being of others. His philosophising is concerned with not merely caring for the self but also for others who should always be treated justly (Apology 29D-30D). It is possible (see chapter 6) to identify three aspects of Socratic thinking in the case study school, namely, the encouragement of Socratic dialogue (doing philosophy), thinking things through (using reason) and caring for others as well as the self.

Plato, like his master Socrates, reasoned that the most important business of life is morality (Waterfield, 1993). His underlying philosophy was based on *dualism*, believing that reality is divided into two regions: the world of senses and the world of ideas. In the world of senses, we can have an incomplete knowledge since everything in this world is impermanent. However in the world of ideas, we can have true knowledge by using our reason. We have senses that are unreliable because they are based in an impermanent body. However, we also have an immortal soul in the realm of reason. As the soul is not physical, it can look at the world of ideas and conceive perfect forms. Plato believed that the soul existed before it inhabited the body, that in the body it has forgotten all the perfect ideas but yearns to get back to the perfect forms (the soul yearning to get back to its true origin) (Gaarder, 1995: 69).

Plato's views about moral education developed from this philosophy. Moral education, using reason, was for the elite. He believed in an elite because he reasoned that,

because of their nature, only a few (the people of gold) could perceive the form of the good. They were to be nurtured as the guardians of society. Hence, a rather paternalistic view of teaching virtue can be identified in Plato's thinking that limits the attainment of insights in moral matters to the guardian class and the philosopher king. These people would lead the many on moral matters and demonstrate that the morally good life alone ensures happiness and brings human fulfilment. This requires rational understanding of the virtues of human nature and of truth. Plato put wrongdoing down to a failure to recognise the truth. He considered vice as a form of ignorance, a failure to see the good. Plato argued in *The Republic* that, in the early years of education, the child's environment needs careful monitoring because children absorb every impression that anyone wishes to stamp on them (Waterfield, 1993: 377). When the child's character is trained, he will develop love and morality. Plato does not recommend the unchallenged development of autonomy (personal freedom) by allowing children to choose their own values and behaviour. Rather, he affirms the need for the young to have the opportunity to be educated into the process of rational enquiry and an understanding of personal and social values as the method for attaining disciplined autonomy. Plato says:

That a proper cultural education (music and literature) would enable a person...even when young...and still incapable of rationally understanding why...rightly (to) condemn and loathe contemptible things. And then the rational mind would be greeted like an old friend when it did arrive.
(Waterfield:10)

In summary, Plato's specific views on values education affirmed the need for the young (limited to children of the ruling class) to have the opportunity to be educated into the process of rational enquiry. The process enabling them to understand personal and social values as the method for attaining disciplined autonomy.

Plato's ideas challenge an underlying assumption of this thesis that children (ages 5-11) can understand personal and social values, thereby behaving morally, despite

having limited experience of life. The following section considers Aristotle's perspective on moral development.

2.4 The virtues ethics of Aristotle

Aristotle studied at Plato's Academy. He challenged and further developed the contemporary ideas about children's moral education (Hobson, 2001). It is clear from the foregoing that Plato used his reason to perceive the good. Aristotle also used his senses and intuition. Aristotle emphasised the nurturing of morally appropriate behaviour in the young. He argued that children should be taught how to act morally. As they matured, they would then be able to understand, as their actions would be based on sound moral principles (Hobson, 2001). But, moral education, the pursuit of virtue (*arete*), inner excellence, was to be gained through practice and contemplation. Here can be seen a connection between living the virtuous life and personal happiness and fulfilment. The term *virtue* is used extensively in this study; being defined as proposed by McLaughlin and Halstead:

A virtue is a trait or state of character of a person which is relatively entrenched and which specifies an excellence of some kind acquired and developed over time which is exhibited non-sporadically and non-arbitrarily. (McLaughlin and Halstead, 1999: 134)

The active guidance by parents and teachers that enabled the pupil to become just by performing just acts was central to Aristotle's model for moral education. He assumed that parents had a sufficient understanding to be engaged in the early stages of moral development. He reasoned that beginning the child's education with the development of moral habits would lead to the habit of doing things right. Thus, Aristotelian thinking about moral education may be considered as the foundation on which the theory of values education, as exemplified in this study (see chapter 6), has been built. Aristotle considered that moral action could be seen to have three main characteristics or motivating factors: acting with knowledge; choosing an action for its own sake;

action coming from the disposition of character (not through habit or fear). He was advocating a form of education, a kind of apprenticeship into a way of life, which is built on intrinsic values. Young people were to be educated to be on the inside of a social way of life, characterised by certain dispositions or virtues. These embody the form of life that is seen to be good. Aristotle's thinking is significant for this thesis because it rests on the idea that schools should embody the virtues of the good life.

In concluding this section, it is clear that there are arguably two distinctive traditions of moral education that stem from the thinking of Plato (rationally seeing the 'good') and Aristotle (developing the right habits and their virtues). Aristotle's focus on nurturing virtues may be identified as the basis for the work of Rousseau, Buber and most recently Noddings.

The next section looks at a third general philosophical position that is expressed by philosophers representing religious traditions. For such people, moral education only makes sense when considering man's relationship with God. In previous sections the development of morality has focused on using reason or developing virtues. The next section considers the foundation of moral education being located in obeying God's law.

2.5 The religious basis of values education

A brief résumé of educational philosophical thought would be incomplete without references to particular Christian influences. (It is acknowledged that non-Christian religious sources are also important.) One significant tradition has been the development of values as an expression of God's will as espoused in the Bible. In previous sections the development of morality focused on using reason or developing virtues. However for moral development, the religious position is rooted in the distinctive religious position that human nature is flawed and that there is a need in some way to discipline and thereby control errant behaviour. This is achieved by

obeying God's law. In making this generalisation, it is recognised that the Christian tradition did not simply rest on the teaching of the Bible. For instance, St. Augustine argued as a neo-Platonist, but in the 13th century, with the rediscovery of Aristotle's texts, Aquinas synthesised the Aristotelian corpus with Christian theology, thereby reconciling reason with revelation.

The distinctive point is that the Christian tradition propounds a view that human nature is essentially flawed. It therefore follows that there is a very strong religious basis for values education being based on the belief that the moral life (the good life) should be based on obeying God's laws. Schools belonging to some Christian religious foundations espouse this doctrine. Such a philosophical position can be seen in an extensive range of Christian writers, briefly exemplified in this thesis by reference to St. Augustine and Wesley.

Saint Augustine's (354-430) *Confessions* written in about 397 give a fascinating insight into education at that time and his own thinking about moral education and the role of the teacher (Fitzpatrick, 2001). Augustine did not expound a coherent educational moral philosophy but it is possible to glean from his words of advice, his thinking in relation to moral values. For instance, he considered that the teacher should have a positive outlook, look at the condition of the pupil and then give all necessary positive encouragement. He believed that *free curiosity has greater power to stimulate learning than rigorous coercion* (this statement shows his personal resentment of the physical discipline inflicted by his Greek teachers) (Confessions I.xiv.23). He continues, *we should endeavour to give instruction that will touch his heart and lead him on to better things* (Confessions I.v.9). His instruction to teachers resonates with much current thinking about the development of moral education through values education (see chapter 3). He says, citing 1 Corinthians xiii, *Go out to the (child)...speak as if we were reminding him of what he already knows. His*

difficulties should not be set aside, but discussed in a modest conversation. All matters should be brought back to the better way...the way of love (1 Corinthians x). Augustine acknowledges that difficulties may lie in the teacher and that such private worries may impede the teacher's efficiency. A key to effectiveness as a teacher lay in learning with the child and being patient. The pupil makes what he learns his own through an inward process enabled by the grace of God. The development of a moral life may be considered as linked to obedience to God's laws.

John Wesley (1703-1791), the founder of Methodism, was born the year before Locke died (see next section). He exemplifies a particular moral philosophy that has impacted on the pedagogy of many schools. He rejected the current rising view (Rousseau's) about human nature and liberal notions on the upbringing of children. Instead he based his philosophy on the doctrine, rooted in an interpretation of the Book of Genesis in the Bible, that man's fall from Grace had left him imperfect (Rack, 2001). Because of this, the only path to redemption and salvation was to impose on children, who are naturally sinful, a strict upbringing and education based on obedience and godliness. He put his philosophy into practice by founding Kingswood School (1748) and a few charity schools. In these, he insisted that teachers constantly accompanied the children (Wesley, 1772a). He thought that the will of the child should be broken and he insisted on a draconian system of corporal punishment. He believed that, *the bias of nature is set the wrong way Education is designed to set it right* (Wesley, 1772b). A strict upbringing was imposed to control the child before corruption could set in, such as rising at 4.00am to undertake academic work and religious exercises. Wesley used a German proverb to support his notion that children should not play: *he that plays as a boy will play as a man* (Wesley, 1872b). Recreation at Kingswood consisted of walking, gardening and other physical labour, always accompanied by the teacher. The important theoretical position espoused in this section is that the basic nature of people is flawed and it is only by obedience to God's

will, and the Grace of God, that it can be rectified. Children, Wesley argued, are incapable of doing this unless they are subjected to imposed discipline that curbs their flawed nature.

Such strict views may be contrasted with the more enlightened views of a fourth philosophical tradition, those associated with empiricism.

2.6 An empiricist's position on moral education

The empiricist, John Locke (1632-1704), identified values with appropriate behaviours and habits, arising from training and conditioning (Smith, 2001). His work has been selected because it illustrates an empirical 17th century perspective on the development of moral education that does not encompass the romantic view of childhood (e.g. Rousseau) yet has liberal (humane) elements. In Locke's publication, *Some Thoughts on Education* (1693) he reasoned that the aim of education was to produce a civil adult. As an empiricist (deriving knowledge from experience alone), he considered that the mind of an individual might be likened to be a blank sheet (*tabula rasa*) on which experience is written (Epstein, 1982). However, he thought that children have an original temper (character) imprinted on them. He believed that, *God has stamp'd certain Characters upon Mans Minds*, which the teacher should observe and, without wasting time, help the child to improve them. He expressed this understanding thus:

A Sound Mind in a Sound Body, is in short, but full Description of a Happy State in this World: He that has these Two, has little more to wish for...of all men we meet with, Nine Parts of Ten are what they are, Good or Evil, useful or not, by their education. 'Tis that which makes the great Difference in Mankind: The little, and almost insensible Impressions on our tender Infancies, have very important and lasting Consequences. (Yolton and Yolton, 1989)

He thought that children should be taught rules and that these should be practised so that they became intrinsic habits. The educated person (17th century young gentleman) was to be one who worked to strengthen reason whilst having the capacity

to withstand desires. The significance of the empirical view of moral development is that it supported a form of education that largely ignores the innate dispositions of the child. Instead, it seeks to instil civilised behaviour, based on a set of rules that enables the child to adopt moral behaviour. B.F. Skinner further developed this empirical view of education in the twentieth century, which led to the development of pedagogy based on behaviour modification (Skinner, 1978).

2.7 The rationalist ethics of Kant

It is important to consider the outstanding contribution of Immanuel Kant (1724-1804) to moral philosophy. His influence on Pestalozzi, and later, on philosophers such as Hare, and educational theorists such as Kohlberg, has been profound (Hare, 1981; Kohlberg, 1981). He did not write exclusively on the subject. Published in 1781, his major work was *Critique of Pure Reason* (Kant, 1998). He liked the ideas of Rousseau, disliked the conformity advocated in contemporary education and made the concept of *autonomy* central to his educational thinking (Dickinson, 2001). He supported Rousseau's claim that, *obedience to a law which we prescribe to ourselves is liberty* (Kant, 1909). His arguments are complex and detailed and any attempts at simple explanation detract from their power and understanding. Kant argued that we have the potential to be autonomous because our reason is not dependent on natural laws. He maintained that our reason exists, outside of the spatio-temporal world of our experience, in the realm of what he described as *noumena*. This was his term for intellectual intuition devoid of aspects of phenomena. Reason therefore, as a function of mind, can be independent and people can act autonomously. It was this argument that led him to assert that obedience to a law, which we prescribe to ourselves, is liberty. This is because reason has prescribed the moral law, it has not been imposed by cultural norms. Therefore, for Kant, an act is only moral if it is done for its own sake, out of pure reason, and not, for example, out of habit or deference (Kant, 1909).

This is what Kant described as the *categorical imperative* (the clear-cut, vital, essence of the law of morality: unconditional moral obligation derived from pure reason).

Kant expressed the categorical imperative using three practical principles:

Act only on that maxim (subjective principle of action) whereby thou canst at the same time will that it should be a universal law. (Kant, 1909: 38)

So act as to treat humanity, whether in thine own person or in that of any other, in every case as an end withal, never as means only. (Kant, 1909: 47)

Consider the idea of the will of every rational being as a universally legislative will. (Kant, 1909: 49). (The will is subject to the law and also gives it.)

Using these practical imperatives (principles) enables the child to move from natural inclinations, based on desire, to a position of making a reasoned moral decision based on the notion that it is the right thing to do *per se*. Thus, although we are causally determined parts of the world, we have the capacity to act as autonomous moral agents. The aim of education is the development of autonomous moral character thereby creating a moral society and potentially perfecting the human race. The teacher has to enable the child to move from the non-rational, and therefore non-moral, to act autonomously from the moral law. Kant appears to advocate a pedagogy, that develops understanding and autonomy, based initially on nurturing capacities in the child, then introducing discipline (that does not stifle freedom) and instruction. Such pedagogy, based on personal freedom, can be identified in the work of Pestalozzi.

2.8 Rousseau's idealism and the ideas of Pestalozzi, Froebel and Dewey

In contrast to both Kant and Wesley is the romantic notion of childhood espoused by Jean-Jacques Rousseau (1712-1778). Rousseau's idealistic notions about education have had a profound influence on later writers and educationists (O'Hagan, 2001). He wanted to demonstrate that an individual could be educated to be autonomous in a corrupt society. He set about arguing this proposition in his book *Emile*. He

maintained that if the student and teacher withdrew from society, the aim could be achieved. He believed that: *Everything is good as it leaves the hands of the Author of things. Everything degenerates in the hands of man* (Rousseau, 1979: 37). He rejected the notion that man is naturally flawed at birth, believing that man is naturally good, loves justice and order and that there is no original sin in the human heart. Rousseau argued against the acquisition of a moral vocabulary before the age of reason because he believed that the child could not grasp the concept of being moral until puberty. (A claim this thesis challenges.) Until this age the child is driven, he argued, by innate goodness. Rousseau's heuristic approach to education was to ensure that the child became autonomous, *master of oneself, above all master of one's imagination* (Palmer, 2001: 56). His philosophy influenced Kant and progressive educational thinkers such as Pestalozzi, Froebel, Dewey and Montessori.

Johann Heinrich Pestalozzi (1746-1827) examined the problem associated with the relationship of the school system and the public morality of the people it helps to form (Trohler, 2001). He advocated three stages of education (elements of which can be seen in Palmer). These were: family life; altruistic impulses encouraged in practice; reflection on everyday life, enabling children to develop an internal state that would enable them to understand the nature of moral judgement. He wrote in *How Gertrude Teachers her children* (1801), that the love of the (ideal) family, especially that of the mother is crucial if the child is to develop goodwill. He reasoned that the head, body and heart should be developed, to lead the individual from a state of nature to a state of morality. Pestalozzi was deeply admired by Froebel, who developed a more holistic system to connect education much more with real life.

A major figure in the history of early childhood education, Friedrich Wilhelm Froebel (1782-1852) is seen as the originator of the term *child-centred* education. This meant placing children at the centre of their worlds (not the centre of schooling as this term

has often been misinterpreted to mean). He was influenced by the ideas of Comenius, Rousseau and Pestalozzi but transformed their ideas (Walsh, Chung, *et al.*, 2001). In his book on the educational principles of early childhood, *The Education of Man*, he wrote, *in the period of childhood, man (the child) is placed in the centre of all things, and all things are seen only in relation to himself, to his life* (Froebel, 1886). He was convinced that contemporary schooling was disconnected from real life and he devoted his life to arguing that a child's learning experiences should be rooted in first hand, practical, real life situations. He argued that teaching should be linked to knowledge of the laws of child development. His educational philosophy was not rooted in Kantian 'reasoning', but in the proposition that, since the young child learns through the senses, not through reason, early childhood (0-8) should be spent in purposeful play, engaging and acting upon objects in order to gain an understanding of the world. These objects he called *gifts* (e.g. series of cubes) and *occupations* (e.g. craft activities). Froebel's influence on educational thinking in England and elsewhere has been profound, as has been that of John Dewey who was committed to encouraging participatory democracy in schools.

John Dewey's (1859-1952) book, *The School and Society* was published in 1899. In this he stressed the need for American schools to develop as democratic communities (Apple and Teitelbaum, 2001). He asserted that the key to promoting this concept was to ensure that schools should be miniature communities that actively fostered democratic principles. He said that we must:

make each one of our schools an embryonic community life, active with types of occupations that reflect the larger society, and permeated with the spirit of art, history, and science. When the school introduces and trains each child of society into membership within such a little community, saturating him with the spirit of service, and providing him with the instruments of effective self-direction, we shall have the deepest guarantor of a larger society which is worthy, lovely and harmonious. (Dewey, 1899: 39-40)

Whilst stressing that the school curriculum should be linked to the interests and play

of the child, he criticised the notion of extreme child centredness (Dewey, 1916: 194-206). He believed that freedom was not an end in itself. For him, the role of the teacher was to nurture the pupil's natural curiosity in finding out about the world and then providing positive educative experiences and sustained intellectual development.

This section has considered the distinctive influences on the development of education of Rousseau, Pestalozzi, Froebel and Dewey. In summary, these are that Rousseau believed that man is naturally good and not flawed at birth. However, he did not support the acquisition of a moral vocabulary before puberty, believing that until then the child could not grasp the concept of being moral. Conversely, Pestalozzi advocated that to enable children to understand the nature of moral judgement education should be linked to three stages of education: family life; altruistic impulses encouraged in practice and reflection on everyday life. Froebel, however, argued that a child's learning should be rooted in purposeful play. This philosophy grew out of his understanding of child development and a belief that learning is promoted by using the child's senses. Finally, Dewey stressed that the school curriculum should be linked to the interests and play of the child but criticised the notion of extreme child centredness. Instead he stressed the need to develop a democratic community fostered democratic principles.

The indirect influence, associated with the values of these philosophers, is identifiable in the case study of Palmer (chapter 6). This thesis builds on their values.

As a contemporary of Dewey, Maria Montessori (see below) proposed a unique form of education that challenged the notion of pupils as passive receivers of knowledge opening the way for another major philosophical tradition.

2.9 Moral philosophical tradition based on developing relationships of mutual respect

This is the last of the major philosophical traditions discussed in this chapter. Its influence can be identified within the pedagogy of values education as described in the case study school (see chapter 6). At its heart, educators within this tradition argue that schools should focus on developing positive relationships, caring, respect and mutuality within a community. To illustrate the philosophical tradition the work of Montessori, Buber, MacMurray, Noddings and Fielding is described below.

Maria Montessori (1870-1952) challenged the western pedagogical thought that drew distinctions between the worlds of home, school and community (Martin, 2001). None before her had argued that school should replicate aspects of the ideal home. School had been seen (and to a large extent still is to-day) as a bridge between home and community, socialising the child into cultural norms. There is an implied assumption that the child's home is a natural environment that functions appropriately for the nurturing of the child prior to attending school. Good parenting is assumed and little help is given to prepare people for carrying out the range of tasks associated with the role. Montessori challenged the assumption that school is a bridge between home and community in her book, *The Montessori Method* (Montessori, 1972). She expounded the theory and practice of the Casa dei Bambini (the children's home). For there to be peace in society, she argued that children needed to be educated in a process where home, school and society were seen as continuous. Montessori wanted each school to represent the model of an ideal family. The school environment should be safe, secure, loving, encouraging the development of right character. The emphasis was to be on individualised learning that encouraged each child to care for others. She maintained that putting children in the wrong environment would lead to abnormal development (dysfunctional adults). For her, the child must *no longer be considered as the son of man, but rather as the creator and the*

father of man (Montessori, 1972: 104). Maria Montessori's educational philosophy sympathetically resonates with her contemporary Martin Buber.

A major influence behind the writing of this thesis, and a key to its significance, is the notion about different types of relationships espoused by Martin Buber (1878-1965). As is described in chapter 6, Palmer set out to enable pupils to develop meaningful, positive relationships with the self and others. Buber's work explains the importance of doing this. Throughout his life Martin Buber was deeply affected by the fact that his mother left him when he was three years old (Thompson, 2001). Older children told him that she would never return. As a consequence of this experience, he later coined the expression *vergegnung* (mismeeting) to represent the failure to have a real meeting between people (Buber, 1973: 22). He devoted his life to exploring how real meetings can be achieved. He described two types of relationships: *I-Thou* and *I-It* (Buber, 1970). Throughout life we can choose which of these relationships to have. The *I-Thou* relationship he described as existing when participants are fully participating in a situation, whereas the *I-It* relationship is functional, automatic and allows us to negotiate our daily existence. In order to enter into *I-Thou* relationships we have to cultivate a sense of true presence allowing the true self to sense the experience. Such an experience gives the individual the sense of being really alive. He translated this philosophy into the school setting by maintaining that at the heart of the teaching process is the key, most decisive, relationship of teacher and pupil. The teacher must gain the trust of students and be able to be empathetic to them. Buber expected a great deal from teachers and saw them as more than facilitators of knowledge transfer. Buber's influence on the affective dimensions of education can be seen in the current work of current educational philosophers, such as Nell Noddings, whose work is comprehensively featured next.

The remainder of this section looks at the contemporary work of two educational

academics (Noddings and Fielding) whose formative educational philosophies have much in common with the philosophy of Palmer (a more detailed account is in Appendix 1). Nell Noddings, Professor of Education at Stanford University, bravely challenges the belief that a general education based on the liberal arts is the best education for all. She is aware that *criticising liberal education within academe is like criticising motherhood in a maternity ward* (Noddings, 1992: 28). Indeed, many exponents of liberal education would not recognise or accept her (American grounded) idea of liberal education. For instance, R.S.Peters maintains that *a liberal education...is one that stresses the pursuit of what is worthwhile for what is intrinsic to it...is not narrowly confined to particular perspectives...is incompatible with authoritarianism and dogmatism* (Peters, 1981). Halstead too, in giving a comprehensive analysis of the term, highlights its long history and range of meaning (Halstead and Taylor, 1996: 23). He suggests that it encompasses a range of values typically associated with liberal education, which include personal autonomy, equality of opportunity. These in turn are based on the three fundamental liberal values of freedom, equality and rationality.

Noddings, however, does not argue from such a perspective of liberal education. She suggests that the history of liberal education is rooted in the classical education of gentlemen. She argues that it was used as a device to perpetuate a class structure by only giving sections of the community access to it. She develops her argument by stating that she believes that in more recent years liberal education has been inadequate for preparing students for living in the contemporary world. It is often not seen as relevant to students. It perpetuates a myth that the same education is appropriate for all students, ignoring the different capacities of individuals. The focus on the logical mathematical aspects (with its emphasis on rationality, such as abstract reasoning) neglects important aspects associated with feelings, concrete thinking, practical activity and moral action.

She criticises the current form of liberal education for the contemporary focus on a narrow curriculum, based largely on verbal and mathematical achievement, and argues that it cripples many whose talents and abilities lie elsewhere. She asserts that a radical change is required, in both curriculum and teaching, to reach all children, not just the few who fit our conception of the academically able. This part of her argument is unconvincing, as she seems to ignore the ideals of liberal education (inducting pupils into the arts or the humanities where emotions are engaged in key issues of human living) with what now exists as a narrowly defined curriculum. For her, *the traditional organisation of schooling is intellectually and morally inadequate for contemporary society* (Noddings, 1992: 173). She argues that the curriculum should be based on our growing understanding of multiple intelligences (Gardner, 1983) and the great variety and variability of children. Such a basis would support a drive for the human dimension to be put back into schools, which she sees as having become dehumanised.

Noddings argues that if we want our children to be kind, moderate and nurturing then the general focus of the teacher should be to promote the concept of care, which would enable teachers to address the unique talents, abilities and interests of children. She argues that, in the future, students need to develop the capacity to care for (respect) the self, intimate others, distant others, the living environment, the world of objects and ideas.

Having rejected the traditional notion of liberal education Noddings builds an alternative vision for the curriculum. Readers are challenged to begin with envisioning themselves as wise parents of a large heterogeneous family and to consider what they want for each of them. This deliberation reflects the view of Dewey (1902) who stated that *what the best and wisest parent wants for his own child, that must the community want for all its children. Any other ideal for our schools is narrow and*

unlovely; acted upon it destroys our democracy.

Noddings (1992: 60) considers whether schools are really supportive places for children with genuine intellectual interests. The current curriculum gives limited opportunity for the consideration of fundamental existential questions that can motivate students. The alternative vision challenges schools to develop the existential aspects of the curriculum, which are related to the attitudes, passions, connections, concerns and experienced responsibilities of the student. Consideration of the existential aspects of the curriculum leads to *care* being its central concept.

The curriculum would feature what she calls *centres of care* that would develop key human capacities. An example would be the care of the self, which would integrate aspects such as nutrition, hygiene, physical exercise, appearance and health. It would also look at the intellectual and spiritual aspects of the self. Topics would be arranged that would be of general concern and small groups would concentrate on specialised interest subjects. Genuine dialogue, rather than control, would be a feature of the school. The aim would be shared living and responsibility. Thus, the moral purpose of education would be restored as schools become committed to the great moral purpose: to care for children, so that they, too, will be prepared to care. The traditional model of the educated person needs to be replaced with a multiplicity of models designed to accommodate the multiple capacities and interests of students. Such a formative philosophical position resonates with the British philosopher Michael Fielding, who is currently challenging the assumption that schools should be structured around the theoretical model of *high performance* institutions (see Appendix 2). Fielding (2002) argues that the current emphasis on school effectiveness will inevitably fail to meet the needs of pupils and proposes the establishment of person-centred schools as a viable alternative. Although Fielding would not lay claim to the intellectual stature of many of the philosophers cited above, nevertheless his views, which draw on the

propositions expounded by MacMurray (1941), further develop the Aristotelian tradition and therefore warrant inclusion in this section. Fielding's preferred *person-centred* model is a logical development of the philosophical tradition that focuses on the holistic development of the pupil. It empathetically resonates with the work of other contemporary educational philosophers, notably Nell Noddings, and applies aspects of Martin Buber's thinking.

3. Key points about moral education from the work of the philosophers

In the previous section, it was not the intention in to give a comprehensive and detailed account of the philosophical tradition that underpins moral (values) education. Instead, its purpose was to select seven ethical traditions that have contributed to a developing tradition of moral education that arguably leads to values education being considered as a means of enabling young people to be morally educated.

The purpose of this section is to summarise briefly the key points of each philosopher who represents the seven ethical traditions, so that they can be contrasted both with each other and with the philosophy of values education as propounded by Palmer Primary School in chapter 6.

The key points are:

- Socrates proposed a rationalist approach to education, believing that reason is the key to understanding the world. He established the Socratic method by which he pursued the meaning of key terms (like justice), giving counter-examples of the definition proffered.

- Plato's reasoned approach to education, based on the ability to perceive the form of the good, affirmed the need for the young (limited to children of the ruling class) to have the opportunity to be educated into the process of rational enquiry. This would enable them to gain insight into such aspects as the understanding of personal and social values as the method for attaining disciplined autonomy. Plato supported a view of education, which gives to the few the privilege of a superior grasp of the truth and the good, whereby they are able to guide and govern others, the antithesis of democracy.
- The key bequest of Aristotle was his notion of virtue; the disposition to act well within the social context to which one belonged (e.g. to have courage, the balanced position between cowardice and foolhardiness, etc.). Unlike Plato, Aristotle argued for the use of the senses and intuition as well as reason. He argued that children should be taught good moral habits and that, as they matured, they would be able to understand, as their actions would be based on sound moral principles. The teacher's role was to help in the development of the pupil's mind by helping in the establishment of an understanding of the world. Happiness could be achieved through a process of contemplation leading to intellectual understanding. This contemplative, reflective practice was considered to be profound, and potentially the most important human activity. Therefore, the most significant key point from Aristotle's work is that moral education, the pursuit of virtue, inner excellence, was to be gained through practice and contemplation.

- Wesley rejected the rising view about human nature and liberal notions on the upbringing of children. Instead, he based his philosophy on the doctrine that man's fall from Grace had left him imperfect. The only path to redemption and salvation being the imposition on children, who are naturally sinful, a strict upbringing and education based on obedience and godliness.
- In contrast to Wesley, Rousseau believed that man is naturally good and that there is no original sin. Rousseau counselled against the acquisition of a moral vocabulary before *the age of reason*, believing that the child could not grasp the concept of being moral until puberty.
- Pestalozzi examined the problem associated with the relationship of the school system and the public morality of the people it helps to form. He advocated three stages of education: family life; altruistic impulses encouraged in practice; reflection on everyday life, enabling children to develop an internal state that would enable them to understand the nature of moral judgment.
- Friedrich Wilhelm Froebel argued that pupils should be helped to follow the eternal law of development, thereby developing independence, individuality and freedom. He devoted his life to arguing that a child's learning experiences should be rooted in first hand, practical, real life situations. He argued that teaching should be linked to knowledge of the laws of child development. He believed that, as the young child learns through the senses, not through reason, early childhood (0-8) should be spent in purposeful play, engaging and acting upon objects in order to gain an understanding of the world.

- John Dewey stressed the need to develop a democratic community. The key to promoting such a miniature community was to ensure that schools fostered democratic principles. Whilst stressing that the school curriculum should be linked to the interests and play of the child, he criticised the notion of extreme child centredness. He believed that freedom was not an end in itself. For him, the role of the teacher was to nurture the pupil's interests with positive educative experiences and sustained intellectual development.
- Immanuel Kant liked the ideas of Rousseau, disliking the conformity advocated in contemporary education, making the concept of *autonomy* central to his educational thinking. Central to his ideas is the notion of acting autonomously, meaning that if everyone acted according to the formal principle, of only acting on principles which one could willingly make a universal law of nature, we would all act roughly the same on key matters. This *rationalist* view of autonomy should be seen by the educator as the medium for the *categorical imperative* (unconditional moral obligation derived from pure reason) that enables the child to move from natural inclinations, based on desire, to a position of making a reasoned moral decision based on the notion that it is the right thing to do *per se*. The aim of education is therefore the development of autonomous moral character thereby creating a moral society and potentially perfecting the human race.

- Maria Montessori challenged pedagogical thought that drew distinctions between the worlds of home, school and community. For there to be peace in society, she argued that children needed to be educated in a process where home school and society were seen as continuous. Montessori wanted each school to represent the ideal family; the school environment to be safe, secure, loving, encouraging the development of right character. The emphasis was to be on individualised learning that encouraged each child to care for others. She maintained that putting children in the wrong environment would lead to abnormal development (dysfunctional adults).
- Martin Buber devoted his life to exploring how real meetings can be achieved. He described two types of relationships: *I-Thou* and *I-It*. The *I-Thou* relationship he described as existing when participants are fully participating in a situation, the *I-It* relationship as functional, automatic and allows us to negotiate our daily existence. In order to enter into *I-Thou* relationships, we have to cultivate a sense of true presence allowing the true self to sense the experience. Such an experience gives the individual the sense of being really alive. He translated this philosophy into the school setting by maintaining that at the heart of the teaching process is the key, most decisive, relationship of teacher and pupil. The teacher must establish the trust of students and be able to be empathetic to them.

- Nell Noddings asserts that the focus on a narrow curriculum, based mainly on verbal and mathematical achievement, cripples many whose talents and abilities lie elsewhere. She argues that there is a need for a radical change in both curriculum and teaching to reach all children, not just the few who fit our conception of the academically able. She reasons that the curriculum should be based on our growing understanding of multiple intelligences and the great variety and variability of children. Such a basis would support a drive for the human dimension to be put back into schools, which she sees as having become dehumanised. As a fundamental human need is to be cared for and to care, the general focus of the teacher should be to promote the concept of care. The aim of education should be re-established as a moral one, that of nurturing the growth of competent, caring, loving and loveable people. Noddings maintains that the key skill of the teacher is to care for the pupil.
- Michael Fielding argues that the current emphasis on school effectiveness will inevitably fail to meet the needs of pupils in the twenty-first century and proposes the establishment of person-centred schools as a viable alternative. Fielding's preferred *person-centred* model sits within the philosophical tradition that focuses on the holistic development of the pupil. He proposes that his model of the person-centred school must be seen as the most viable alternative to the current model that schooling should be based on achieving high performance.

In considering the foregoing analysis of philosophical thought, it may be deduced, with the possible exception of the Wesleyan negative view of childhood (children are naturally sinful), that a number of positive contrasting philosophical positions may be identified for the moral education of children. It would be simplistic, indeed naïve, to speculate that there are two main traditions, based on what might be termed

rationalism and intuition. This stance is rejected because, although there is the form of rationalism espoused by Plato, there is also the particular form of Kantian rationalism based on the notion of *autonomy* through the medium of the *categorical imperative*. Set alongside this tradition is what could be termed the *virtuous tradition* of Aristotle, Buber, Noddings, *et al.*

4. Conclusion

This chapter's main argument is that education is primarily concerned with the moral process of helping students to be better people and by so doing create a more civil society. Its purpose has been to underpin the thesis from a philosophical perspective, showing that the philosophy of values education at Palmer is rooted in Aristotle's thinking about the notion of *virtues*, which highlights the importance of feelings, intuition and the development of *good* habits as the route to the development of the virtuous life, happiness and fulfilment.

Also, the chapter has noted another strong theme, with its focus on the development of reason, which seeks clarity about what words mean (e.g. justice considered by Socrates).

Kant's thinking exemplifies the development of this rationalist tradition (for instance, he places an emphasis on acting from a sense of duty). Also, Kant emphasises the establishment of universal principles of action, which include: justice, the obligation to obey such principles, and *goodwill* in the pursuit of them (irrespective of one's own inclinations). Another tradition, based on religion (St. Augustine), combines faith in God with moral consequences and view values as an expression of God's will. There is also an empirical behaviourist tradition (e.g. Locke), which sees it necessary to imprint the correct impressions of the good onto the mind (*tabula rasa*). At its extreme, this

tradition is exemplified by Wesley who considered human beings to be inherently flawed and in need of correction (breaking the will) with the help of the Grace of God. Conversely, there is a view (Rousseau) that sees human nature as fundamentally good. From this standpoint education facilitates the exercise of that goodness or prevents the corrupting influence of society. These philosophical ideas have been incorporated in the pedagogical practices of educationists such as Froebel and Montessori.

This chapter has highlighted the work of Buber, Noddings, MacMurray and Fielding, whose ideas are central to this thesis. Although distinctive, their ideas are inevitably connected to the philosophical position, which stresses the importance of the development of caring relationships (the I/thou of Buber). Within this philosophy is a particular view of what it is to be human and to live in a civil society.

This first chapter of the literature review has drawn on the key ideas about the moral education of children advocated by a selection of major moral philosophers. The next chapter considers the pedagogical development of values education.

Chapter 3. Literature review: the programmes of values education and related empirical research

1. Outline of the chapter

The aim of this third chapter of the literature review is to build on the study's philosophical background (chapter 2) to show how particular teaching and learning strategies (pedagogy) in values education have developed. It also seeks to identify where and how the focus on values at Palmer fits into the development of values education more generally conceived.

The chapter has five main purposes:

1. to review as wide a range of literature as possible about values education as broadly defined in order to clarify concepts related to values education;
2. to give an account of the theoretical framework on which the development of values education, as espoused in this research study, rests;
3. to identify contemporary thinking about values education, as exemplified in official policy documents and research findings;
4. to determine whether existing academic literature supports the proposition that values education should be developed in all schools;
5. to show how the case study at the centre of this research fits into the overall picture of values education.

To achieve these purposes, the chapter adopts a clear thematic structure, comprising five distinct themes and a conclusion. The themes are:

- **The concept of values education and related concepts.** Adopting a philosophical approach, this theme considers pertinent literature that seeks to clarify the meaning of key concepts, such as *values education, values in education, moral education, spiritual education and spiritual intelligence*. How might such terms be defined?
- **The rationale provided for values education.** Chapter 1 considered the social context of values education and briefly considered the policy context. This theme, which provides a rationale for values education, starts from the perspective of official documents that created the policy context for the development of values education. What do these documents expect schools to do in terms of the personal development of pupils? What impact have they had on values education generally? Within the theme, the Hay McBer research into school effectiveness is considered.
- **Teaching and learning strategies for values education.** This theme considers a number of teaching and learning strategies that have been implemented in schools, such as *moral reasoning, values clarification, character education and circle time*.
- **Values education through the ethos of the school.** Although the ethos of the school is an imprecise term that refers to the pervasive atmosphere within a school, researchers have identified it as an important factor both in school effectiveness and in values education. This section reviews the research evidence on the concept of school ethos as an important aspect of values education.

- **Lack of research into the whole school development of values education: one significant case study.** This final theme suggests that the problem with much of the existing research is that it is too piecemeal. It focuses on particular aspects of values education, such as circle time, and takes little or no account of other aspects of values education that are going on in the same school, such as role modelling by teachers. What is required is an examination of an holistic approach to values education in a single school. Such an approach is examined through the work of Alex Rodger in Argentina (Appendix 7). This case study, of a whole school approach to values education, sets the context for a detailed analysis of the research of values education at the main case study school.

2. The concept of values education and related concepts

The aim of this theme is to seek, examine and explore key terms associated with the concept of values education introduced in chapter 1, by examining selected literature that helps to illuminate and clarify meaning. Terms to be considered include:

- values
- values education
- moral education
- spiritual education
- spiritual intelligence

2.1 Values

The development of values education, as generally conceived, may be seen to be a part of a philosophical process, the ideas of which have influenced educational practice

through the centuries (see chapter 2). The philosophical term that describes how this process has developed is *axiology*, the theory of value, which is further explained by Carr (1993) in his paper *Values and Values Education*. In another essay, Carr (1995) employs a meticulous critique, (which has acted as a seminal work for consideration later in this chapter) to examine the use and abuse of the term *spiritual*. The terms *spiritual* and *spiritual education* require clarifying as they are identified in the practice of values education at Palmer.

In everyday parlance the word *value* is used as a general ‘umbrella term’ for things that are approved. For example, people seldom distinguish between values (the goals towards which we strive and that constrain our actions, e.g. truth/freedom) and virtues (the dispositions that enable us to live up to our values, e.g. honesty/courage). People’s values constitute what they believe to be important. For example, to value truth is to believe that truth is something to strive to attain. The word *values* may be linked to numerous words, all with a range of meaning, that create different sorts of values: aesthetic (e.g. beauty), social (e.g. democracy), moral (e.g. honesty), intellectual (e.g. understanding), spiritual (e.g. hope), etc. There are instrumental values (things we value for the sake of something else, e.g. money) and intrinsic values (things we value for their own sake, e.g. love). The ability to value things for their own sake, together with the ability to formulate abstract concepts, appear to be two abilities that make human beings unique.

The SCAA defined values simply as *the principles that inform judgements as to what is morally good or bad* (SCAA, 1996). Another clear, yet more encompassing, definition appears to be offered by Halstead and Taylor (see below), because implicit in their definition of *values* is the assumption that only positive values are being considered. They avoid the complication of differentiating between types of values, being guided by the criteria of what is worthwhile. Their work is often recommended to schools by

organisations such as the National Foundation for Educational Research (Halstead and Taylor, 2000) and the Association of Teachers and Lecturers (Taylor, 1998). Their definition is more likely to be considered by schools and therefore affect understanding and practice. They state that values are:

Principles and fundamental convictions which act as general guides to behaviour, enduring beliefs about what is worthwhile, ideals for which one strives, standards by which particular beliefs and actions are judged to be good or desirable. Examples are love, fairness, equality, freedom, justice, happiness, security, peace of mind, truth. (Halstead and Taylor, 2000: 3)

Values not only constitute goals, they also constrain the pursuit of other goals. For example, to the extent that truth is valued, it is believed that it is wrong to lie, even to achieve something else that is required. Values make demands as they are ideals and living up to them can be difficult. Often the values to which people officially subscribe, as documented in school policies, are not necessarily the values that actually inform their behaviour. Values that are deeply instilled are more likely to inform behaviour.

The values of an institution (e.g. a school) play the same role in the life of that institution that people's values play in their lives. Thus, the values of a school encapsulate its goals, constraining its pursuit of other goals. The adoption of institutional values relates to the fundamentally different philosophical positions as illustrated in chapter 2, which will affect their meaning. For instance, a school that has its philosophy rooted in the ideals of Froebel (child centred education) will interpret values education differently from a school based on Wesley's principles (child is inherently sinful). Institutions also have the concern that their espoused values may not be the values seen in practice. One way of differentiating values in education is therefore to ascertain whether there is agreement between a value and its associated behaviours. An example would be a school that had kindness as a value and yet behaved sarcastically (unkindly) towards pupils.

2.2 Values education

Having considered the term *values*, what is *values education*? Values education is a convenient term for a wide range of activities devised to help pupils develop as moral, useful and caring members of society. It comprises all aspects of the personal and social education given to pupils as a conscious aim by schools. The term includes efforts to promote the spiritual, moral, social and cultural aspects of education. It includes the different ways of developing values through all aspects of the curriculum. Both the formal and informal curricula include values education. Values education is also an important feature of the so-called *hidden curriculum*. This is comprised of what pupils learn through customs and conventions, discipline and role modelling by adults.

Arguably, according to McGettrick (1996), *values education*, as a conscious educational objective, began in the USA in the 1950s and developed a distinctive approach called *character education*. The term *values education* is used throughout this thesis as ‘*an umbrella term for a range of experiences that are used to develop a values base to the curriculum*’ (Taylor, 1998). These include the institutional values espoused by the school, its policy on inclusion (as exemplified in its equal opportunities policy towards all members of the school, adult and pupil), its assemblies, relationships and school ethos. This thesis uses the term *values-based education* to distinguish these elements from the more specific use of the term *values education* (educating in values). Schools that develop values-based education ensure that values, such as respect, are conveyed in the teaching and learning processes and are embedded in the school structures, management, policies, language and relationships. Values are both explicit and implicit in the life of the school.

No school is value free. Teachers have their own values and display them, albeit often

unintentionally. Bergem (1993) asked, *what values do teachers bring to their role as moral agents. Do pupils and teachers share important values* (Verkasolo, Tuomivaara, et al., 1996)? Such questions need to be addressed if schools are to be values aware. Values adopted by schools can be substantive values, such as *honesty* or *respect*, and process values, such as *reflection* and *caring*. School values reflect the values and structures of society, the education system, the National Curriculum, and inspection and assessment arrangements.

2.3 Moral education

This thesis argues that the whole process of education should be a moral enterprise enabling pupils to develop as civil, caring, just and honest adults. This assertion is justified and exemplified in the numerous references to the thinking of educational philosophers in chapter 2.

However, the views of the major philosophers are not universally accepted. The concept of moral education is often popularly conceived more narrowly, as enabling pupils to distinguish between right and wrong. Such a seemingly simplistic statement belies the complexities that surround the debate and critical argument concerning the nature of moral education. Not only is definition problematic. For instance, can citizenship be the main curricular domain (as it is now in secondary schools) for moral education (Advisory Group on Citizenship, 1998)? It would surely limit the scope and influence of moral education to try to do so. Pring argues that moral education cannot be restricted to a narrow definition or become the discreet province of a curriculum subject, but is more the preserve of the humanities and the arts. He argues the point by stating that:

Central to the justification of the humanities and the arts is their relevance to the young people's understanding of their humanity and in particular of the values through which that humanity is defined. That understanding leads to a recognition of the way in which values permeate not only the provisional conclusions reached but also the procedures through which they are always open to scrutiny, criticism and further development... (Pring, 2001)

A review of literature reveals that the intellectual understanding of moral education is changing and currently there is philosophical confusion about the nature of moral education. This is carefully explored by Hirst (1999). He has considered recent political, social and philosophical changes (that have undermined the consensus of the liberal minded ideologies of the 1960's and 1970's) concerning what it means to have a moral life. Hirst's analysis is considered briefly as it helpfully explores and clarifies the central concerns of moral education and proposes a more relevant intellectual framework that, he argues, is more relevant for the next generation.

In summary, Hirst argues that there are two dominant positions that are taken up in connection with an understanding of the moral life and how to achieve it through moral education. The first position focuses on reason. In this theory, the moral life is a rational life based on rational thoughts, actions and character. The key to developing a moral life is the use of moral reasoning. The second position proposes that the moral life is grounded on personal fulfilment that is achieved through the development of virtues. Hirst reasons that, although these positions are very powerful, they have fundamental flaws. The main one is that they fail to take account of the need for moral development to be grounded in social practices. Without this grounding, the theories remain detached from the realities of social life as experienced by the young:

What we need to do is re-characterise the moral life and moral education in terms of developing the successful pursuit of quite specific existing and rationally evolving social practices within which personal fulfilment is to be found. (Hirst, 1999: 106)

Consequently, Hirst argues for a third position, one that conceives moral education as an initiation into social practices, where moral learning is rooted in the rational

practices of a just society. In his third philosophical position, Hirst's proposes that:

Virtues can only be developed by engaging in actual activities and, whatever practices are chosen, their successful pursuit requires the exercise of personal qualities or virtues distinctive of those practices. The good life must be practically developed as informed by a way of reasoning generated in practice itself. (Hirst, 1999: 113)

It takes the strengths of the other positions, adding that, to develop virtues, reason must be rooted in practices that develop the good life. This position, unlike the former two, is one that sees the individual as part of a social dimension, considering moral development as being achieved socially. Moral education is therefore conceived as being an initiation into social practices.

Hirst concludes that if pupils are to be morally educated they must develop moral practices for living. They will reject moral education as irrelevant if they are asked to live their lives based on principles that are seen as divorced from their everyday reality. Hirst concludes with this exhortation:

We need to stop preaching and get down to the business of initiating them into finding the good life in the practices of home, school, church, community, peer group, and wherever else in our contemporary world they must fashion their form of life. (Hirst, 1999: 117)

Hirst's third position, reflecting upon actual activities, has much in common with the conception of values education in the case study school at Palmer (chapter 6). However his rationale stops short, failing to consider what constitutes and promotes reflective thinking. For instance, how, through silent reflection, pupils develop thought processes that develop the skill of objective observation, which leads to considering consequences before taking action.

2.4 Spiritual education

If the concepts of *values*, *values education* and *moral education* create difficulties in terms of definition and interpretation, so especially does the term *spiritual education*.

In the UK, it is only within the last few years that spiritual education has gained prominence as an overt aim of education in state schools that are not linked to a religious foundation. This focus on spiritual education has resulted in the concept undergoing a process of rigorous clarification (see Carr below). The purpose of this section is to clarify the range of meaning associated with the term spiritual education and to illustrate the differences by referring to the work of Carr, Halstead and Taylor.

The complexity of searching for a definition of the term spiritual is illustrated in the words of Kierkegaard:

To arrest the spiritual in order to define it is to murder it on the spot. The spirit can no more be defined than a human being can and for much the same reason. But it can be described and that description can be a disciplined description.
(Priestley, 1996)

Cited by Priestley (1996), this quotation points to the difficulty that the rational cognitive faculty has in defining the spiritual, which is more akin to the intuitional realm of human existence. Kierkegaard argued that all communication of the spiritual, of the arts, of anything that has value must be through indirect and not direct language. So although there is a dictionary definition (spirit: animating or vital principle of a person), there is no generally agreed definition in academe for the terms *spirit*, *spiritual* or *spiritual education*. The terms are used in diverse ways. To attempt clarification seems to lead to confusion and criticism. Because of these difficulties the term spiritual has attracted a great deal of analysis and criticism in articles written by many writers, including Carr (Carr 1995; Carr, 1996), Halstead (Halstead, 1996), Taylor (Taylor, 1992; Taylor, 1994), MacIntyre (MacIntyre, 1981), *et al.*

The concept of *spiritual education*, as discussed in the foregoing articles, is frequently challenged by academics from a range of disciplines, serving to highlight the need to search for clarity in understanding the term. David Carr's articles in the *Journal of Philosophy of Education* have influenced the construction of the theoretical base of this

research study (as have the writings of Halstead and Taylor). In them he maintains that there is an urgent need for a rigorous philosophical analysis of the curricular claims of the spiritual as against the religious and moral. Carr (1996) argues that there are inherent problems in the looseness of ordinary spiritual language and the need to acknowledge:

the different and diverse sorts of meaningful employment to which the common parlance of human spirituality is given and the rival conceptions of spiritual education, which are apt to be constructed upon such differences. (Carr, 1996: 159)

This research study acknowledges the difficulties inherent in attempting to define a complex concept such as spirituality. Whilst not disagreeing with Kierkegaard, *et al.*, nevertheless it pragmatically draws on the definitions suggested by Halstead and Taylor (2000: 3) and Ofsted (Ofsted, 1994) discussed below. These definitions are particularly helpful in clarifying the meaning of the term.

The research study therefore focuses on spiritual development generally and particularly on the implicit and explicit teaching about spiritual values at Palmer Primary School.

The term spiritual education became prominent during the debate with the churches during the passing of the 1944 Education Act. The 1988 Act reflected aspects of the 1944 Education Act, which seemed to be promoting more than religious teaching in the classroom, calling for spiritual development of the community (Great Britain Statute, 1988). Therefore, in recent years, spiritual education has found prominence in contemporary educational thought, particularly because of the prominence of spiritual development in the wording of the 1988 Education Act. The Act called for the spiritual development of pupils at school and of society: the latter perhaps being a recognition of the need for society to transcend a predominantly materialist paradigm of self-interest. Clearly, if spirituality, in the sense of transcending currently adopted

materialistic values, becomes widespread in schools then this potentially affects the whole community.

As stated in chapter 1, considerable advice has been issued to schools aimed at fostering spiritual education. In these official documents, whilst religious education is considered to play an important role in spiritual education, it is not limited to this subject area. If spiritual regeneration of society were an implicit aim of spiritual education then focusing it on religious education would limit its impact. This is because of the nature of society, which ranges from a minority of people who practise a variety of faiths to a majority who do not. The draft guidance to schools by the NCC (1993) about spiritual education is not without its critics, who challenge some of the assumptions on which the advice is given.

For instance, Carr both welcomed and criticised the advice to schools (Carr, 1995; Carr, 1999). He welcomed it because it reaffirmed, and brought to public debate, that such values are of crucial educational importance; yet criticised it because of the lack of clarity surrounding the notion of the word spiritual. Carr is one of many academics and practitioners who have referred to the ambiguity of the term and its related expressions. From the practitioner's perspective, headteacher Geraint Davies (1998) writing in the *International Journal of Children's Spirituality*, referred to the ambiguity of the term spiritual development. Halstead (1996) remarked that the terms spiritual/spirituality, *have chameleon-like qualities, changing hue in accordance with the noun or adjective which accompanies them e.g. Sioux spirituality, spiritual healing, spiritual enlightenment, women's spirituality.*

Such ambiguity warrants analysis in this section of the literature review in order to support the search for clarity of meaning (Appendix 3).

As indicated above, various academics are redefining spirituality and, by implication,

spiritual education. Halstead (1996), in giving a contrary view to that of Carr, argues that there is a new spirituality, not based on the religious focus of the sacred and devotional, but covering a wide-range of beliefs and experiences. A unifying factor in his argument appears as an emphasis on the intuitive and a rejection of materialism. Halstead says:

What binds the diverse range of beliefs and experiences together is an emphasis on the intuitive, the visionary, transcendent and rejection of concepts like progress and material wealth in favour of holistic health and human relations and the preservation of the environment and native cultures. (Halstead, 1996)

Halstead's conclusion is that *spirituality cannot refer to a specific set of beliefs, commitments and ways of life but must refer to the development of a particular dimension of a person.* He argues that *spiritual education is the education of the human spirit* and in the state school should be directed towards the development of fundamental human characteristics and capacities such as love, peace, wonder, awe, joy, imagination, creativity, etc. and that this process involves two dimensions.

Firstly, it involves looking **inwards** in terms of personal identity and individual development in order to develop a sense of self-identity within a group. Integral to the process is the forming of a basic set of positive values, which underpin decisions and relationships that give meaning, purpose and direction to life. Such activity contributes to the development of personality by educating the emotions and developing qualities of character, conscience and will. The process helps to form the personality and determine appropriate behaviour.

Secondly, it involves looking **outwards** and applying some spiritual responses to life. This process may include creativity (the practical exercising of the imagination, which involves drawing on one's inner spiritual resources), contemplation (silence, prayer, awe, reverence, a sense of sacred in life), personal commitments (an act of worship which ties one to one's family, to one's beliefs, to one's profession or to abstract

principles like truth and beauty), quest for meaning and experience (human struggle and achievement on the journey through life, the urge to rise above the immediate and mundane, the quest for something beyond ourselves and the search for meaning through myth, metaphor, ritual or ceremony).

Halstead also establishes criteria/conditions that any adequate conceptualisation of the term *spiritual education* must satisfy if it is to have value to the common school. These conditions include harmony with values of the broader society and not being isolated from other aspects of a child's development.

Little regard has been given by government educational agencies to the constraints articulated in the meticulous, yet differing, approaches of Carr and Halstead to the term *spiritual education*. For instance, in the Framework for Inspection (revised 1993), Ofsted describes the scope of spiritual development:

Spiritual development relates to that aspect of inner life through which pupils acquire insights into their personal existence which are of enduring worth. It is characterized by reflection, the attribution of meaning to existence, valuing a non-materialistic dimension to life and intimations of enduring reality. 'Spiritual' is not synonymous with 'religious'; all areas of the curriculum may contribute to pupils' spiritual development. (Ofsted, 1994)

Ofsted accepts that there is an inner life through which we acquire insights into our existence that are worthwhile. Spiritual development includes how an individual acquires personal beliefs and values, what a school provides through its curriculum, collective worship, ethos and climate in order to help pupils to make sense of questions that are *at the heart and root of existence*. Halstead and Taylor prefer in their definition to refer to the *human spirit* rather than *inner life* (Halstead and Taylor, 2000). Ofsted states that spiritual development is not synonymous with religious. Halstead and Taylor use more positive language, admitting that for some spiritual development only makes sense in the context of an established religion. For Halstead and Taylor spiritual development is conceived as:

...developing the potential of the human spirit, including the personality, the emotions and fundamental characteristics and capacities, such as love, peace, wonder, joy, creativity, aspiration, idealism, the search for meaning, values and commitment and the capacity to respond to the challenges of change, hardship, danger, suffering and despair. For some the concept of spiritual development makes sense only in the context of commitment to an established religious tradition. (Halstead and Taylor, 2000)

This section of the chapter has shown that the term *spiritual education* has resulted in the concept undergoing a process of rigorous clarification. It can be concluded that the term can be likened to the beauty of a mountain that, once committed to a photograph, appears to lose the essence of its beauty. Walking on the mountain, experiencing its majesty is the only meaningful way of experiencing its beauty. Similarly with definitions of spiritual education: the way to appreciate its meaning is to be actively engaged in its process. However, is the ability to appreciate the numinous dependent on a person's *spiritual intelligence* (a relatively new concept associated with intelligence)? The next section explores this concept, drawing on the work of Zohar and Marshall.

2.5 Spiritual intelligence

During the last twenty years, Gardner has proposed the notion of human *multiple intelligences* (Gardner, 1993: 237). Gardner maintains that human intelligence is pluralistic (seven intelligences: musical, bodily-kinaesthetic, logical-mathematical, linguistic, spatial, interpersonal, intrapersonal) and not a unitary trait as measured by Binet's intelligence scales (Binet and Simon, 1905). Others have contributed to the theory of multiply intelligence, such as Golman (1966), adding other intelligences, notably emotional intelligence.

One intelligence has been proposed that has the potential to contribute powerfully to the rationale for values education, *spiritual intelligence*. It has been the subject of a major study by Zohar and Marshall in their book *Spiritual Intelligence the Ultimate Intelligence* (Zohar and Marshall, 2000). As the term *spiritual education* (see above)

is a key concept, also helping to form the rationale for values education, the following brief account of the work of Zohar and Marshall aims to contribute to its understanding and is therefore worthy of consideration in this study. A fuller account is given in Appendix 4. However, as other academics are still to validate their work, no claims are made as to the validity of their research. However, the work is important, as it has creatively opened a new dimension in conceptualising the notion of spirituality and, by implication, values education. They do this by arguing the case for a 'new' form of intelligence, which they describe as *spiritual intelligence*.

Danah Zohar and Ian Marshall explain their understanding of this term and trace the development of scientific thinking about intelligence. They begin with an historical perspective on intelligence quotient (IQ), based on the notion of rational intelligence. They argue that the concept of rational intelligence has dominated the understanding about intelligence during the twentieth century. In terms of IQ, human intelligence is mainly measured by tests based on a person's ability to solve logical problems. During the 1990s, Daniel Goleman explored the notion of emotional intelligence (EQ), which he maintained gives human beings an awareness of the feelings of others and themselves. People think less effectively when damage occurs in those areas of the brain that are connected with feeling. Scientists are now exploring the idea of a third intelligence, spiritual intelligence (SQ). They assert that this is the intelligence with which we address and solve problems of meaning and value. A weakness in their account is their tendency to generalise, to omit the views of those who may challenge their thinking and a lack of agreed definition. However, their thinking about spiritual intelligence does serve to give a novel consideration that deepens understanding of the concept. For instance, they maintain that SQ:

- serves to help us to place actions and lives in a wider, richer, meaning-giving context;
- facilitates an ability to assess that one course of action or life-path is more meaningful than another;
- is a necessary foundation for the effective functioning of IQ and EQ and therefore can be termed *the ultimate intelligence*;
- may be considered as the intelligence that rests in that deep part of the self that is connected to wisdom from beyond the ego, or conscious mind;
- is the intelligence with which we not only recognise the existing values that determine our actions but with which we creatively consider the possibility of acquiring new values;
- is not culturally dependent, nor does it follow from existing values but rather creates the very possibility of having values in the first place.

In considering *spiritual intelligence* (SQ), the authors clarify the meaning of the term spirit, ignoring Halstead's view that such terms have *chameleon-like qualities, changing hue in accordance with the noun or adjective which accompanies them* (Halstead, 1996). In contrast they define 'spirit', according to Webster's Dictionary, as that which gives life to the physical organism in contrast to its material elements; the breath of life. It is that which makes humans spiritual beings who are driven to ask 'ultimate' questions of their existence. It creates a longing that drives us to find meaning and value. Such meaning is not necessarily connected to religions, so people who may consider themselves deeply religious may not have highly developed SQ. Spiritual intelligence is thus the internal ability of the brain and psyche to find and use meaning and it acts as a guide from within. The authors say:

It is the intelligence that rests in the deep part of the self that is connected to wisdom beyond the ego, or conscious mind, it is the intelligence with which we not only recognise existing values, but with which we creatively discover new values. SQ is not culture-dependent or value-dependent. It does not follow from existing values but rather creates the very possibility of having values in the first place. (Halstead, 1996: 9)

Neither IQ nor EQ, either separately or together, are enough to explain the full complexity of human intelligence. SQ provides the creative, transformative power, which allows human beings to act outside of the boundaries of IQ and EQ.

Zohar and Marshall describe how science, with its concentration on objective measurement, has been at a loss to discuss the whole notion of meaning. However, they maintain that recent scientific studies in the areas of neurology, psychology and anthropology have produced evidence of an area of the brain associated with SQ. This area of the brain has been termed the 'God Spot' because it is that area associated with asking ultimate questions.

SQ may be equated to our conscience allowing us to transcend the gap between self and others by integrating the intrapersonal and interpersonal dimensions. It therefore puts us in touch with the meaning and essential spirit behind all great religions. It helps us to understand who we are and what things mean to us. We use SQ:

...to reach more fully towards the developed persons that we have the potential to be. Each of us forms a character through a combination of experience and vision, a tension between what we actually do and the bigger, better things that we might do. (Zohar and Marshall, 2000: 14)

Zohar and Marshall challenge the current western paradigm of education, saying that from the moment we enter school we are trained to look outward rather than inward. Virtually nothing in Western education encourages us to look at ourselves. On our inner lives and motives...little encourages us to reflect on what we believe or what we value (Zohar and Marshall, 2000: 285). However, they argue that, despite being one of the lowest priorities, self-awareness is one of the highest criteria of spiritual

intelligence. As spiritual intelligence is developed there is a natural progression from reflection (a daily necessity of the spiritually intelligent life), through understanding to wisdom.

It is appreciated that this book represents a line of thinking that, as yet, is quite unique. Its arguments are persuasive but unsubstantiated in the research of others. However, its importance to the current research study is that, if verified, it has the potential to influence the creation of a theoretical model to underpin the process of values education as described in the case study school (see chapter 6).

Thus Zohar and Marshall's thinking about spiritual intelligence creates a backdrop for the next theme, which looks at the rationale for values education affecting the quality of contemporary primary education.

3. A rationale for values education

This second of the themes is concerned with the rationale that can be provided for values education. It examines UK official documents (government and government related) in order to consider the national rationale for including values education in the curriculum. The review of official documentation shows the development towards a minimum framework of values education in England and gives an overview of the government's policy context. Also, the government's Hay McBer research is considered as an important work that has helped to nurture a recent change in political emphasis that is arguably more sympathetic to the consideration of contextual factors such as school ethos (and implicitly values education) as supporting the national school improvement agenda.

Terms, such as spirituality, values, moral education, cited in previous sections, are frequently used in government documents and therefore warrant careful analysis. The

documentary review begins in 1988. This date is significant because it was then that central government, with its intent to raise standards, passed legislation in the form of the 1988 Education Reform Act (ERA), which introduced a National Curriculum for schools (Great Britain Education Statute, 1988). Prior to this date, schools were not required by statute to follow a centrally defined curriculum. The ERA set education within the context of the spiritual, moral, cultural, mental and physical development of pupils and of society. These dimensions were seen as underpinning both the ethos and curriculum of the school. However, the National Curriculum framework did not explicitly highlight values. It was not until 1999 that the revision of the National Curriculum included a statement of values (DfEE and QCA, 1999: 147).

Thus, in 1988 the ERA centralised control over the school curriculum creating a National Curriculum that explicitly required schools to provide a broad and balanced curriculum based on very detailed subject guidance. As stated, values were implicit in the requirement of the Reform Act, requiring schools to pay attention to *the spiritual, moral and cultural...development of pupils at the school and of society* in order to prepare young people *for the opportunities, responsibilities and experiences of adult life* (Great Britain Statute, 1988). Non-statutory guidance followed from the NCC, which suggested that schools should aim at developing limited personal autonomy, set in a social framework. The guidance said that:

The educational system...has a duty to educate the individuals to think and act for themselves, with an acceptable set of personal qualities and values which meet the wider demands of adult life. (NCC, 1990)

Values were given due regard in the advice on the cross-curricular themes. Education For Citizenship stated:

Pupils should be helped to develop a personal moral code and to explore values and beliefs. Shared values, such as concern for others, industry and effort, self-respect and self-discipline, as well as moral qualities such as honesty and truthfulness, should be promoted. (NCC, 1990)

In their review of recent research Halstead and Taylor (2000) indicate that in the main text of the National Curriculum *acceptable personal* qualities and values were left undefined. They state however that within the five cross-curricular themes, such as in Education for Citizenship, clear references were made to values although the advice seemed, in general, to be ignored.

Schools had to wait until 1993 before the NCC (1993) gave explicit advice to them about the moral values they should promote. This was in the form of a discussion paper on spiritual and moral development. In the foreword to the paper, David Pascall, Chairman of NCC, emphasised the important role which education, in partnership with the home, can and should play in the spiritual and moral development of children. This document has not been universally welcomed. Carr (1999) has critically examined the document and accused it of *quite serious muddling of distinguishable questions concerning moral education*. His concern is that the paper confuses issues between social engineering and moral education. Its underlying thinking muddles central questions such as how anti-social behaviour can be ameliorated and how schools can assist pupils to lead more meaningful lives through a programme of moral education. Carr illustrates the weakness of the paper by pointing out that it talks about the inculcation of moral principles in young people without touching on how this can be done. Such criticisms did not deter central curriculum planners, because in 1995 the paper was reissued by the successor body of the NCC, renamed the Schools Curriculum and Assessment Authority (SCAA). This action was taken on the pretext, explained in the paper's foreword, of a demand for the information (SCAA, 1995). Could the real demand have been from Ofsted, whose inspectors were required (see below) to inspect the spiritual and moral aspects of schools and realised that schools needed advice? There is little circumstantial evidence that there was a demand from schools for the document but there was a view being more generally expressed that, because of the pressures of the statutory curriculum

and assessment framework, schools were giving scant regard to the spiritual and moral aspects of the curriculum. The social context, as indicated in chapter one, was of a growing concern about the decline in moral behaviour in society. Through the paper, SCAA advised schools that they should promote values such as:

...telling the truth; keeping promises; respecting the rights and property of others; acting considerately towards others; helping the less fortunate and weaker than ourselves; taking responsibility for one's actions; self-discipline...
(SCAA, 1995)

SCAA also recommended that schools should state that they reject *bullying, cheating, deceit, cruelty, irresponsibility, dishonesty* (SCAA, 1995: 5). Also that they should ensure that morally educated school leavers should be able *to articulate their own attitudes and values...develop for themselves a set of acceptable values and principles, and set guidelines to cover their own behaviour* (SCAA, 1995: 6). The paper stressed (SCAA, 1995: 7) that the values of the community are reflected in the ethos of the school, that these values determine behaviour in the school and that the values transmitted by the adults in the school should be consistent with those that the school claims to promote. Most significantly, the paper stressed that each school should have a school policy that clarified *the set of core values which define the school's approach* (SCAA, 1995: 8). These values should be stated in a statement of values, the production of which would provide the opportunity for the school community to agree a set of core values agreeable to all, which they will uphold and ensure that they are explicitly discussed with pupils and parents. The paper quotes from the 'Elton Report' of 1989, called *Discipline in Schools*. This report's findings noted that pupil behaviour reflects a school's values. Powerfully, the report supports the central tenet that this study explores, namely that:

The most effective schools seem to be those that have created a positive atmosphere based on a sense of community and shared values. (Elton, 1989)

In its conclusion, the SCAA paper emphasised that, in order to be effective, a school's statement of values needs to be implemented, put into practice, underpin expectations and rules, and *that some aspects of the statement should be kept under permanent review.*

Despite SCAA requiring all schools to produce a statement of values, there was no statutory force behind the expectation. Schools received the discussion paper and, as noted below, only a small proportion of schools developed policies. The advice was interpreted as exhortations, with little guidance on how to support pupils to develop an ethical code of behaviour, and no resources were given. Three years later, in 1998, SCAA's successor organisation, the Qualifications and Curriculum Authority (QCA), published draft guidance on how schools could implement SMSC (QCA, 1998).

Arguably however, for schools to actively consider the values that they espouse, the impetus did not come from the National Curriculum guidance documents cited above, which schools could take or leave, but from the inspection requirements of Ofsted. From 1992 Ofsted inspectors were required to publicly report on the spiritual, moral, cultural (SMSC) aspects of the curriculum (Great Britain Statute, 1992). The Act, which inaugurated the new, independent system of inspection, set out those aspects of schools' work, which the inspections are required to cover. One of the four statutory elements is to inspect how well schools promote SMSC. This posed a considerable problem, in that schools and inspectors needed to determine what was meant by SMSC development in order to encourage and to inspect it.

Problems, surrounding what made SMSC distinctive and how the development of it could be evaluated, led to Ofsted issuing a discussion paper in February 1994 (Ofsted, 1994). In the foreword to this paper, the Chief Inspector of Schools, Stewart Sutherland, stated:

This publication is unashamedly about values. Above all, it reflects the fact that successive pieces of educational legislation have had at their centre the belief that education in this country is not only about the gaining of knowledge and the acquiring of essential skills [though of course it is about those things], but also about personal development in its fullest sense.

That fullest sense is, in the wording of the 1992 Schools Act, one which encompasses the 'spiritual, moral, social and cultural' development of all pupils. And one of the central tasks of the new system of inspection is to ensure schools' capacity to encourage that development.

That it [the paper] emerges when it does is because...its issue now is, we believe, especially timely. Not only has concern about the moral development of young people been given a particular twist by news events in recent months, but also questions of values have been especially prominent as the result of political initiatives. (Ofsted, 1994)

Sutherland placed values at the centre of the school's task of SMSC development. He highlighted the two strands of *relationships* and *the curriculum* as the main ways of promoting personal development in all its forms. He emphasised the importance of a positive ethos, stating that there are concrete signs and unmistakable evidence of its existence that include the loyalty and commitment to the school's values and the consistency with which those values are pursued by teachers and pupils. However, Rossiter (1996) has questioned whether Ofsted saw SMSC purely as a way of improving behaviour. He cites the evidence from the first page of Ofsted's discussion paper, where the word *behaviour* is used six times.

The Ofsted discussion paper considered the concepts of development in general and then the specific concepts of spiritual, moral, social and cultural development and their definitions, which are considered below. In the section about moral development of pupils, the Ofsted paper stated the values that a school should include, which had been listed in the 1993 NCC Discussion Paper (NCC, 1993). (This is a rare example of one educational agent of government referring to the work of another in the development of SMSC.)

The Ofsted discussion paper provided a revised focus on school opportunities for SMSC and how pupils respond to that provision, including *whether pupils are developing their own values*. Responses to the paper informed the writing of the revised *Framework for the Inspection of Schools* (Ofsted, 1995). This laid down that pupils' SMSC development was to be evaluated as part of the *Quality of education provided, through the curriculum and life of the school; the example set for pupils by adults in the school; and the quality of collective worship* (Ofsted, 1995: 19). Inspectors' judgments were, for instance, to be based on how effectively the school provides its pupils with knowledge and insight into values and beliefs, and enables them to reflect on their experiences in a way that develops their spiritual awareness and self-knowledge. Ofsted inspection reports were to have two distinct sections under which values are reported. The sections were under the headings *Pupils' attitudes, values and personal development* and *How good are the curricular and other opportunities offered to pupils?*

In 1996 values were given a higher national profile through the SCAA initiated National Forum on Values in Education and the Community (SCAA, 1996). The Forum was established by SCAA following a proposal by its Director, Nick Tate, at the conference *Education for Adult Life: the spiritual and moral development of young people* held in January 1996. The conference aimed to stimulate debate on matters of shared concern, both among education professionals and others with responsibility for children and young people, including governors, parents, youth workers, employers, religious leaders and academics. The need to widen the debate had become evident during a series of consultations: on the revised National Curriculum, on the Model Syllabuses for RE and on Sir Ron Dearing's (Chairman of SCAA) review of qualifications for sixteen- to nineteen-year-olds. All these consultations revealed concern about a lack of focus on pupils' spiritual and moral development, and its consequences. The conference recommended eight action points, including *there*

needs to be a coherent approach to spiritual, moral, social and cultural development (recommendation 8.3: 19). This has not been achieved because guidance to schools by SCAA did not get approved beyond the initial draft pilot stage (QCA, 1998). The aim of the guidance was to support schools in the important task of contributing to pupils' spiritual, moral, social and cultural development. The guidance accorded with recommendations made in the statement of values formulated by the Values Forum, boldly stating:

The successful promotion of pupils' spiritual, moral, social and cultural development and of their mental and physical development, depends on the explicit identification by a school of its values: its beliefs about what matters to it, its pupils, the school community and society. Values relate to the why rather than the what or the how of doing something: the ultimate purposes that make it important, necessary or desirable to do, say, or think one thing rather than another.

Schools that make explicit a clear and robust set of values are more likely to be successful because, in defining their values, they are making clear what they are aiming to achieve. (QCA, 1998: 4)

The Forum on Values and the Community comprised 150 members drawn from a cross section of society, who were mainly nominated by national organisations with concerns for young people or education. It was set up to make recommendations on *ways in which schools might be supported in making their contribution to pupils' SMSC and to what extent there is any agreement on the values, attitudes and behaviour that schools should promote on society's behalf* (SCAA, 1996). The Forum reached a consensus and drafted a statement of values that was sent by MORI (1996) to 3200 schools, 700 International organisations and 1500 adults in order to determine the degree of consensus for the values described in the statement. Between 95 and 97% of respondents said that they agreed with the statement of values. Although there was an overwhelming support for the values statement, it cannot be assumed that all would agree on either the interpretation of the values or the ordering of the values. The Forum argued that, although there would remain a moral debate

that would encompass areas of disagreement, there were, however, values to which the general public gave broad assent.

The Forum, therefore, agreed that society has some shared values, but that there is no consensus on the source of these values or how they are applied. The Forum's values statement contains four sections that cover values as they affect the self; relationships; society and the environment. The Forum issued a statement of values, which now forms the basis of guidance for schools and is incorporated in the revised National Curriculum handbook for primary teachers in England (DfEE and QCA, 1999). It has never been made explicit that these values should inform a school's statement of values and that this should be stated in the school prospectus as required by the SCAA discussion paper (SCAA, 1996: 8). Neither, as indicated previously, has there been the promised curriculum guidance to support schools that wish to develop values in the context of SMSC.

This handbook begins by describing the values, aims and purposes of the National Curriculum. It states that:

Education influences and reflects the values of society, and the kind of society we want to be. It is important, therefore to recognise a broad set of common values and purposes that underpin the school curriculum and the work of schools.
(DfEE and QCA, 1999: 10)

At this point, readers are directed to a footnote that suggests that, in planning the curriculum, schools may wish to take account of the statement of values produced by the National Forum and printed in the handbook. It continues by stating that:

Foremost is the belief in education, at home and at school, as a route to the spiritual, moral, social, cultural, physical and mental development, and thus the well-being of the individual...Education should reflect the enduring values that contribute to these ends. These include valuing ourselves, our families and other relationships, the wider groups to which we belong, the diversity in our society and the environment in which we live. Education should also reaffirm our commitment to the virtues of truth, justice, honesty, trust and a sense of duty...
(DfEE and QCA, 1999: 10)

Following the section on values and purposes, the handbook (DfEE and QCA, 1999: 11) describes the two aims of the curriculum. The aims stem from section 351 of the Education Act 1996, which requires schools to provide a balanced and broadly based curriculum that promotes the spiritual, moral, cultural, mental and physical development of pupils at the school and of society and prepare them for the opportunities, responsibilities and experiences of adult life. The first aim is to *provide opportunities for all pupils to learn and to achieve*. The second aim is to *promote pupils' spiritual, moral, social and cultural development and prepare all pupils for the opportunities, responsibilities and experiences of life*. The second aim is:

The school curriculum should promote pupils' spiritual, moral, social and cultural development, and in particular, develop principles for distinguishing between right and wrong. It should develop their knowledge, understanding and appreciation of their own and different beliefs and cultures, and how these influence individuals and societies. The school curriculum should pass on enduring values, develop pupils' integrity and autonomy and help them to be responsible and caring citizens capable of contributing to the development of a just society... The school curriculum should promote pupils' self-esteem and emotional well-being and help them to form and maintain worthwhile and satisfying relationships, based on respect for themselves and for others, at home, school, work and in the community. It should develop their ability to relate to others and work for the common good. (DfEE and QCA, 1999: 11)

The values espoused in the NCC document entitled *Spiritual and Moral Development* (reissued by SCAA in 1996), the values looked for in schools by Ofsted and the values statement agreed by the Values Forum do not give a clear understanding about the action that was required in schools. What was missing was a coherent and agreed policy, which could be clearly communicated by and through organisations such as SCAA and Ofsted, that schools could comprehend and action in their curriculum frameworks. Such fragmentation presented a dilemma for schools, regarding how to accommodate the various pieces of advice and requirements into a coherent school policy. As noted above, schools were told in the SCAA document, but without statutory force, that they were required to include in their prospectus a clear statement setting out the values that the school intends to promote and which it intends to demonstrate

through all aspects of its life. This requirement has not been included as an item for checking by school inspectors during Ofsted Inspections. There is such a requirement on other aspects of school life, such as the school's policy on sex education and religious education. A 1997 National Foundation for Educational Research (NFER) survey noted that about one quarter of schools claim to have a values statement, but fewer than one fifth of schools claim to have a policy for SMSC that shows how aspects of school life would promote these dimensions (Taylor and Lines, 1998).

The curriculum focus for schools continued to be on implementing the subjects of the National Curriculum, particularly aspects of the core subjects, such as literacy and numeracy, with scant regard being given to values dimensions. The driving force for this emphasis was the overriding objective of the government, the driving up of standards in basic, core subjects. The publication of league tables of the standard assessment tests (SATs) in the core subjects of English, mathematics and science ensures that this objective dominates curriculum thinking in schools. Such public accountability appears to have the effect, despite government rhetoric through Ofsted, of discouraging schools from taking a broader view of the development of the pupil and thereby giving due regard to values education. Government curriculum advice to schools in 2003 began to recognise that schools need to broaden the curriculum and reconsider aims and values (DfEE, 2003).

In summary, the review of official documentation paints a national picture that shows that, since 1988, national government agencies, such as SCAA and Ofsted, issued advice to schools on the need for the curriculum to contain the important strand of personal education of pupils. Such exhortation has included a focus on values, through SMSC. Rossiter (1996), the Australian academic reviewing the development of SMSC in England, noted that spiritual education was, unlike other countries, on the national educational agenda because it was subject to inspection. It is possible to

speculate about the possible status that SMSC would have assumed if it had not been for the insistence by government on schools being required to give priority to the national strategies of literacy and numeracy. Because of the programme of national strategies, linked to the basic subjects, and the system of accountability through inspection and league tables, schools generally have been obliged to focus curriculum time on the basic core subjects of the curriculum and not on personal and more holistic education.

However, this ideological position is beginning to be challenged, even by the government's own sponsored research. The Hay McBer study (described in Appendix 5) describes features of practice that contribute to high standards and implicitly support the development of values education.

4. Values education - teaching and learning strategies

This section of the chapter considers the third theme, considering in some detail theoretical approaches to moral education that have their roots in the USA, are grounded in research and have influenced the development of values education. It also considers *circle time*, that is widely used in Europe, the US and extensively in UK primary schools. There are other methods of values education that are widely used and have also received attention from researchers (Halstead and Taylor, 2000: 34). The choice of appropriate teaching methods by schools for values education is, of course, in itself values laden.

Other approaches include collective worship, pupil directed research, discussion and conversation, role-play, drama, simulation exercises, extra-curricular activities, problem-solving, educational games, peer mediation, philosophy for pupils and personal narrative. The latter is in contrast to Kohlbergian approaches (moral

reasoning), as narrative sees cognition, emotion and action as *three interrelated and fundamentally indissociable dimensions of moral experience* (Tappan and Brown, 1989). Also, before passing over the reference to discussion and conversation, it is noted that Noddings (1994) argues that ordinary conversation between adults and children can be central to moral education. This, she maintains, is the case as long as the adults are reasonably good people, respect their child partners and show the children that they are more important than the subject under discussion.

The critiques of the selected approaches that follow have been compiled as significant examples of how values education is being incorporated into schools' curriculum.

As previously described (chapter 2), this study has identified two important philosophical influences on the development of values education. One is based on the development of qualities of character and virtue, linked to feelings and intuition, considered as a part of an Aristotelian tradition. The other is based on certain cognitive or rational capacities and identified with Kant. The following critique of *moral reasoning* can be identified as a part of the latter.

4.1 Moral reasoning

Moral reasoning is based on the work of Kohlberg (1981), who proposed a rational, developmental model of moral development based on stages of moral reasoning. Kohlberg's thinking was influenced by Piaget and, after a longitudinal study of American males, he proposed that progression in moral reasoning progresses through a series of socio-moral perspectives that can be identified in three levels with six stages. His methodology of allocating stages to people was achieved by asking young people of different ages what they thought was the answer to a particular moral dilemma. The essence of the levels and stages are:

Level 1: Pre-conventional. The person is driven by the pursuit of self-interest in doing what is right and not by any extrinsic motivation.

Stage 1 Heteronomous morality, meaning obedience to authority for its own sake, based on a naive egocentric point of view.

Stage 2 Instrumentalism, which is based on serving one's own individual interests and perspective by following rules only when it is in someone's immediate interest.

Level 2: Conventional, which is concerned with the maintenance of a social order (family, peers, society as a whole) based on actions or values that are held to be right.

Stage 3 Interpersonal relationships and conformity. What is approved (or gains approval) from significant others is what is right.

Stage 4 Social system maintenance and conscience. What is right is concerned with fulfilling the actual duties to which you have agreed. The reason that this person does right is to maintain the social system.

Level 3: Post-conventional, or principled. At this level people search for what is beyond what is held to be conventional morality. They look instead for universal principles.

Stage 5 Social contract and individual rights. This is concerned with being aware that people hold a variety of values and that they are relative to particular groups. These rules should be upheld because they are the social contract.

Stage 6 Universal ethical principles. This person does right because of the belief in universal moral principles, and a sense of personal commitment to them.

Kohlberg's stages of moral reasoning have drawn both support and criticism. Although not invalidating the generality of Kohlberg's argument, Pring's account of Kohlberg's work for instance, on which the above is partly drawn, encapsulated the essence of these stages, including a powerful critique of the approach (Pring, 1984). He acknowledges that the arguments and counter arguments are complex and does not give extended space to them. A more comprehensive critique of Kohlberg's work is given in Modgil and Modgil's account of Kohlberg's theories in the book *Consensus and Controversy* (Modgil and Modgil, 1986).

However, Pring cites four particular criticisms. The first concerns a philosophical criticism that it is not necessarily the case that one stage leads to a superior stage. It cannot be assumed that the autonomous person, acting from internalised principles, is necessarily superior to the one who lives life based on the conventional morality of society and is loyal to it. Secondly, Kohlberg's idea of moral improvement is a narrow one, dealing with only one important aspect of moral development. Moral growth is more than moral reasoning about how we will behave when faced with a dilemma. In practice, we often respond spontaneously to situations depending on the dispositions that we have. As Pring says, *moral education is as much about the right kind of feelings and emotions as it is about acting from principles* (Pring, 1984: 46). Thirdly, Kohlberg puts too much stress upon moral judgment that is dependent upon the rational, cognitive aspects of morality. For instance, how does behaviour connect with thought? Kohlberg argued that people have the potential to progress through stages of moral reasoning: such a process of moral reasoning leads to moral knowledge that demonstrates itself in moral behaviour. This argument appears to imply that once a person has acquired the moral thinking associated with one of Kohlberg's stages then a consistent moral behaviour will result. A further criticism, cited by Pring, surrounds Kohlberg's stress on development as opposed to other forms of learning, such as learning from example. Finally, there is the general criticism made by Krebs, who

argues that, although Kohlberg's stages assess the capacity to make moral judgments, people rarely perform at their highest level of competence in everyday life (Krebs, Denton, *et al.*, 1997). This is because often they are also concerned with promoting positive social relationships, upholding favourable self-concepts and justifying self-interested behaviour.

Moral reasoning is concerned with having and being able to give reasons for an action or judgment and is clearly an important part of moral education. Taylor and Halstead remind us, as Pring does, that moral reasoning may ignore other aspects of a morally educated person, such as having empathy, determination, moral emotions and the ability to actually engage in moral acts (Halstead and Taylor, 2000: 38). Also, in real life, moral decision-making may be only partly influenced by moral reasoning ability, alongside other self-interested and social considerations. They also suggest that successful strategies to promote moral reasoning also involve developing the moral culture of the school community. Proponents of moral reasoning favour methods that emphasise discussion and the establishment of *just communities*.

4.2 Values clarification

Values clarification is another theoretical approach that rejects the imposition of values on pupils. It promotes methods that will help pupils to become aware of their own values, seeking to clarify their thoughts and feelings on a wide range of value issues. The teacher's role is to avoid criticising or moralising, but to be focused on introducing values issues whilst maintaining a classroom climate where open dialogue can be supported. Simon, *et al.*, produced an influential practical handbook that promoted a range of games, simulation exercises and discussion topics to support the work of teachers (Simon, Howe *et al.*, 1972). Values clarification was especially popular in the 1960s and 1970s but its popularity has waned after criticism on both philosophical and empirical grounds. For example, Kilpatrick (1992) rejects the

development of values clarification as a misguided approach to moral education because, in his view, it encourages relativism. He stresses instead the need for teachers to teach about character traits and for these to be practised so that they are embedded in behaviour. Halstead and Taylor draw attention to the critical review of thirteen studies by Lockwood (1978) that concluded that there was no evidence that values clarification had a positive effect on secondary students' values, self-esteem, self-concept or personal adjustment, but according to teachers' assessments it did positively affect students' classroom behaviour. Also Leming (1985), who reviewed 25 studies with early adolescents, reached similar conclusions and questioned the effectiveness of the approach.

4.3 Character education

As a form of moral education, character education is based on the belief that adults have a duty to form the character of children. Used in this sense, the term *character* refers to the qualities of the will, a person's enduring traits, which may be positive or negative. If positive they may be considered as the virtues of character. Character education is also based on the perception that there are widely shared important core values that form the basis of good character. Such values would include caring, honesty, fairness and respect for others. To impart these values, they should be directly taught to children (not just taught about), with the result of shaping their behaviour so that they develop good habits. Lickona (1996), an important advocate, says that character education encourages a deliberate effort by schools, families and communities to help young people understand, care about and act upon core ethical values. Halstead and Taylor further clarify the concept of character education by indicating that its primary focus is on the development of personal qualities. Character education stresses the need for direct teaching of character traits and for children to practise them until they are second nature (Halstead and Taylor, 2000:

36). Character education is seen by advocates as a way of building a moral society, whilst some commentators argue that it is more a part of a right-wing political agenda in response to a perceived moral crisis that calls for the restoration of traditional values (Leming, 1994).

In his book about developing character education in an American school district, Huffman illustrates how character education can be introduced and developed in a group of schools but warns of the dangers of incongruence between the district's core values and its operation. To address this he advocates an approach that is all embracing, one that pays scrupulous attention to the moral impact of everything a school district does and that supports the core ethical values at every opportunity. He states that there is a single principle underlying character education:

Good character comes from living in moral communities, communities of character in which virtue is modelled, taught and affirmed. In order to foster good character the school [whole district] must have a strong positive ethos. (Huffman, 1994)

There are five main approaches that are often quoted as making character education effective (Wynne and Ryan, 1992; Lickona, 1991). These are the use of stories, teaching by example, direct instruction, the learning environment and habituation. According to Halstead, there are numerous case studies of schools, which, their supporters claim, have been turned around by adopting these approaches (Halstead and Taylor, 2000: 37).

Despite this assertion, there is very little research evidence that the character education approach to moral development actually builds character, though it may have positive effects in terms of a reduction in anti-social behaviour and truancy (Wooster, 1990). An inherent problem associated with the term *character education* is that it refers to several quite different things, whilst not emphasising others. To clarify, character education stresses the need for direct teaching of positive character

traits and for pupils to practise them until they are second nature. However, this methodology gives scant regard for a consideration of the importance for teachers to consciously model them too. Also, character education has been criticised for not paying enough attention to the diversity of values in a multi cultural society. However, it has won support from Cline and Necochea (1996). They argue that there is in fact a set of core values shared by virtually all cultural groups and that it is the surface manifestations and methods of transmission that differ between groups, not the values themselves (a point further developed in chapter 6).

4.4 Circle time

In their research review about learning and teaching about values, Halstead and Taylor provide an overview of recent philosophical and empirical research with a focus on learning outcomes (Halstead and Taylor, 2000). This section draws on their consideration of circle time as a teaching strategy for values education.

The aim of circle time is to give an opportunity for the class (including its teacher) to sit in a circle and, in a spirit of equality, share thoughts and feelings. This method is growing in popularity in the United Kingdom, Europe and the United States, as it is perceived to be a method that promotes mutual respect, confidence and self-knowledge in pupils. Often schools have used this method to encourage the development of social skills and self-esteem, but teachers are increasingly recognising its potential for spiritual and moral development.

To make circle time effective, the teacher has to negotiate clear ground rules with pupils that include appropriate social behaviour, such as listening to others, taking turns and not making negative comments. The teacher may offer a starter phrase such as *One thing that makes me feel relaxed is*, or invite pupils to suggest ways of solving problems that have arisen in the class. An object, such as a conch, may be passed round the circle to indicate the person who has the 'right' to speak. This person can

pass the object on without speaking. Other members of the group are expected to listen attentively, with respect and interest, to the person who is speaking. Negative comments are not permitted. As a strategy for developing moral education, particularly of primary age pupils in the UK, the popularity of circle time owes a lot to the work of Jenny Mosley (1993) and her book *Turn Your School Round*. She has written extensively on the range of methods that can be used in circle time.

Proponents of circle time suggest that very positive effects can be identified, linked to improved social behaviour and an increase in self-confidence, adjustment and happiness. These positive effects are noted in research conducted by Sammons, *et al.* (Sammons, Hillman, *et al.*, 1995). They indicate that circle time appears to give pupils the opportunity to learn the personal skills of talking about feelings and to gain a sense of belonging to a group or community, thereby developing qualities such as trust, responsibility, co-operation, empathy and respect for the self and others. It also encourages personal reflection and the clarification of personal values. Small-scale research carried out by Hall, and reported on by Lang (1996), looked at the attitudes of nine- and ten-year-olds and their teachers to circle time. This research indicated that circle time has the potential for developing problem-solving skills and enhancing personal confidence (self-concept). Set in Sweden, a piece of research showed that circle time is regarded as contributing to the development of self-awareness, the fostering of democratic values and the training of pupils in the complicated rules of social interaction (Reich, 1994). The same research warns that, although teachers report on the positive aspects of circle time, young pupils describe circle time as making them sit still and being self-controlled. An important point is made by Housego and Burns, who state that circle time is most effective if its underlying values are in harmony with the general ethos of the classroom (Housego and Burns, 1994). They also point to the importance of pupils being discouraged from making superficial contributions if circle time is to be effective.

The theme of this section has been about a range of teaching strategies that promote values education. It may be concluded that they clearly have implications for teacher training, as the attitude, enthusiasm, and social competencies of the teacher are vital ingredients for their success.

5. Values education through the ethos of the school

Despite the importance of teaching and learning approaches for values education, research suggests that there are other factors that are contained in the general life of the school that are of major significance in fostering a positive values-based culture (Rutter, Maughan, *et al.*, 1979; Halstead and Taylor, 2000). The purpose of this next theme is to examine some of these factors that contribute to the establishment of a school ethos that promotes and sustains the growth of positive values.

Taylor and Halstead suggest that the word *ethos* is a general and somewhat imprecise term that refers to the pervasive atmosphere, ambience or climate within a school (Halstead and Taylor, 2000: 17). They suggest that school ethos is an important element in school effectiveness and in values education (see Appendix 6).

A closely related concept that has a major influence on a school's ethos is called the *hidden curriculum*. This is composed of things learned at school, which are not planned by teachers as part of the overt curriculum. Values and attitudes are perhaps particularly susceptible to being 'caught' through exposure to the hidden curriculum. It could be argued that until comparatively recently it has been possible to leave this indirect transmission of values at an implicit level, on the assumption that parents would broadly share similar values. However, the growing diversity of values in society at large, combined with increasing demands for public accountability, is putting a pressure on schools to articulate their underlying values more explicitly.

There are many structures/measures that contribute to developing a positive school ethos. Some are particularly noteworthy. As previously stated, the development of values rests not only on the taught curriculum but also on processes that include factors associated with ethos and the hidden curriculum. However, before being enrolled in schools, children have the experience of early social and moral development at home (parents being the first educators). This provides children with the foundation (positive or negative) on which schools build their ethos. In a piece of qualitative research, Holligan (1996) considered the pivotal role of parents, carers and early years educators in contributing to a positive ethos, both at home and in school. He looked at the support given to early social and moral development. His research highlighted the critical role of supporting parenting in the emotional and social behaviour of young children. In the case study of three nurseries involving three- and four-year-olds, he also pointed out (Holligan, 1996: 201) that staff recognised the need to foster an atmosphere of peace, calm and justice. The role of the staff was to help children to recognise the needs and aspirations of others through social interaction. Other studies support the notion that children's early moral understanding can be nurtured in order to enhance positive social development (Buzzelli 1992; Greenberg 1992). Some of the ways discussed in these research studies include setting an example to children of acceptable behaviour, helping children to understand the feelings and perspectives of others.

Developing a caring ethos and fostering equal opportunities are central to the development of a positive school ethos. The degree to which schools make the personal development and the education of the human spirit explicit is also crucial to the development of ethos and values. Another key factor is the relationship between emotional development and the development of values. Also, pupils may develop values and attitudes through involvement in School Councils, and other activities designed to promote an understanding of democratic values and citizenship, as well as

involvement in the formation of school rules and policies on discipline. Research indicates that older children gain an understanding of democratic moral procedures by being actively involved in School Councils (Ashworth, 1995). Schools with School Councils were more likely to involve pupils in a range of management issues, giving them a greater sense of ownership. School Councils that are poorly organised are criticised by pupils as being of low status and not therefore to be taken seriously (Rowe, 1996). They need to be supported by democratic management practices of the school (Mosher, Kenny, *et al*, 1994). School Councils operate most effectively where there is a general democratic ethos. There is a suggestion too that pupils may develop positive values and attitudes when they are explicitly involved in classroom management, such as in rule setting (Mosley 1993). Discipline then becomes a collective responsibility as the rules exemplify broader moral principles that provide *an explicit moral code that all students in the room are expected to obey* (Jackson, Boostrom, *et al*, 1993).

School ethos is also influenced by the example set to pupils by their teachers in their relationships, attitudes and teaching styles. A commonly held view that was expressed in a piece of research by the NFER in 1998 also pointed to the crucial issue of the headteacher having the key role in leading values education and being a major (if not the major) influence on their school's ethos (Taylor and Lines, 1998). The research indicated that primary heads are more likely to consider themselves as leading the development in values education than secondary heads (over two-thirds compared with less than half). Headteachers, therefore, need to have a clear vision for values in the school and be able to inspire staff to share positively in the processes to bring about a common purpose (Ungoed-Thomas, 1996).

In the introduction to this theme, ethos was defined as a general and somewhat imprecise term that refers to the pervasive atmosphere, ambience or climate within a

school. It may be concluded that this definition, as the above sought to indicate, illustrates its power to support or hinder the development of values education.

6. Lack of research into values education

This final theme in this chapter suggests that the problem with much of the existing research is that it is sparse and piecemeal. As can be seen in previous sections, research has focused on particular aspects of values education, such as circle time. It has taken little account of other aspects of values education that may or may not be going on in the same school, such as role modelling by teachers, the use of reflection and the way the staff care for themselves and each other (see chapter 6).

This research study claims that what is required is an examination of an holistic approach to values education in a single school. The main case study of this thesis provides such an opportunity, being unique in the way that it deliberately chose to develop values education holistically over a sustained period of time.

Giving one example, of Palmer Primary School, begs the question whether there are other examples indicating that shared school values that create a positive ethos are important indicators of successful outcomes.

A second example is where Alex Rodger (1996) describes the development of values education in a case study based on St. Andrews School, Buenos Aires, Argentina (see Appendix 7). The significance of Rodger's work is that it illustrates what this thesis is researching, namely, whether teaching values improves the quality of education. It has some similar features to Palmer School. Rodger asserts that, by creating a positive atmosphere based on shared values, the school would be more likely to be effective in terms of providing a good education for its pupils. The process of values development was seen as the most important aspect of the school's work, to be implemented before

all other aspects. The work in Argentina was being developed at the same time as values education in the case study school in the UK.

Other examples come from research on school effectiveness and on values education. They indicate a positive correlation between values education and quality of education as measured in outcomes (Rutter, Maughan, *et al.*, 1979; Taylor and Lines, 1998; Taylor, 1999).

Research does indicate that schools do become more effective when pupils' self-esteem is raised, when they are active in school life and share responsibility for their learning (Sammons, Hillman, *et al.*, 1995). Also Leming (1985) concludes that democratic, open school environments positively influence young people's political attitudes, feelings of social integration and respect for agreed norms. Research by Power, *et al.*, concluded that the social system (organisational structures, policies, rules) and the culture (psychosocial characteristics reflecting norms, beliefs, values and shared meanings of the people in the institution) are critical aspects of school climate for individual development (Power, 1988). The final illustration is from Schaps and Soloman who describe how young children's motivation is enhanced in schools where they experience a sense of belonging to a community, where they feel cared for, supported, valued and influential (Schaps and Soloman, 1990; Soloman and Watson, *et al.*, 1992). Lack of existing research supports the argument that researching the methods of values education at Palmer is an important research opportunity. This is based on its potential for adding to existing knowledge because of its uniqueness as a case study.

7. Conclusion

The literature review contained in this chapter has considered a wide and complex range of evidence that creates the context in which Palmer's work can be critically examined and the research based on it analysed.

There are important lessons that each theme has sought to illuminate. These included the somewhat challenging task of explaining the complexity and subtlety of meaning associated with the language and concepts that comprise values education. Such complexity could potentially deter schools from being involved in values education, perceiving it as nebulous and difficult to define. However, more encouragingly, official documentation from government agencies has encouraged schools to consider values education through aspects of their personal and social education. The third theme critically examined the range of approaches that have influenced the development of values education. The main lesson from this theme was that no existing strategy looks holistically at the development of values education. Programmes ignore many of the features developed at Palmer (described in chapter 6), such as the consistent consideration of a vocabulary, silent reflection and the importance of teachers' modelling values.

Theme four considered the importance of the ethos and hidden curriculum of schools. It drew out the lesson that there are important factors in the life of schools that encourage and support a values-based culture. Finally the last theme, whilst considering a case study based on an Argentinean school, highlighted the paucity of current research into the impact of values education. It made the point that researching the methods of values education at Palmer is an important research opportunity because of its holistic nature and its uniqueness as a case study. The evidence therefore considered in this chapter gives a theoretical account, which forms the backdrop for the main case study to be critically examined and understood.

In summary, this chapter has argued that the existing academic literature seems to support the proposition that values education should be developed in schools. However, there is no general agreement about what should constitute an appropriate curriculum or pedagogy. The following chapters explore whether there is evidence from the research data to suggest that values education, as conceived and understood in Palmer, could be a viable and effective means of developing values education generally in schools.

Chapter 4. Issues of ethics and reliability

1. Introduction and purpose

This chapter addresses the potential problems of perceived bias by the researcher in researching values education at Palmer. It describes the steps taken to maintain objectivity. Despite inherent difficulties relating to ethics and reliability, it is strongly argued that the research is an important, indeed convincing, model for practitioner enquiry. It argues that the research is reliable because if replicated similar conclusions would be drawn.

In constructing the research study, the researcher was conscious of the potential concern that could be raised surrounding the researcher's capacity to be objective. For instance, is it possible to interrogate data rigorously when the researcher was involved in the construction of what is being researched? Embarking on the research, the researcher came with the conviction that it is possible to be both reflective and objective about one's own work and, indeed, that reflective research should be encouraged amongst teachers in order that theory and policy should be based on examples of good practice that have been subject to the discipline of research.

The foregoing concern, thoroughly discussed with the researcher's supervisor and the critical friend from Plymouth University, led to the realisation of the need for a chapter in the research study (chapter 7) that would give an opportunity to consider values education in the context of a school uninfluenced by the researcher. Such a comparative case study had to be one where values had been identified as having a considerable effect on ethos, pedagogy and curriculum. Despite the precaution of having a comparative case study, there is still a need to justify the main study in terms of ethics and reliability.

The research model reflects a current emphasis in higher education on encouraging teachers to be involved in and with educational research (Hargreaves, 1996). Research is considered an important reflective activity, having the potential to enable the practitioner to gain the necessary knowledge and critical objective skills to develop as a researcher (Neumann, Peterson, *et al.*, 1999: 284). Also, research gives the practitioner the opportunity to make a serious contribution to educational theory, whilst supporting the continuous improvement of school-based practices. The University of Oxford, Department of Education, endorsed the research model.

This chapter considers the general problem of teachers researching in their schools. For instance, can a researcher be the headteacher of the school being researched? Such duality of role has the potential to create confusion in the mind of the researcher and of those being researched. Burgess (1989: 64) considers the ethics of such practice, considering possible solutions that lead him to consider that the *principle of informed consent* should be at the centre of ethical research activity. However, the researcher may still not know how far his role in the school has affected the responses of teachers being questioned. This chapter describes, and critically examines, such ethical difficulties and the specific ways in which objectivity was assured. A critical evaluation of the strengths and weaknesses of adopting an *insider* (participant teacher research) approach to academic research is given, thus ensuring that the study may be accepted as academically credible. By drawing on relevant literature, this chapter evaluates the arguments for and against practitioner research. This chapter takes seriously the criticisms of teacher-led research as described by Foster (1999). In this methodological assessment of teacher research, sponsored by the Teacher Training Agency, Foster gives a thorough account of what is defective in research by teachers who attempt to do research. He gives examples showing the lack of clear indication of the relation of evidence to conclusion or interpretation, and therefore the inability of the sceptic to challenge the conclusions drawn. Also he considers teachers' failure to

take precautions against bias and lack of objectivity; a factor that this study has borne in mind from its inception.

In this research, the researcher claims that he is being as objective as humanly possible because he is taking the necessary steps to guard against bias in order to get at the truth. Therefore, as one aspect of this, he has taken steps to ensure that his own bias (being an advocate of values education) has not shaped the conclusions reached, but that these have only emerged from an objective analysis of the data collected at the school. He has assiduously avoided the pitfall of trying to use the research as a platform for his own educational beliefs. He too, is aware that framing research around a school's success story, in order to make a general case is flawed. Such fundamental errors would invalidate the research, as it would be considered as unrealistically optimistic.

Such possible defects, which affect the validity of the research, are acknowledged and taken seriously in order to minimise them. A key to ensuring objectivity has been the important relationship of the research supervisor and researcher. The potential of bias has been the subject of much reflection, concern and discussion with the research study's supervisor. The importance, as Schon (1983) noted, of this critical process of joint reflection and quality control between researcher and supervisor is a vital aspect of quality assurance. The research supervisor, having access to intellectual research traditions, has supported the researcher in constructing an ethical form of enquiry.

It is also acknowledged that, in any qualitative piece of research, it is probably impossible to be totally impartial or unbiased. However, it is possible to be very conscious of the potential for bias and to work to minimise it. To do this, strategies were used in this research study that give evidence of the awareness to be objective. For instance, evidence from external sources, such as Ofsted's inspection report of the school, is considered. The intention behind this is to show that the school is as

described in chapter 6 (Ofsted, 1997). It is argued that the outcomes of the research are reliable (which would need a more extensive piece of research to substantiate), because they are based on the care taken with the research strategy described in chapter 5. This chapter concludes with a summary of the key arguments for the thesis being considered as ethically sound and a model of practitioner research.

2. Importance of undertaking the research

From January 1993 until September 1999, Palmer Primary School was engaged in transformational innovation, the aim of which was to underpin the school's curriculum with a unique form of values education. The school deliberately and systematically supported its curriculum with a set of twenty-two positive values words (see Appendix 8) such as *peace*, *co-operation*, *care* and *respect* (this process and its rationale is described in detail in chapter 6). These values were woven into the curriculum and a variety of pedagogical opportunities were developed, such as *reflection*, for them to be thought about, espoused, used and thereby naturally underpin individual behaviour and the life of the school. The school intended by this process to give pupils the opportunity to develop a personal ethic, a moral attitude that would positively affect their autonomy as members both of the school community and of society in general.

Since 1989 (with the introduction of the National Curriculum), the national climate of school improvement has been based on a centralised controlled curriculum. In this national climate, teachers have often felt disempowered because 'experts' have placed emphasis on the development of the teachers' technical skills. This has led to teachers disassociating their professional knowledge from curriculum development, evaluation and research (Elliott, 1991: 55). In response to this, Palmer demonstrated the positive effects of an alternative method of promoting school improvement (through values

education), thereby helping re-establish the notion of the teacher as an agent of curriculum change.

The school argued that values education had the potential to raise self-confidence, self-knowledge and respect for the self and others, and thereby have a positive effect on achievement. The method of achieving this was through promoting an inclusive school ethos, based on core values, which supported the development of the whole child as a reflective learner. It was intended that this process would encourage pupils to nurture dispositions that would help them to take greater responsibility for their behaviour and learning. They would be empowered to develop an internal locus of control, think about the kind of life that is worth living, what kind of life they wanted for themselves and increase in their awareness of their responsibilities to others.

During the first two years of introducing values education, teachers identified positive effects. This included an improvement in pupils' self-control, as shown in the way that pupils behaved at school. This prompted the consideration that such an innovative experiment in curriculum development was worthy of serious study. It led to an application by the headteacher to be engaged on a research study of *values education* at the University of Oxford. He was admitted to study for the degree of D.Phil. in 1995. Oxford University embraced the researcher as a part time research student (one of five students in a new initiative), knowing that he was a practitioner steeped in the cultural experience of schools but with limited research experience. Such developments have not been common for, as Cronbach states, *In times past, practitioners have not been welcomed into the leading doctoral research training programs* (Cronbach and Suppes, 1969). However, the headteacher's admission to the University represents an emerging genre in the field of educational scholarship, which Labaree (2003: 13-22) considers seeks to promote a more analytical approach to education among teachers and other practitioners. Labaree maintains that this is achieved by encouraging them to carry out systematic research projects within their

own context of practice, whilst also seeking to inject a more normative approach (grounded in the purposes and problems of the practitioner) into research literature that is dominated by the analytical perspectives of university researchers. The researcher's thirty-six years of experience represents what Neumann, *et al.*, describe as an understanding of the breadth, depth and complexity of education in state schools that cannot be picked up by reading about them (Neumann, Peterson, *et al.*, 1999).

Labaree builds on this notion by stating that:

This means they [teachers] bring a storehouse of data to doctoral study which they can and do draw upon in evaluating the utility and validity of the theories they encounter there. Though neophytes in the business of theorising about education, they are old hands at the practices that are the subject of this theorising. Teachers also bring to doctoral study a set of plausible and professionally tested understandings about what makes education work. They come with a sense of what is happening in the institution they will be studying. (Labaree, 2003: 16)

The D.Phil research programme presented such an opportunity to examine a case study, not as a practitioner, but from the perspective of an academic research student. However, it was immediately recognised by his supervisor, Professor Richard Pring, that because of the nature of the researcher's involvement in the case study school, the proposed research model was legitimately open to criticism. The issue is fundamental, as clearly a person researching his own school is likely to look at it through rose-tinted spectacles, finding the verifying rather than the falsifying evidence. The research therefore would rightly be challenged to answer questions of potential bias and lack of objectivity. For instance, how could a researcher develop an analytical scholarly distance, whilst being involved in the development of the work under scrutiny in the powerfully perceived role as the school's headteacher? How could the teaching staff answer questions dispassionately put to them by someone whom they perceived to be their 'boss'? To what extent is it possible to intellectually distance oneself from experience, in order to manage ideas rather than people? How can the divide be crossed, from caring (as a practitioner) about pupils and basing educational reform on

sentiment to being analytical (as a researcher), thereby developing intellectual capacities for interpreting evidence, making arguments and establishing valid grounds for action? If this were at all possible, and it is argued that it is, then it would ensure that experience does not dominate and bias the research. Indeed, as Neumann, *et al.*, maintain, research and practice on their own is necessarily limited and therefore a synthesis of the two is crucial (Neumann, Peterson, *et al.*, 1999). The key to addressing this problem is to be convinced that there is something important, worth examining, and to approach this as an objective, critical outsider. Indeed, if there hadn't been something worth examining, the researcher would not have put the intellectual demands of a research degree on top of his existing time-demanding role as a headteacher and later as a senior education adviser. Such occupational constraints necessarily limit the time and intellectual effort that can be devoted to research and thereby can militate against practitioners undertaking research (Labaree, 2003).

It is therefore acknowledged that there was a potential difficulty, which required a particular solution in the way that the research was to be conducted. The research worked within strict protocols to ensure the anonymity and agreement of those being researched (see chapter 5). This was to ensure that no person would be harmed as a result of the research. One method of validating objectivity was to involve the researcher's supervisor in the research interviews. Another method was to ensure that care was taken to structure the interview questions such that others could repeat them to check the reliability of the answers. Crucial to the process was checking the data and conclusions with the teachers at the school. Such safeguards were used because, if critical arguments and legitimate concerns were not adequately addressed, then it would logically follow that reflective practitioners should not, as in this case, be allowed to conduct research in schools in which they work. This research study argues that, with appropriate safeguards, it is legitimate for participant teacher

researchers to conduct research studies.

To support the legitimacy of this research study, the key issue of the purpose of undertaking the research has to be addressed. For instance, does research always have to be conducted by external agencies to maintain complete objectivity? This is arguably true, if the purpose of the research is to carry out a large-scale, detailed objective analysis from which generalisation about theory and practice can be deduced. The research findings of such traditionally conducted research are then more readily accepted. However, this research study does not claim to be totally free from the researcher's commitment to values education or that the researcher did not have *insider* knowledge of the life and workings of the school. What the study asserts, and is its purpose, is that the research study is a form of what Kurt Lewin, the social psychologist, described as school *action research*; the study of a social situation by teachers aimed at improving curriculum and pedagogy in their school (Kemmis, 1980). As Elliott notes:

Action research integrates teaching and teacher development, curriculum development and evaluation, research and philosophical reflection into a unified conception of a reflective educational practice...it empowers 'insiders', i.e. teachers. (Elliott, 1991: 54)

The research study has not been conducted from a position of complete detachment but from one of an ethical commitment to reflect on practice that will effect worthwhile change. The researcher was determined to act consciously as a critically reflective practitioner and used an appropriate research methodology to be as objective and unbiased as possible. He decided to avoid the first person pronoun to demonstrate this desire for intellectual and emotional distance. The aim of the study is to present an initial small-scale piece of qualitative *insider* action research for wider academic consideration. It is hoped that this work will stimulate sufficient academic interest, so that further, perhaps more *traditional*, forms of research can be conducted to validate the outcomes. If this study were to be rejected then a consequence would

probably be that other practitioners would be excluded, or at least discouraged, from making a genuine attempt to present new information, in the form of an academic research study, in order to influence policy and practice. It is hoped that this research study will act as a testimonial that will encourage other practitioners to examine, critically, aspects of practice in which they are involved and to present their findings to the research community. In this case, is there an academic tradition that would support this model of reflective practitioner research?

3. Critical evaluation of the research

Aristotle considered practical inquiry as a form of practical philosophy, because it involved reflecting about practice and the values which constitute its ends (Elliott, 1991). This argument logically leads to the proposition that teachers should be enabled to improve practice through self-development, thereby developing both pedagogical theory and strategy through reflective practice.

Why has the academic world traditionally cautioned against the ability of the teacher researcher to objectively and critically evaluate practice in which they have been involved (Foster, 1999)? Elliott cautions that it could be because of an intellectual arrogance, a vested interest in controlling the process, which is done, for instance, by using an academic language to legitimise teacher research? Is there a form of *academic imperialism* being employed? Elliott asks:

Are the academics transforming the methodology of teacher-based educational enquiry into a form which enables them to manipulate and control teachers' thinking in order to reproduce the central assumptions which have underpinned a contemplative academic culture detached from the practices of everyday life? (Elliott, 1991)

Elliott's suggestion as to why teachers feel barred from research is not the only one used. Indeed there seems to be a more fundamental issue, which may explain why

there is an inherent problem associated with teachers becoming researchers. The nub of this problem is concerned with a cultural clash of two worlds: the world of the teacher and that of the researcher. The former is based on being normative and the latter analytical. In his paper, *The Peculiar Problems Of Preparing Educational Researchers*, Labaree (2003) suggests that the teacher brings along passionate commitment, maturity, a wealth of professional experience and dedication from the normative world of the classroom. He argues that this rich experience helps the teacher to shape effective programmes of research, which then need to be tested for their plausibility. Labaree seems convinced that the teacher's dedication is vital for the future development of education, implying that researchers without such cultural knowledge lack a rich reservoir of knowledge and experience. However, Neumann, *et al.*, maintain that research and practice on their own are necessarily limited (Neumann, Peterson, *et al.*, 1999). A synthesis of the two is therefore crucial. As this study has demonstrated, it is important for practitioners to become scholars through a careful induction programme into the world of research. This synthesis of practitioner and researcher brings the two worlds closer together with the potential that the process can lead to greater authenticity, which may lead to research studies being more readily accepted by teachers.

Therefore, in pursuing this doctoral study, the goal of the researcher has not been to explore an abstract question in isolation from his experience, follow a whim or describe successful practice. Instead, as a doctoral student, teacher educator and scholar of education, his mission is overwhelmingly to improve schools. This statement acknowledges that the researcher brings a particular epistemology (a conception of knowledge, of knowledge creation, and of knowing and learning, that reflects assumptions about the nature, validity, and limits of inquiry) to the research (Rosenau, 1992). Neumann, *et al.*, suggest that such an epistemology has been created through personal and social interactions attuned to the nature of thought (Neumann,

Peterson, *et al.*, 1999). They also suggest that epistemologies represent knowledge (expressed symbolically) and ways of knowing that are formed and reformed over time, becoming the foundations of continuously regenerated cultures. Thus, an epistemology is both socially and culturally rooted; it is learned (internalised in unique personal form) by participating members of a culture. The researcher therefore belongs to a teaching culture that has its own particular epistemology with regard to what it means to teach and learn and to support the learning of others. In this doctoral study, he has worked with others (his supervisor) who represent other communities (epistemologies). This study acknowledges that the University's staff, particularly the research supervisor, in the Education Department gave meaningful attention to the epistemology of this novice researcher, thereby affecting a bridge between the cultures of research and practice. However, the challenge for the teacher researcher was to be intellectually aware, in order to confront these varying epistemologies, thereby gaining greater clarity by considering the context of the school as a detached observer.

It was in the 1960s that Lawrence Stenhouse coined the expression *teacher as researcher* to signify the then dependence of pedagogical change on teachers' capacities for reflection (Elliott, 1991: 24). It originated from school-based reform, supported by academics, such as Stenhouse (1968), but conducted by teachers working to provide an appropriate curriculum for pupils in secondary modern schools. This led to theory being derived from practice. In the traditional *craft culture* of schools, it was often the case that teachers felt threatened by theory because they had not been actively involved in the process of generating it. Such traditional craft cultures have been epitomised by non-reflective, intuitive and routine forms of practice conducted, in the private and isolated world of the classroom. This has given way (since the late 1980s) to highly centralised, technocratic systems of schooling, with surveillance and control over practice. Currently being implemented by primary

schools, the National Literacy Strategy is an example of theory, which, when introduced into schools, has generated this negative teacher response (DfEE, 1998). However, teachers feel less threatened if they are involved in an action research process that develops practice in their schools. As Handy (1984) claims, a possible reason for this is that management systems threaten the professional autonomy of practitioners when policy is both generated and executed hierarchically. Conversely, he argues that systems, which establish collegial structures for policy generation but retain hierarchical structures for executing policy, are likely to find acceptance amongst professionals. The experience of curriculum development at Palmer supports this assertion. It illustrates that, because the teachers were collaboratively involved in the development of the values policy, they retained commitment to it. Twelve years after values education was introduced into the school, six years after the headteacher/researcher left the school and two substantive headteachers later, *values education* is still firmly embedded in the curriculum, continuing to affect policy and practice. The current headteacher made the following remarks about the values system, which are noted in a magazine article:

I can't begin to convey to you just what a pleasure it is coming to work in a place like this...I would have said I knew what it was about, but every day shows me more...Actually it is the totality of it that is unusual, and the quality of attention that it requires. (Farrer, 2003: 27-29)

This thesis therefore supports the view that effective and lasting curriculum reform occurs when heads and teachers are actively engaged in and with research, and do not feel threatened by research and theory. The positive effects of such collaborative curriculum development based on reflective teaching is a notion that Pollard (2002) says stems from Dewey (1933: 176-177), who recommended that teachers should be involved in *reflective action* in their schools.

It is not the intention of this study to suggest that teacher participant research (*insider*) is superior or inferior, in terms of methodology, to that of more traditional forms of

academic research. Both have strengths and weaknesses that may be briefly explained in terms of their respective knowledge. According to Pollard (2002: 21), the strengths of teacher knowledge, based on research, are that it is often perceived to be practically relevant, directly useful, communicated effectively to practitioners and concerned with wholeness of classroom processes and experiences. However, its weaknesses include the claim that it may be impressionistic, lacking rigour, as it is based in practitioner situations that limit generalisation. Its analysis is sometimes over-influenced by existing assumptions. However, the strengths of researcher knowledge are that it may be based on careful research with large samples and reliable methods, it provides a clear and inclusive analysis when studied and offers novel ways of looking at situations and issues. Pollard locates the weakness of researcher knowledge in 'traditional research' as its tendency to contain what the practitioner perceives as jargon, which inhibits adequate communication. Also, that research knowledge can appear obscure, difficult to relate to practical issues and often fragments educational processes and experiences. Pollard's critique ignores the more philosophical concerns, which include the tendency for the general statements and principles of this type of research to skate over the uniqueness of individual cases, which may be the exception to the rule. Also, it ignores the argument that social situations, by their very nature, cannot be subject to causal explanations.

This foregoing analysis clearly indicates the strengths and weaknesses of teacher and researcher knowledge. However, this polarisation between the two types of research does not adequately cover the research methodology employed in this study. In a sense, this study uses aspects of both and takes care to develop objectivity through its academic links to higher education (Oxford and Plymouth Universities). Professor Pring, as research supervisor, ensured that the researcher maintained appropriate checks, guidance and quality control. An academic critical friend in the person of Professor Mark Halstead from Plymouth University made a second level of external

checks. Dr. Halstead gave guidance on the direction and shape of the research. He recommended the inclusion of a comparative study (chapter 7) to demonstrate the researcher's capacity to conduct a study other than in his own school.

As argued earlier in this chapter, when considering the ethical basis of the research study, the key question relates to its purpose. Has this practitioner research been undertaken to generate new knowledge and understanding *per se*? Or, is it undertaken principally to enhance the practice of the teacher researcher and the school (an aim of action research) through the discipline of reflective, research-based work. The research has been undertaken to consider whether there may be evidence of new knowledge, drawn from the case study, which could be further examined. Without such a small-scale research study, the evidence would remain unconsidered and what could be potentially a rich resource of new knowledge and understanding (that others could research) would stay unexamined. However, it is acknowledged that no generalised theory can be proffered, based on one small case study of this type. As stated earlier, the research has also been undertaken to enhance the practice, mainly of the researcher, but also of the school. This is arguably as important as examining 'new' knowledge, as it has the potential to enhance the critical skills, experience and expertise of the researcher and (possibly) through him others. The school too benefits from this reflective activity because processes can then be further refined, as teachers feel more empowered because their work is being critically evaluated and they see the research as connected to their experience. Any idealised model that may emerge is less likely to be threatening to teachers because it will have been seen as working successfully in the school being researched.

However, before being in a position to propose any type of model, there are many issues that the reflective practitioner has to resolve in conducting a research study. These issues, which may be considered as the dilemmas of the reflective practitioner, are well illustrated by James and Ebutt, who consider the problems of engaging in

research in one's own school (James and Ebutt, 1980). One of the inherent difficulties for the teacher-researcher is that he has access to a constant flow of data, merely by being present in the school. Pupils and colleagues may be aware that he is engaged in research, but they may divulge things to him as a teacher that they would not want noted by him as a researcher. Thus a particular dilemma is how the teacher-researcher is to know which role he is perceived to have at any one time, and how he has to handle the resulting data. This was resolved in this research study by only recording what individual teachers said during semi-structured interviews. Therefore, it was made clear when the teacher was acting as researcher and other teachers or pupils were the subjects of research. Another dilemma is posed by the school value structure of privacy, territory and hierarchy. This did not become an issue at Palmer because the school did not operate from a basis of such values but on ones associated with collaboration and openness. In fact, the experience of the research study supports the view of Simons, who argues for a distinctive methodology of insider evaluation which rests:

upon the possibility of dismantling the value structure of privacy, territory and hierarchy and substituting the values of openness, shared critical responsibility and rational autonomy. (Simons, 1985)

Chapter 6 describes the way that the school was structured to enhance such qualities as openness and to ensure that a hierarchy of roles would not create a hierarchy of relationships. Open and honest relationships are a prerequisite for creating a climate that can support an insider researcher, so that teachers know that they can respond honestly to questions about their school and its practices. Is this statement supported from evidence from external sources?

4. Evidence from external sources

In chapter 6 of this thesis, Palmer Primary School is described and external sources of

evidence are used to verify that the description is accurate. However, references to these sources are not specific and every attempt is made to avoid compromising the anonymity of the case study school. No undertaking was given to anyone involved in the study that the school would be unable to be identified, only that the names of individuals involved would not be revealed and pseudonyms would be used to protect individual identities. This was done because the school is well known in the educational world because of its work. Also, it has been clear because of the resultant interest in the work of the school (it is acknowledged widely as a model for values education) that it would be impossible to protect the anonymity of the school.

External authenticating sources include the research of a doctoral student, the school's Ofsted inspection report and the minutes of Governors' meetings. The purpose of this section is not to rehearse the points made in chapter 6 but to demonstrate that the researcher has taken great care to ensure that the description of the school can be authenticated. Based on the research of four schools, which were using aspects of values education, the school's affirmation regarding values is described in an article by Arweck:

...a sculpture right next to the entrance is a statement and affirmation regarding values. It was commissioned by the [then] head teacher and is based on a collaborative effort between an artist and children from the school. The sculpture is a globe cradled by five hands, which is supported by the arms. The arms rest on a plinth of stone which is inscribed with statements by children about values. (Arweck, 2003: 18)

Portin's (1995b) longitudinal study examined the reflective aspects of headteacher cognition and leadership in staff development of three primary headteachers. The author of this thesis was one of the headteachers studied (two years into his headship of the school). Evidence was collected by Portin in a series of semi-structured interviews during 1994 and reported as case study report. The relevance of Portin's study to this thesis is that the analysis, of the transcripts of the interviews with the headteacher and the summary of the questionnaires given to the deputy headteacher

and teaching staff, shows (as chapter 6 describes) that the leadership style of the headteacher was reflective, democratic, informal, friendly and consultative. Although the research period represents the early stages of explicit values education, it also demonstrated that one of the school's greatest strengths was shared values (source: staff questionnaire summary). These findings were reported to an Oxford University seminar (Portin, 1996).

The Ofsted inspection of the school in 1997, two years after Portin's study, verifies, from an objective outsiders' position, the nature of the school and its impact on the curriculum:

The high quality of relationships in the school and the excellent behaviour of pupils are evidence of the extremely effective provision for the moral and social development of pupils, brought about through the consistent and successful application of the values policy. This development is considerably enhanced by the way in which staff and adult helpers act as excellent role models... Excellent opportunities exist for pupils to develop and express moral values, and to extend their understanding of right and wrong across a range of principles, including honesty, courage and responsibility. (Ofsted and Morris, 1997 para64)

5. Summary of the argument

This chapter has argued a coherent case for undertaking a qualitative piece of research in the school where the researcher had been the headteacher. The ethical issue is fundamental, as clearly it can be argued that a person researching his own school is likely to view it positively, finding the verifying rather than the falsifying evidence. The key ways in which objectivity and reliability have been sought and guaranteed include:

- from its inception, this research has been subject to careful scrutiny by the research supervisor, but also by a fellow academic at another university;

- questions concerning the potential for bias and lack of objectivity have been the subject of a great deal of reflection and discussion;
- potential defects, which might affect the validity of the research, have been acknowledged, taken seriously and minimised;
- the researcher was required to conduct a comparative study in a school that had not been influenced by him or his work;
- the research supervisor conducted two of the teacher interviews;
- the research supervisor has considered the data and the conclusions drawn, to ensure that conclusions are valid;
- objectivity has been checked by the triangulation of external (Ofsted reports) and internal (interviews) research evidence.

The D.Phil research programme presented an opportunity to examine data, not as a practitioner, but from the perspective of an academic research student. This particular qualitative form of research is considered to be an important reflective activity, having the potential to enable the practitioner, through research, to gain the necessary knowledge and critical objective skills to develop both as a researcher and scholar. It is acknowledged that, in any qualitative piece of research, it is probably impossible to be totally impartial or unbiased. However, it is possible to be very conscious of the potential for bias and to work to minimise it. To do this, strategies were employed that give evidence of the awareness to be objective. For instance, evidence from external sources, such as Ofsted's 1997 inspection report of the school, is considered, the intention being to show that the school is as described in chapter 6. It is argued that the outcomes of the research are reliable (but would need a more extensive piece of research to substantiate) because they are based on the care taken with the research strategy described in chapter 5. It has been argued that the research gives the practitioner the opportunity to make a serious contribution to educational

theory, whilst supporting the continuous improvement of school-based practices.

Finally, a significant impetus for undertaking the research was to support the reestablishment of the teacher as an agent of research and curriculum change, thereby challenging the current centralised model of curriculum innovation and development. The key question is whether this research has been undertaken to generate new knowledge or undertaken principally to enhance the practice of the researcher and the school, through the discipline of reflective, research-based work. Categorically, the research has been undertaken to consider whether there may be evidence of new knowledge, drawn from the case study, which could be further examined; an ethical imperative. Without the impetus of such a small-scale research study, the evidence would remain hidden, unconsidered and unexamined, when it could be the subject of further research.

Chapter 5. Strategies and method

1. Introduction

This chapter builds on the ethical issues raised in the previous chapter and focuses on the assumptions, strategy and methods that have been applied to the research study. It gives a rationale for a qualitative case study design. Research strategies are described about how and why data was collected. The rationale is given for the type of data collected. Data collection techniques are described, as are the methods of managing, analysing and reconciling data.

Underlying this research project is the assumption that a particular phenomenon was occurring at Palmer that warranted the undertaking of a small-scale research study in order to investigate its effects. The outcome of the study is intended to contribute to knowledge about the impact of values education in primary schools. It is recognised that such a study is limited by methodological, ethical and practical constraints, yet may be considered as a valuable resource for additional analysis of the pertinent issues, which may encourage further research. This core assumption created the purpose of the research, to identify whether the quality of education was improved at Palmer because values education had been introduced.

2. The research approach

In the early stages of designing this research programme, a critical analysis of research methodology was undertaken (Gomm and Woods, 1993; Cresswell, 1994; Hammersley and Atkinson, 1995). The purpose of which was to establish the most appropriate, efficient, effective and reliable methods to investigate the research question. Once these methods were determined, the research was conducted and

written up using clear, unambiguous language that would ensure clarity to all readers, especially those outside the field of study. The nature of the research, which focused on an aspect of curriculum mainly in one school, led to the rejection of a quantitative approach to the study, since techniques, such as representative surveys and testing, would have been inappropriate. To probe the research question at depth, it was determined that the research design required concentrated field work over an extended period of time.

A qualitative research design emerged as the more appropriate, as it would enable the researcher to examine, probe, explore, write, consider, analyse and reflect on the subtleties of the life and curriculum in the natural setting of the case study school. The intention of the research was to get under the surface features of the school in order to uncover the deeper structures related to the school's distinctive pedagogy, school climate and relationships. The proposed qualitative study permitted such a holistic investigation of the social phenomena, in the natural setting of the school, seeking to analyse the multiple perspectives of the people who comprise its community. Such an approach was designed to explore what P. Atkinson, *et al.*, refer to as *what happens in schools from the point-of-view of the participants*. (P. Atkinson, S. Delamont, *et al.*, 1988)

From the inception of the research, the researcher clarified his role as researcher in the school as an objective participant observer. This seemed an appropriate role, as the proposed qualitative design was within the ethnographic tradition involving the researcher acting as Hammersley and Atkinson describe as an:

...ethnographer participating, overtly or covertly, in peoples' lives for an extended period of time, watching what happens, listening to what is said, asking questions - in fact, collecting whatever data are available to throw light on the issues that are the focus of the research. (Hammersley and Atkinson, 1995)

Using a qualitative paradigm led to a constructivist, naturalistic and interpretive

approach to the research. This approach uses inductive logic, the researcher building on abstractions, concepts and theories from the detail of the data. This process emerged in the late nineteenth century as a counter movement to the more positivist tradition. It led to a methodology that stated that categories would emerge from those who were researched and such context-bound information would lead to patterns or theories being developed that would help to explain phenomenon. The potential criticism of this type of research is concerned with the degree to which the researcher can be an objective observer and disassociate himself from his own views and bias. It is readily disclosed that the researcher had a vested interest and commitment to the values programme in the school and therefore acknowledges the potential for bias, which is arguably present in all ethnographic studies but especially in these particular circumstances. However, the researcher was encouraged to conduct the research by the stance taken by the Teacher Training Agency (TTA) and reported on by Hargreaves (1996). The research model used in this thesis reflects the emphasis by the TTA and higher education for encouraging practitioners (teachers) to be involved in and with educational research.

In discussion with the supervisor of the research, the research study was considered appropriate, as it would enhance research literature. This is because it considers the issues involved in basing research on an institution where the researcher played a key role. These issues have been overlooked by previous studies. This research addresses such concerns, aiming to make a contribution to the academic literature concerning values education. Both the researcher and supervisor were also aware that the methods employed by the school challenged the dominant current paradigm of methods for improving schools propounded by government (such as the national numeracy strategy) and were therefore worthy of investigation (DfEE, 1999).

Having decided to use a qualitative approach to the research, the next consideration was to determine the ethnographic method type to be used and to conceptualise a

format for the study. There appear to be a number of ethnographic method types that, according to Cresswell (1994), can be considered as appropriate for a qualitative approach to research. The main four ethnographic types are:

1. critical ethnography, which raises consciousness and challenges existing thinking which then, perhaps, leads to social change;
2. grounded theory, which encourages a constant comparison of data with emerging categories and the theoretical sampling of different groups to maximise similarities and differences of information. The research attempts to derive a theory by using multiple stages of data collection;
3. case studies, the study of a single phenomenon and collection of detailed information by using a variety of data collection procedures during a sustained period of time;
4. phenomenological studies, based on human experiences are examined through the detailed descriptions of the people being studied. They involve studying a small number of subjects through extensive and prolonged engagement to develop patterns and relationships of meaning. Through this process the researcher appears to 'bracket' personal experiences in order to understand those of the informants.

Whilst being aware of the above range of possibilities, it was resolved that the most appropriate ethnographic method would be that of the case study (3 above). This was because the school may be considered as a single phenomenon lending itself to be studied over a sustained period of time. It also matched Robson's (1997: 146) definition of a case study as *research which involves an empirical investigation of a particular contemporary phenomenon within its real life context using multiple sources of evidence*. The case study allows a detailed analysis of data, often producing vast quantities, that provides a framework in which a range of data collection

instruments can be used. It also provides opportunities for the triangulation of data (comparing data related to the same phenomenon but derived from different sources, such as the accounts of different sources). The case study is a research design in which the researcher is the main instrument for data collection and analysis. However, there is a cogent argument that can be assembled against the use of a case study approach to research. The argument relates to the relative dependence on qualitative methods within case study designs. These can be regarded as unscientific because of their perceived lack of rigour and that findings (based on a single case) cannot be generalised. For instance, Yin (1994: 9) argues that the case study, *does not represent a sample* and that the researcher's goal is to expand and generalise theories and not to provide statistical generalisations from one case to the wider population. This criticism is acknowledged but not accepted because, in the example of Palmer, the case study design provided an appropriate method for researching the school in the context of this small-scale research study. Also, although generalisations are difficult to make, based on a single case, nevertheless, there are features in the case study school that are generally present in many schools. Therefore, a similar focus on curriculum development and pedagogy could be employed in other schools. Such arguments convinced the researcher of the appropriateness of adopting a role as a participant observer, noting what was happening in the school, asking questions, conducting interviews and collecting a wide range of data relevant to the values education focus.

Palmer Primary School was selected for research because there were no other comparable schools to research. The main challenge was to conduct a manageable piece of research. This led to a decision to limit the scope of the research and to know when to stop collecting data; an issue considered in the next section.

3. The research format

A significant concern soon became apparent: how to reduce the scope of the research in order to make it manageable. It was therefore critical to determine the format for the study and the range of the investigation in terms of research data to be collected.

The thesis is structured to ensure that the crucial elements of the research study (theoretical background, philosophical framework, literature review, case study, comparative case study, data and conclusions) fit together coherently. To achieve this, a format of ten chapters was adopted. This overall structure of the thesis is described in chapter 1.

The researcher was mindful that the work at Palmer was developing an educational theory (unsubstantiated by research) that the quality of education would be improved if a school adopted values education. The research methodology was designed to investigate this theory. Consistent with the inductive model of thinking, the researcher considered that this theory might be endorsed during the data collection and analysis phase of the research. He thought that categories or themes might be identified and the theory exposed by the data from detailed information at this stage (see chapter 10).

The research process may be summarised as follows:

1. gathering information from the case study school;
2. asking questions to illuminate the main research question;
3. forming categories;
4. looking for patterns;
5. evaluating, looking for an outcome that may develop as a theory and describing the significance of the research.

The research is therefore framed in the context of an ethnographic case study design.

The case study provided data to determine the role that the case study school played in

affecting the development of values in the pupils. A similar approach was adopted in the comparative case study. The research is ideally suited to such a qualitative design methodology because the area of research is immature, in that there is little previous equivalent research. Great care has been taken to ensure the internal validity and accuracy of the information.

4. The research question

Having determined the rationale for a qualitative research design and the format of the study, the next concern was to frame a central research question. This became: *Does teaching values improve the quality of education in primary schools?* To seek answers to this question, semi-structured interviews were conducted with the whole teaching staff, four representative parents and their four children who were pupils in Year 6 (pupils who had experienced 6 years of values education).

In order to answer the research question effectively, the teaching staff were asked a range of searching questions that aimed to illuminate the impact of values education on pupil behaviour, quality of pupil work, academic standards, the teacher's teaching, the teacher's behaviour, the ethos of the school, the quality of education and an open-ended question to capture their general views. The parents were questioned about the values teachers encourage, whether they thought their child was aware and responded positively to values education, if they thought that their child's behaviour and standard of work had been affected, whether they supported the development of values at home and finally an open-ended question for their general views. The questions to the pupils focused on why they thought the school taught values education and the affect that they and others thought it had on them.

5. Data to be analysed

During the initial stages of the research (1995-1999), a comprehensive range of data was collected. It became clear that the quantity of evidence was too great and the variety too wide. This led to an appreciation that the data would be unmanageable, in terms of the remit of this small-scale piece of research. Initially the range of data collected for analysis included:

- teaching staff interviews;
- pupil interviews;
- parent interviews;
- sample of values lessons;
- pupil questionnaires, Years 5,6,7,8;
- journal articles about values/spirituality at the school (Hawkes, 1998);
- a pilot study based on another local school;
- newspaper cuttings about the values work at the school;
- videos, including one produced by the Human Values Foundation about values work at the school and others including television news items;
- video showing assemblies at the school;
- transcripts of values lessons at the school;
- the researcher's field notes about the school;
- *A Quiet Revolution*, written by Frances Farrer (2000) about values education at the school;
- governors and headteacher's reports;

- letters from parents about the effects of values education;
- lesson plans of values education;
- research by others into the work of the school (Portin, 1995);
- transcripts of two interviews of the headteacher conducted by two academic researchers (Portin 1995; Babbage, 1998);
- policies and other school documents supporting the development of values education.

Faced with such a broad range of data, much of which could be seen as less reliable evidence, it was necessary to narrow the scope of the research and thereby avoid the potential trap of superficiality and generalisation. Whilst drawing on all the data for general background information and for setting the context for the research (see chapter 6), the researcher, in narrowing down the research focus, resolved to collect and analyse the following evidence in detail (see chapters 8 and 9):

- semi-structured interviews with all full-time teachers (16);
- sample pupil interviews (4);
- sample parent interviews (4);
- documents from Ofsted, governors' meetings and sample lessons.

The key evidence is the data based on the interviews with all the teachers at the school. The other interviews are representative samples and therefore cannot be considered of the same order of evidence. The methodology used in conducting these interviews is comprehensively detailed in chapters 8 and 9. Strict protocols were followed that ensured the anonymity and agreement of those being researched. For instance, each interviewee was given a copy of the transcription of their interview and asked to verify its accuracy and their agreement to it being used in the research. To contribute to

objectivity, the research supervisor conducted two of the teacher interviews. This was arranged to monitor the interview process and the research tool being used, which was in the form of a semi structured teacher questionnaire (see Appendix 9). The interviews were tape-recorded, transcribed and the contents analysed.

6. Data analysis

The interviews created a substantial amount of data for analysis. The researcher is indebted to Dr. Chris Davies, at Oxford University's Department of Education, for suggesting that a computer program could be used that would act as a powerful workbench for the qualitative analysis of such large amounts of textual data. This program, ATLAS/ti, offers a variety of sophisticated tools for accomplishing the tasks associated with a systematic approach to data that cannot be analysed by formal, statistical approaches in meaningful ways (Muhr, 1997). In the course of the qualitative analysis of the data, the program has been of significant help in uncovering the complex phenomena concealed in the data. Each primary document (interview) was textually analysed. Through a careful process, representing many, many hours of selecting, coding, annotating and interpreting, text patterns emerged that formed the basis of the analysis. The quality of analysis contained in these chapters owes a great deal to the structure that the computer program brought to the process. It was a great aid to objectivity, clarity and for seeing important issues that emerged through the process of word, phrase and quotation analysis. It was also of significant help in ensuring that objectivity was maintained throughout the process.

7. Conclusion

This chapter has sought to give a coherent rationale for using a qualitative case study design for the research. Building on the ethical issues raised in chapter 4, it describes and explains the rationale behind using the methods and strategies employed in this research study. These are further illuminated in chapters 8 and 9, which analyse the research data of the teachers, pupils and parents.

Chapter 6. Main case study: Palmer Primary School

1. Introduction

This chapter gives a contextual account of Palmer Primary School. In chapter 4, it was argued that particular care has been taken to guard against bias when describing the school and the impact of incorporating values education in the curriculum. This chapter is written with objectivity in mind. The intention is to give an accurate account of the school, without being self-indulgent or celebratory. It gives contextual information and describes why the school was chosen to be the subject of a small-scale research study. The school's aims and philosophy are detailed, as is its rationale for having values education underpinning its curriculum. A comprehensive review of the school's development of values education follows with references being made to school documents, such as governor reports, which form a body of evidence about how the school was involving the whole school community in its values work. Reference is also made to other pieces of research that have been based on the school. Also, the external evidence from the Ofsted inspection of the school (1997) is scrutinised, as is the visit to the school by Her Majesty's Chief Inspector of Schools (HMCI). The chapter ends with a summary of conclusions.

2. The rationale for the school being researched

The focus of research is a case study of a local education authority (LEA) primary school between January 1993 and September 1999. This was the period during which the researcher was headteacher of the school. Although the research focuses on developments until 1999, the school has continued to be a focus of media attention since that date, such as television news reports (Robottom, 2000). This is because of

its sustained work in values education. It has also continued to receive positive endorsement for its values work from Ofsted (Ofsted, 2002). This is a significant point, as it demonstrates how thoroughly values education had been embedded in the school. After the resignation of the headteacher in September 1999, values education has continued at the school under the leadership of two subsequent headteachers. During the tenure of the most recent headteacher, Ofsted inspected the school and found that:

Pupils have very good attitudes to the school and their behaviour is outstanding...Relationships are excellent. They are based on mutual respect and very strong, shared commitments to the values that are promoted...values teaching make a significant contribution to personal development. These encourage pupils to have very high levels of respect for feelings, values and beliefs of others and to understand truly the impact of their actions on others. An excellent values lesson in Year 5 featured 'understanding'. This was inspirational in the way it helped pupils to realise how lives can be enriched if there is better understanding of self and others. (Ofsted, 2002 para 15)

The school's name and location have been disguised, and pseudonyms used for the names of staff, governors, pupils and parents. Where there are references to official documents, a pseudonym for the name of the school has also been used. Ofsted reports are quoted but only a general reference given. These are not included in the list of references. This action has been taken to protect the privacy of the school's community and to aid objectivity in the research methodology. Regrettably, total anonymity cannot be guaranteed, because the school can be traced as it is so well known as a pioneer of values education. As the school had introduced, developed and embedded values education in the curriculum and was claiming that it had a positive effect on the general quality of education at the school, the rationale for the research is based on the premise that there was an academic need to subject these claims to rigorous analysis.

During the period of introducing and developing values education, the school became the subject of both national and international attention. Academics and educationists,

who expressed their interest in the school and its pedagogy, visited the school. An example was the visit in April 1995 by Professor Jamie Southworth (Professor of Early Childhood Education, California University of Pennsylvania, USA) and Professor Horton Southworth (Professor Emeritus, University of Pittsburgh, USA). They wrote:

We have visited British Primary Schools since 1968 and this recent experience provided reassurance that the educational quality has been preserved and improved... We found absolutely no tension nor anxiety among the children. We saw eager learners and caring teachers in every room...The courtesy of the children and adults was a pleasant experience during our visit...The children responded to direction with respect and attention to task. We also were impressed with the quiet tutoring which went on during each session...The assembly honoring Mothers Sunday was a precious event for both of us as we remembered our own loving mothers. These moments characterized the spirit of the school community. (Southworth, 1995)

The work of the school has been reported in television news items (Downey, 1998). There have also been press reports about the school's work in values education. For instance, in December 1995 a reporter from The Times Educational Supplement (TES) visited the school wanting to write about its reported special ethos and values methods. The resulting article states that a parent had said that, *she believes some of the consequences of these efforts to be that the children stop and think a bit more, and do things right because they want to do things right* (Farrer, 1995). After this visit the reporter asked permission to make extended visits to the school in order to write a book about the school's methodology. This was agreed and she wrote:

With increasing contact I was increasingly impressed. Here was a profound effort being made, not in a rarefied environment, but within the context of what might be called an ordinary school, a state primary school in a somewhat disadvantaged suburb. (Farrer, 2000: xiv)

The book was published in 2000 under the title, *A Quiet Revolution*. Written by a journalist from the viewpoint of an observer, this book describes in considerable detail her perception of the school's philosophy that underpins values education. In its preface, Farrer (2000, xiii) states:

The school is working its transformations through a programme of positive values and the constant, gentle encouragement of positive qualities within every child. Each morning at assembly there are a couple of minutes' silent reflection on the month's chosen word, which might be honesty, truthfulness or respect...Honesty might be considered in a history or reading class, truthfulness in storytelling. Concepts apply equally to staff: adults must be respectful...children are polite and centred and because their confidence comes from within it does not take the form of showing-off... The developments of such clarity of mind naturally affects the academic effort and the school scores high in the national league table of attainment.

The Guardian published an article about the book that quoted a parent's comments on the school's assemblies:

I notice that no-one drags their feet when they're walking in, they stand nice and straight, their heads high...It's a different way of silence the children have there - they do their silence out of respect. (Cox, 2000)

Professor Ted Wragg (Professor of Education at the University of Exeter) reviewed the book about the curriculum and pedagogy of the school *A Quiet Revolution* (Farrer, 2000) and considered what made the school's methods different from those of other schools, although he had not visited the school, and sounded a note of caution. Although his review does not constitute objective evidence, it does show the degree of professional interest in the school's work. Reviewing *A Quiet Revolution* in his article in the TES, he wrote:

In many ways what the school does is similar to what happens in any other thoughtful and caring school community. What is different is the degree to which the values programme penetrates the whole-school programme: "awareness of physical self as wonderful" in science, "developing moral responsibility to care for environment" in geography, "shopping in a multicultural area and studying the maths of other cultures, like Rangoli patterns" in maths.... My only reservation is that it might be overdone...That said, there is a great deal to learn from this inspired school. (Wragg, 2000)

Invitations to submit articles for education journals about the school's methods were extended to school staff. Three members of staff wrote an extended article about values education for *Primary Practice*, the magazine of The National Primary Trust. In the article they say that they have been determined to build a school climate that is

quite explicit about a set of values which they believe can be universally accepted, as they are not bound by the context of a particular culture or religion (Keeping, Heppenstall, *et al.*, 1997).

Because of media attention and interest in the school, the school attracted an invitation from Cyril Dalais (Director of the Early Childhood Cluster of UNICEF) for the headteacher and one teacher from the school to attend UNICEF headquarters in New York during August 1996. The purpose of the visit was to share the school's understanding of values education with twenty international educators who were similarly interested in developing values education. An international values programme resulted from this initial conference, being published in the United States under the name *Living Values*. This programme reproduced aspects of the work at Palmer, such as its blueprint and Policy for Values Education (Tillman, Colomina, *et al.*, 2000: 171-176). This programme's genesis and application in the British Isles has been the subject of research by the Warwick Religions and Education Research Unit (WRERU) at the Institute of Education in the University of Warwick (Arweck, 2003). Palmer was one of four schools researched and identified as using aspects of the programme. Aspects of the school's pedagogy can be identified in the research papers. For instance, on page 18, the school's values sculpture is described as *a statement and affirmation regarding values*. This research article concludes:

The attraction of the Living Values programme (and its derivatives) may lie in its aim to convey universally acceptable values. Given the complexities of multi-cultural and multi-faith school communities, the 'non-denominational' nature of the values approach may well be a 'common denominator' which provides guidelines for dealing with one another which are acceptable to all and thus promises to transcend potentially difficult cultural boundaries, while at the same time addressing matters spiritual and moral. How far the programme influences a school's ethos depends on the consistency with which teachers model the values in their conduct. (Arweck, 2003: 21)

Such evidence supports the view that Palmer has acted as a pioneer for the development of values education in primary schools. It is unique in the sense that,

since January 1993, values education has been developed systematically to ensure consistency in terms of pedagogy throughout the school.

3. Contextual information about the school

The previous section gave the rationale for Palmer Primary School being the subject of the research study. This section provides contextual information about the school.

Palmer is situated in the urban conurbation of Palmerstone, which is on the outskirts of a large English city. The school roll during the period of research averaged 420 pupils (Ofsted, 1999). The school is judged to be a large primary school, with the average size nationally of 242 pupils. In 1994 there were 376 pupils, increasing to 480 in 1999. On the same campus is Palmer Nursery School (52 pupils) that works closely with the primary school. It shares the same headteacher as the primary school but is technically a separate school with its own governing body. It is not the subject of this research but forms a significant part of the context in which the primary school works. It too has received excellent Ofsted reports for its work in values education. The main findings of its 1998 report state:

The Nursery School provides a good education for its children in a caring learning environment. The headteacher is also the head of the primary school on the same site and both schools work together in a very effective partnership.
(Ofsted, 1998)

The report emphasises the role that values education plays in the school's curriculum:

Carefully built into the school's well structured curriculum framework, and a very effective feature of its work, is the application of a values education policy that encourages the children to gain a greater awareness and sensitivity to the world around them and to become responsible and reflective individuals.
(Ofsted, 1998: para7)

The catchment area for the two Palmer schools is a mixture of comparatively low-cost private housing, plus council and association housing. During the period of research,

the social mix of Palmerstone was changing. In the headteacher's report to governors (September 1996), it was noted that families were being rehoused (100 new houses) from 'challenging' areas and this was increasing the number of children in the school with special educational needs. In the school's submission of information to Ofsted in 1997, it was stated that the more well-off professional families were able to afford to move out from Palmerstone to more affluent surrounding villages, whilst less well-off families from nearby towns were moving to the area. A high proportion of families needing local authority housing were being located in accommodation in Palmerstone. The Performance and Assessment Data (PANDA) report of 1999 indicates that between 1994 and 1999 the school roll increased by 104 pupils (Ofsted, 1999). Demographic changes increased the number of pupils with special educational needs (SEN). The Ofsted school inspection report indicates that in 1997 this represented 14% of the school population and the range of complex social and behavioural problems in Palmer included 20 pupils needing external support for speech, autism and problems with learning, emotions and behaviour. Six children had a statement of special educational needs. There were 39 children from ethnic minorities and 21 who spoke English as an additional language. A year later (1998) the percentage of children with SEN had increased to 20%, broadly in line with the national average of 20.1%. Pupils with statements of special needs numbered 4. In 2001 the percentage had continued to increase with 22.3% of pupils with SEN, 7 having statements. The attainment of pupils entering the school at the age of five (most had been in the adjoining nursery school for at least a year) was judged by Ofsted to be about average (Ofsted, 1997 para34-36).

These social and environmental factors provided contextual reasons for the school to develop a values education policy that would underpin its curriculum. An initial audit of the school's curriculum by the headteacher was reported to school governors in February 1993. This audit stressed the extent of work that needed to be done in terms

of curriculum and policy development. It was agreed by the school governors (Governors' meeting, February 1993) that the social and special needs issues would only be tackled effectively if a school ethos were developed that focused on positive values, good relationships and stressed the individual needs of pupils. The initial priorities included creating a school development plan and thinking about a mission statement by looking at the school's values. After consultation with staff and governors, the school governors endorsed the values and principles of the school at the meeting of the curriculum committee in March 1993 (Governors, 1993). A key principle in this document was that pupils should develop personal moral values, respect for religious values and understanding of other races, religions and ways of life. The opening paragraph stated:

The purpose of the school is to provide learning and teaching which responds to the unique educational needs of each child. A calm, happy and purposeful working atmosphere is fostered within a caring community. An active partnership is encouraged between children, parents, governors and teachers. High standards are promoted by expecting pupils to work hard and to persevere in all areas of the curriculum. (Governors, 1993)

These values and principles emphasised raising the social and academic aspirations of the pupils. This was seen as a key element in raising standards.

The initial entry assessment profile in the adjoining nursery school supports the view that children come from a wide range of family backgrounds and that a high proportion enter the school well below average attainment, particularly in spoken language (Ofsted, 1998). The evidence from the Ofsted nursery report indicates that the majority of the intake of three and four-year-old children were of average or below average ability. Generally, those children who transferred from the nursery school settle well into the primary school's routines because of close liaison and continuity of curriculum and ethos. As stated, a growing number of children beginning school had special educational needs, particularly problems related to poor

or inappropriate behaviour. Palmer Primary School has had considerable success at integrating pupils from other schools with various special educational needs (SEN). For example, a boy was transferred into Year 6 who had been excluded from a neighbouring primary school. The child's father wrote to the school on 4th September 1994 giving thanks for the way his son had been received into the school. He said: *After 5 months out of school...the patience, understanding and time given by (teacher's name) gave (child's name) a new found confidence in himself and an appetite for wanting to learn.* Also the school was asked by children's services to accept two boys with autism, as it was considered that the school's calm ethos would be conducive to integrating them into the main stream of schooling. The school's success made it a target for parents, with children with special educational needs (SEN), who wanted their children to be enrolled in the school.

Attainment of pupils at age 11 in the 3 core subjects (English, maths and science) as measured in standard assessment tasks (SATs) 1996 to 1998 was well above the national average (Ofsted, 1999: 20). For example, percentages for those gaining level 4 or above in 1998 are shown in as shown in Figure 1.

Figure 1

| | English | Maths | Science |
|-----------------------|---------|-------|---------|
| Nationally | 64.1% | 57.9% | 68.6% |
| Palmer Primary School | 86.0% | 61.0% | 86% |

Source: Primary School Performance Tables. 1998 Key Stage 2 Results

Comparisons are invidious as they do not reveal contextual factors but the averaged results for the other 4 primary schools in the Palmerstone Partnership of schools in 1998 was English 65%, maths 56% and science 71%. The research study does not

have enough evidence to claim that SATs results improve because of values education but these figures demonstrate that the school was considered to have been achieving well in terms of academic attainment during the period of study (1993-1999).

By 1997 the school was full, with pressure from parents for places for their children over a wide geographical area. Allocation of places was based on the criteria drawn up by the governors in discussion with the local education authority catchment area children, siblings and then others. The school population was mainly white (95%) with a minority of families from ethnic minority backgrounds (Asian, Afro Caribbean and Chinese). Most pupils who came to the primary school had either been in the nursery school or attended one of the local playgroups. The school had developed the Palmer Early Education Programme (PEEP) that emphasised the importance of pre-school education. It linked all the pre-school providers, both educational and health, in Palmerstone and produced pre-school learning materials. The school had a comprehensive induction programme for parents and pupils to ensure that the importance of early years education was emphasised. Parents were invited with their children for several induction sessions before the children started school. These sessions included attending assemblies and spending time in what will be their classes. Numerous sessions for parents were arranged to enable them to discuss with staff how children best learn and how parents can support this learning. A focus was given to explaining the school's rationale for developing values education.

A fire on 5th November 1991 destroyed a large proportion of the main school building. The school had to be rehoused in temporary accommodation on the school's field whilst a new building was being constructed. The new building opened fully at the beginning of the autumn in 1993 and was officially opened on the 17th September 1993, with each pupil being presented with a commemorative mug inscribed with the school's motto *Care and Excellence*. The new building had quality design features that

provided a good working resource for staff, governors and parents to re-establish all aspects of the school's work. However, it is to be noted that eight classes were housed in temporary accommodation.

A strong catalyst for innovative curriculum development was the sense of renewal created by moving into a new school building. This gave a natural opportunity to reflect on how the curriculum could be organised to develop pupils holistically. During this period a team of local authority inspectors were invited to carry out an inspection of the school in order to support the change process. Other visitors included Colin Richards (former Chief Primary HMI) who spent a day looking at classroom practice and giving his advice. The school took very seriously the *Primary HMI School Matters Paper* (Ofsted, 1994b), for which Richards had been responsible, that suggested a number of initiatives that were subsequently established in the school. Examples of these initiatives included the introduction of *setting* in Key Stage 2, using the term subject managers to recognise the range of staff responsibilities and monitoring the curriculum to improve standards. In 1994, the headteacher was asked to be the subject of an Oxford University D.Phil. research study that examined the reflective aspects of headteacher cognition and leadership in staff development. The goal of the research was to explore and understand how emerging notions of transformational leadership and reflection merge in headteacher cognition (Portin, 1996). This research provided an opportunity to reflect on the school's pedagogy with an experienced colleague who monitored every aspect of the leadership of the school. It also produced objective evidence about the headteacher's style of leadership and aspirations for the school that support the narrative in this chapter.

Governors and parents were open to change and supported new initiatives, such as the adoption of an innovative school uniform. As a result of a request from parents, the school adopted an inexpensive, simple uniform, based on two colours. This had a very

positive effect on pupil attitudes, as it established a dress code that did not differentiate between parental incomes but showed that the school valued each child equally, aiming to give them a sense of belonging to the school. Prior to 1993 jeans, fancy tops and designer trainers promoted a casual, materialistic approach to school life. The process of staff, parents and governors working together for a common purpose reinforced an atmosphere of trust and co-operation. It was within this context that the school's aims and educational philosophy was developed.

4. The school's aims and educational philosophy

The headteacher's initial priority (January 1993) was to manage an active process of institutional change that would embrace strong leadership, collegiality and a total review of the school's curriculum. This change was achieved by establishing an active school development plan (SDP) and professional development programme. A priority was for the teaching staff to be introduced to school development planning in order to prioritise the work of the school.

In the period 1993/4 the school had six main areas for development in its SDP; Curriculum/Assessment, Management, Staff, Financial, Buildings and Community (Governors Report, October 1993). Two key priorities in the SDP were to institute a full discussion on the values and principles of the school and to agree a policy statement. Also the SDP required the establishment of principles/values affecting the school's budget. Thus curriculum development and finance were inextricably linked. The intention was to ensure that a rigorous process of reflection and curriculum planning took place to establish a curriculum and pedagogy that was rooted in the best possible practices. An important part of this process was to enable staff to be clear about their roles and responsibilities as curriculum co-ordinators. Before 1993 there were only occasional staff meetings, so time was given to discussing what the school

felt it did well, what practices needed to be fostered and what ethos would be the best for the pupils to develop holistically (socially, personally, morally, academically, spiritually, physically). The agreed goal was to establish a vision statement for the school that made explicit the aims, philosophy and rationale for the curriculum. This document was to reflect the espoused values that the school (staff, governors and parents) considered should underpin its work. Parents responded positively to the changes, giving approval verbally and in writing. For example, on 5th March 1993 the headteacher received a letter (one of a number) from a parent governor saying, *I think the 'Values and Principles' of the school is excellent. Keep up the good work* (Thatcher, 1993).

A process of values development established the values curriculum described later in this chapter. In the SDP of 1994, a priority was to create a reflective school; a key to values education. Detailed discussions took place with staff and gradually they took on the roles of curriculum managers. In 1997 the term *curriculum manager* was replaced with *curriculum leader*. This change reflected the leadership responsibility that staff had adopted for their subject areas. This marked an important step in the process of change management in the school since teachers learned to take greater responsibility as they experienced a collegiate, distributive style of leadership and management. The leadership team of the school implemented a policy based on transformational leadership (TL) that empowered staff to take shared responsibility for the development of the school.

Effective, positive relationships were considered the foundation on which the future success of the school was to be built. This led to a realisation that effective communication between individuals and groups was vitally important if all staff were to implement policy decisions consistently. A communication plan was drawn up which is detailed in Appendix 10.

5. The headteacher's vision

On returning to a primary school, the headteacher had wanted to bring his two former experiences as a headteacher and his more recent experience as a county education adviser, latterly as a chief adviser, to the role of headteacher at Palmer. As a local authority chief adviser, he had developed a style of leadership that emphasised the importance of valuing colleagues both for what they do and more importantly who they are. This was built on a realisation that the curriculum is so often built on subject content (the what), how to implement it (the how) but rarely on the person who teaches it (the who). His philosophy enabled all members of the team to feel equal partners and to share responsibility for the development of the local authority's work. He had developed a philosophy that placed *valuing* at the heart of the school curriculum, meaning valuing self and others, the environment, knowledge and experience. As a headteacher and an adviser, he had worked with teachers, governors, parents and pupils to consider whether the quality of education could be improved through an explicitly values-based approach to the whole life of a school. He wanted to see whether a methodology that encouraged reflective thinking and personal responsibility, based on the careful consideration of positive values, could be the foundation for personal and school improvement.

Why should *valuing* be so important? At a practical level it ensures that the school fulfils the second aim of the national curriculum: to promote pupils' spiritual, moral, social and cultural development and prepare all pupils for the opportunities, responsibilities and experiences of life. At a philosophical level, the answer lies in a deep conviction about the purposes of education.

On courses he had organised, teachers had revealed that they became teachers in order to enhance the quality of pupils' lives. They also recognised that their classrooms had the potential to be the microcosm of what the world could become.

They wanted their pupils to attain the highest academic standards, in terms of SATs scores, but they realised that this is only part of the purpose of education. The other crucial element was to enable pupils to develop a personal ethic that gives meaning and purpose to their lives.

His experience had made him reflect that, all too often, people seem to experience feelings of emptiness, boredom and meaninglessness, which can lead to depression, aggression and addiction. He believed that a curriculum based on positive values would have the potential to liberate both teachers and pupils from this negative spiral. This would be achieved by building the capacity to maintain a positive attitude that is independent of external conditions or circumstances.

Deeper still, and counter to the current materialistic culture, was an understanding that personal contentment comes from shifting the fundamental attitude to life. This perception emphasises not expecting too much from life. Indeed it puts the opposite proposition: that life expects something from us. Such a realisation creates meaning and depth of purpose. Thus the development of values education was seen as crucial to giving pupils the opportunity to have access to a vocabulary of positive values such as respect, responsibility and co-operation. Significantly, this methodology would give pupils a values vocabulary that would enable them to reflect about, and modify, their own behaviour. Profoundly, but untested, was the belief that by giving pupils space and time to inwardly reflect about values would lead to them having an understanding, underdeveloped in schools, about how to control inner experience and thereby determine the quality of their lives. This theory could be seen as very idealistic, hence the desire to test it in practice in a primary school whilst studying its effects on the quality of education in the school.

Prior to taking up the headship at Palmer, the headteacher's work was influenced by various theoretical books on leadership and management theory and practice, such as

those written by Kordis and Russell (Kordis, 1988; Russell, 1979). During this period he also drew on the experience of many educationists including Fullan and Hargreaves. (Fullan, 1992; Hargreaves and Fullan, 1998).

6. The school's values philosophy

Palmer's philosophy about values education is best described in the revised statement of the school's philosophy that was written in 1996 after three years of development:

At Palmer a great deal of thought is given to the values that we are promoting in school. The school regularly considers the appropriateness of a group of core values. Also, how the school can sustain an ethos that supports the pupil as a reflective learner. The school aims to promote quality teaching and learning by underpinning its life and work with values education... Children are constantly bombarded with negative messages that adversely affect their mental, emotional and spiritual development... They are generally encouraged to experience life in a world totally external to their inner-selves: a world that is full of noise and constant activity...

To counter such negativity the school community believes that the ethos of the school should be built on a foundation of core values such as honesty, respect, happiness, responsibility, tolerance and peace. These values to be at times addressed directly through activities, such as the acts of worship programme, whilst at others to permeate the whole curriculum. Either way, they are the basis for the social, intellectual, emotional, spiritual and moral development of the whole child. We encourage pupils to consider these values, thereby developing knowledge, skills and attitudes that enable them to develop as reflective learners, achieving their full potential, as they grow to be stable, well educated and civil adults. The school firmly believes that, besides making a positive contribution to social education, such an approach contributes directly to the raising of academic standards. (Hawkes, 1996)

Therefore the school's aim is:

To raise standards by promoting a school ethos which is underpinned by core values that support the development of the whole child as a reflective learner.

In order to achieve its aim and thus promote effective teaching and learning, staff in the school worked together to impart core values. These values were based on the qualities or dispositions that the school considered were important for the pupils to

understand and develop. It could be argued that some of the values chosen are not values in the strictest meaning of the term, such as *quality or unity*, but the school considered them legitimate concepts to include in the list of twenty-two values (see Appendix 8) that were chosen for the pupils to understand and imbibe. The values were selected in a process of discussion involving staff, parents and governors. The school reflected on the qualities, such as respect and care, which it wished to help the pupils to develop. These qualities became the values that would be considered in values education.

Twenty-two values were chosen to provide a value a month for every month, except August, on a two-year cycle. The values created a common vocabulary for pupils and staff to consider moral issues concerning the self and others. During the six years of primary schooling, a pupil would revisit a value three times, gaining a deeper understanding each time. The value of the month was introduced during assemblies and a lesson a month was devoted to developing understanding. Besides the explicit consideration of each value, the value would be an implicit feature of the whole curriculum.

Staff and pupils reflected on the practical implications that these values would have for the school community. Pupils were encouraged to reflect on their behaviour in the light of the values. They were helped to understand that, if they could think carefully about the values, their behaviour would then be more positive and the quality of their learning enhanced. Staff gradually appreciated that time for stillness and reflection empowers pupils to take responsibility for their own learning and behaviour. All staff became conscious of the impact that their own attitudes and behaviour had on the pupils. They worked to maintain a calm, purposeful and happy ethos.

A key aspect of values education at Palmer is its attention to the development of the inner world of the pupil. According to Professor Bart McGettrick, the crucial

philosophical question of the 21st Century will be to do with how we can educate the inner-self. The school's thinking about this was partially shaped by the thinking of Professor McGettrick (1995) in his paper for the Scottish Consultative Council. He states that the purpose of educating the inner-self *is to help people to be better suited to life*. Without this dimension, education becomes a one-dimensional enterprise, merely concerned with achievement targets and outcomes such as league tables, SATs and external inspection. There is therefore a need to have a balance between the two dimensions.

At Palmer, the deeper inner (spiritual) needs of pupils were recognised. To address these needs, pupils were encouraged to give time to periods of silent reflection, value themselves, be aware of the development of their inner-selves and become aware of the aspects of the world that cannot be seen in the physical sense, such as love and truth.

To support the development of the inner self, pupils were encouraged to:

- respect themselves, other people and the world;
- care about the environment and the welfare of other people;
- think about community needs as well as their own;
- develop a sense of self-identity and integrity;
- reflect on social, moral, spiritual and religious choices;
- seek peace, justice and truth in all areas of life.

Staff promoted these elements by living the school's values, by working hard to be role models. In the early years, pupils were introduced to lots of basic training associated with the culture of the school. Emphasis was given to reinforcing good manners, to routines which support the good management of the classroom and to giving lots of

positive reinforcement in the form of praising. Staff emphasised the positive by showing respect, caring and never telling a child off (only his/her inappropriate behaviour). Pupils were introduced to the negotiation of rules (based on the school's values) that would make the classroom a happy place to be. Older pupils created their own rules based on values, such as respect for people and property. The staff set high expectations for academic achievement and clear boundaries for behaviour. The foundation of values education required good self-discipline and high expectations by all. The teaching of values was best taught in a calm, reflective atmosphere. This facilitated inner reflection and allowed the more spiritually developed pupils to express themselves and raise the awareness of others. Quiet reflection, using simple visualisation techniques, allowed children and adults to get to know themselves better. The perceived outcome was that they gained a sense of responsibility for their own lives and happiness.

A conscious effort was made by all adults to give attention and listen carefully to the pupils, thereby establishing mutual respect. Time was set aside for staff (teaching and non-teaching) discussions to ensure that all adults in the school were consistent in both their own behaviour and their expectations of pupil behaviour.

The pupils knew that staff expected positive behaviour of them because boundaries were clearly defined within the expectations of the school's behaviour policy. These expectations were shared with parents and the community. Time was given for class and school reflection (silent times for thinking). Silence was considered an important element of the school's reflective practice and was encouraged during acts of worship and during lesson times.

Other school policies actively supported the values education policy, especially those concerned with religious education; the spiritual dimension; teaching and learning; personal/social education and acts of worship.

The school avoided making exaggerated claims regarding the beneficial effects of values education. Staff were only too aware of the complex range of social issues that impinge on the life of the school and their tentative steps to address them. However, the school's experience suggests that if the wider school community supports the school's values approach to teaching and learning then the benefits for pupils can be seen in their positive behaviour. Indeed, Ofsted endorsed this point in its 1997 report of the school. The inspection found evidence that led to the Report stating that behaviour, relationships and significantly standards were positively affected by values education. The Report's Main Finding was:

That Palmer School is a very good school with outstanding features. The underpinning of the school's work with values education contributes significantly to good standards, good pupil behaviour and excellent relationships. (Ofsted, 1997)

The school's educational philosophy was further endorsed in the detail of the Report and is significant evidence of its effectiveness. In the section that reported on the spiritual, moral, social and cultural aspects of the curriculum, the inspection team reported that provision was an outstanding feature of the school. The Report supported the school's belief that if the adults in the school provide excellent role models then this will have a significant impact on standards, relationships and behaviour. In paragraph 23 of the Report Ofsted noted:

Spiritual, moral, social and cultural development is an outstanding feature of the school. The consistent and successful implementation of the school's values policy, enhanced by the excellent role models provided by the staff and adult helpers, contributes significantly to standards and results in high quality relationships and excellent pupil behaviour. There is extremely effective provision for pupils' moral and social development, with pupils helped to develop effectively as citizens through their participation in the School Council. There are excellent opportunities for pupils to develop and express moral values and extend their understanding of right and wrong. (Ofsted, 1997: para23)

The effectiveness of the leadership strategies described earlier in this chapter was totally sanctioned by the Ofsted team of Inspectors. The inspection evidence led to the

school's style of leadership and staff commitment being praised:

The Leadership provided by the headteacher is outstanding, creating a peaceful, caring and purposeful school ethos, based on high expectations, openness, effective teamwork and respect for individuals. There is total commitment to the school's values by all who work in the school and this contributes significantly to the school's success. (Ofsted, 1997: para27)

The Inspection Report of June 1997 was enthusiastically received by the school's community and gave further impetus for the development of the school's work. Ofsted maintained an interest in the school. Chris Woodhead (then Chief Inspector of Schools) visited the school in March 1999, observing classes and speaking with pupils and staff. He later wrote to the headteacher, *I was very interested to see the school for myself. The children are very confident and clearly take a great pride in their work. It is hard to know what I can add to your very positive inspection report, but many congratulations on what you are achieving.*

The Ofsted Inspection is clearly important external evidence about what was happening in the school and endorsed the clear link between values education and the quality of education in terms of relationships, behaviour and standards.

In July 1997, Year 6 pupils were asked by the headteacher to write about their perceptions of values education. This was because the school had been asked by the QCA to write about the school's values work for its future (never published) guidance materials about SMSC. Katherine Smith (aged 10) wrote about her perceptions of values education:

At Palmer School we have a values policy. It consists of a different value each month, which we concentrate on and learn about to help us with our futures. I believe it has taught us to be well behaved, good mannered, anti-racist and to have a good attitude. Some of the most recent values have been care, kindness, happiness and humility, which is our current monthly value. It teaches us to be humble and to be a good loser. Another of our values was quality, and Mr. Hawkes, our Head Teacher insists that our work is of a high quality and we think and act with thought. So far this is what is happening, or so say all the visitors we get, which I agree with. From my point of view the change in our school has been phenomenal. We have had no serious behaviour problems; actually there have been no problems at all. Also there has been no vandalism, racism or any other problems. So the values work we have been doing at our school has helped us a great deal, so we should turn out to be good law abiding adults.

Thus far this chapter has described the background to the development of values education at Palmer during the period 1993-1999. Since that date the school has continued the values policy under the leadership of its current headteacher (there have been two since 1999). This is significant as an indication of how the values policy had been embedded in the life of the school. It continues doing its best to help nurture the moral development of pupils, in turn helping society to be more civil. The school continues to work across the current educational tide by promoting school improvement through values education, using a set of values guidelines.

7. Values guidelines

A set of values guidelines (detailed in Appendix 11) supported the school's policy on values education. They became part of the written guidance at the school in 1996. The guidelines grew from an appreciation by the staff that the sharing of a common purpose and the adopting of a core set of values (see Appendix 11) sustains an ethos, which supports the pupil as a reflective learner and promotes quality teaching and learning. Detailed discussion took place over many months to consider how to introduce values education.

8. The school's blueprint: how to introduce a values-based curriculum

Having developed a set of values guidelines, the staff refined them further to create a blueprint about how to introduce a values-based curriculum. This was included, in 1996, as part of the Living Values international programme (Tillman, 2000). Between the years 1996-1999 this blueprint was refined. The full blueprint is contained in Appendix 12 as an example of the way that the school had reflected on its own practice and analyses the steps that it had taken to introduce values education. It has been made available to other schools that may wish to develop values education. The key elements of the blueprint are noted below, illustrating the processes involved in introducing values education. These also act as a useful summary of values education at Palmer.

8.1 Key elements

The staff had decided that there were certain elements of teaching and learning that would need to be established to enable the pupils to gain the maximum benefit from values education. Key to this was maintaining an ethos in the classroom that was positive and all-inclusive, with a feeling of equality. This would help pupils to gain most from values lessons. It was considered important that any approach to class management was in line with the values being taught. Pupils soon feel secure and able to share their thoughts, feelings and experiences when they know that these are always welcomed and valued. Pupils also will respond quickly when the teacher is aware that he or she is an important role model, as values are very much 'caught'.

In creating a values-based approach to teaching and learning, it was considered vital that pupils were given basic training about appropriate behaviour as soon as they began school. All teachers in all year groups continually reinforced this basic training. Aspects of training included:

- how to sit still and to give your attention to the teacher;
- how to be relaxed yet alert in order to learn effectively;
- understanding that we all use body language to express ourselves;
- how to walk in the school in a quiet, purposeful and peaceful way;
- showing respect for the self and others.

As a young infant needs to be toilet trained so do all children need to be trained in order to develop an attitude to learning that is positive and encourages personal high achievement that focuses on quality. Boundaries of behaviour need to be set, otherwise the child is not free to develop self-discipline.

This basic training comes about, not by Draconian imposition, but by teachers giving positive reinforcement to pupils who are displaying acceptable behaviour. Paying attention to inappropriate behaviour has negative consequences. Instead, the teacher concentrates on using positive language and gives positive reinforcement. For instance, a teacher does not say, *Why can't you at the back line up properly?* Instead she points out the pupil who is lining up properly. Time invested in this basic training was time well spent as it created a school climate that was calm, purposeful and happy.

9. Rules

It was considered important at the beginning of each school year, if not each term, for teachers and pupils to reflect on the rules that they agreed were important to keep in the classroom. These rules were framed in a positive way, negotiated with the children. If the rules were then broken it was the children who were breaking their own rules and not just rules that were imposed by adults. Reference was made to

these rules at regular intervals to judge whether they were effective in fostering a civilised culture in the classroom.

10. Developing responsibility for learning

Developing good relationships between pupils and between adults and pupils was vital in creating the climate for pupils to take responsibility for their learning. The teacher's responsibility was to focus on developing an attitude of mind in the pupil that encouraged them to take responsibility. Pupils, and staff, need positive affirmation. The ideal atmosphere in the classroom supported the notion that teacher and pupil are joint partners in the learning process. This attitude created a feeling of equal respect and a relationship of working together.

Formative assessment played a key role in developing responsibility in the pupils. For instance, in marking work, research suggests that placing a few comments on a piece of pupil work has more effect in developing learning than giving a piece of work a mark. Also, teachers found that they were most effective when they were giving pupils appropriate questions to consider that extended their thinking. Sufficient time to reflect on questions before being required to answer was found to be very important. If not given, the pupil searched for a quick answer that they thought would satisfy the teacher. If the answer was incorrect, then the teacher was likely to ask another simpler question, and so on, until the pupil answered a question correctly. This standard classroom practice was found to be of limited value in helping the pupil to develop appropriate thinking skills.

11. The importance of staff modelling the behaviour they expect in the pupils

Staff agreed on the importance of acting as a positive role model for the pupils in the classroom. Pupils copy the attitudes and behaviour of the teacher. It was therefore considered important for the teacher to think about how she sits, her tone of voice and the degree to which she is authentic in her interactions with pupils. In adopting a values-based approach, there is no doubt that the ability of staff to model preferred pupil behaviour was key to the development of positive behaviour and the raising of achievement. For instance, it was considered that there was little point in talking about the value of respect if staff experienced difficulty in respecting pupils.

12. The importance of stillness and reflection

At Palmer it was found to be important to create quiet reflective times in the classroom in order to support the development of values. These times were when the pupils were expected to sit still and silent for anything from one to four minutes, usually with some soft music and perhaps facilitating words from the teacher. This has proved to help children in a variety of ways. It regulates breath and heartbeat and so calms and relaxes the body. It quietens the mind, focuses attention and increases concentration. It helps to develop awareness and intuition, and the children are more able to get in touch with their own feelings. A period of silence at the beginning of a lesson followed by a simple reflection, when the pupils are asked to consider and reflect on the work that they are about to do or have completed, is an excellent technique to develop positive thinking skills. The use of visualisation appears to develop the imaginative side of the brain that promotes creativity and problem solving. Periods of stillness help to create a learning-centred atmosphere that allows each child to have the opportunity to achieve success. The classroom's quiet and reflective atmosphere is

not something that was imposed but was found to grow out of the expectations and behaviour of the teacher. A more reflective atmosphere can be promoted during working periods, especially in more challenging classrooms, by using appropriate calming music that helps to develop a peaceful atmosphere.

13. Assemblies

Assemblies acted as a way of helping both pupils and staff consider positive thoughts and feelings to use during the day. The school considered assemblies to be special times to reflect and celebrate things that were of worth in the school's community and central to values education. The school's aim was that all should feel valued and appreciated through the experience.

The value of the month was introduced during assembly time and the quality of the assemblies was thought pivotal to the success of values education. It is therefore important to give a detailed account of the role and form of the assembly and how values education is central to them. The important elements that support a values-based assembly at Palmer are detailed in Appendix 13 and the yearly plan of themes and values for assemblies in 1998-1999 is in Appendix 14.

14. Other ways that values education was fostered in the school

14.1 The School Council

The School Council consisted of one representative from each class from Year 3-5 and two representatives from Year 6, and a link teacher.

The children took elections seriously and class teachers made time available to conduct elections, whereby prospective candidates delivered their nomination address. This

gave pupils the opportunity to articulate their thoughts and interests and outline any issues or ideas that would help maintain the calm, safe, friendly and happy atmosphere of the school.

Prior to voting, the 'electorate' were made aware that they needed to elect those candidates who were going to use and act on initiative and would be active participants in making things happen, rather than those adopting a passive approach or who were their 'best friends'. The newly elected School Council was introduced to the whole school during assemblies.

Council members were given training so that they were effective councillors.

- The representatives learned how to chair and conduct a meeting and the importance of being an attentive listener as well as an effective orator.
- They learned to reflect the views of other pupils in the school. They needed to be seen as approachable by children with ideas, views or worries.
- They needed to ensure excellent levels of communication between themselves as class representative and their class peers.
- Finally, council members needed to realise that they would be seen as role models and whilst being aware of the importance of their role, they would be expected to illustrate their values on a day-to-day basis.

As the School Council worked independently, it acted as a positive and excellent example of how children had learned to live the values they had developed at Palmer and how they were able to model these values to their peers by leading through example.

14.2 Pupil audit

At the end of each year pupils were asked to reflect on their year in school by

completing a pupil audit form. This asked what had been enjoyed, what had not been enjoyed in school and what improvements might be made. It showed that the school valued the children's opinions. It helped pupils to feel that they shared in the decision making of their school community. It developed a greater sense of personal and group responsibility.

15 Conclusion - the teacher as the key to values education

In concluding this chapter it is appropriate to focus on the role of the teacher in values education. At Palmer it was considered that teaching about values promoted an atmosphere that raised achievement and encouraged quality in all aspects of schoolwork. In order to be effective the teacher needed to be self reflective and confident. She/he needed to be able to model the values that were expected of the children. Authenticity was so important, as the pupils were aware of inconsistencies in adult behaviour. Being 'real' and accepting that nobody is perfect was considered important to share with the pupils. The teacher also had to be a good listener, respecting pupils and developing positive relationships with each one. Being able to ask appropriate questions to extend the pupil's thinking, was also a key teaching skill that was seen as bridging the gap between what a pupil needed to know and then understand.

This chapter has given a contextual account of the development of values education at Palmer. The next chapter considers a school where values had been identified as having a considerable effect on ethos, pedagogy and curriculum but had been unaffected by the researcher's work in values education.

Chapter 7. The comparative case study

1. Introduction

In constructing the research study of Palmer Primary School, the researcher was conscious of the potential concern that could be raised surrounding the researcher's capacity to be objective. He embarked on the research with the conviction that it is possible to be both reflective and objective about one's own work. Indeed, that reflective research should be encouraged amongst teachers in order that theory and policy should be based on examples of good practice that have been subjected to the discipline of research (see chapter 4).

The foregoing concern was discussed with the research supervisor and academic critical friend, leading to this chapter, which gives an opportunity to consider values education in the context of a school uninfluenced by the researcher. The school had to be one where values had been identified as having a considerable effect on ethos, pedagogy and curriculum. The rationale for the comparative study is to compare and contrast the methods that the two schools use to help pupils develop values.

The chapter begins with an introduction describing the rationale and method for selecting the school. Contextual information is given about the school leading to a description of the research methodology. Reference will be made to the school's most recent Ofsted inspection report and a selection of the school's own documentation that provide evidence regarding its work in values education.

The chapter's main focus is on the data provided in semi-structured interviews with staff and pupils. The data has been analysed using the same methods and computer program that were used in considering the evidence from the main case study, thereby ensuring consistency of approach. These methods are described in chapter 4. The key

issues that emerge from the comparative case study data are contrasted with those of the main case study in chapter 10.

2. The comparative case study

Having decided to conduct a comparative study of a values-based school, uninfluenced by the researcher's professional work in values education, the challenge was to find one that would agree to being the subject of research and was geographically nearby. The Diocesan Director of Education for the Oxford Diocese was asked for advice in recommending a school in the diocese where values could be identified as having a significant impact on the life and work of the school. It was realised that this would inevitably mean that the research would be looking at a Church of England (CofE) school. The Director unhesitatingly recommended a school, which he said had inspirational leadership by the headteacher and a very positive values-based ethos. Also, in contrast with the main case study, Becket School had not consciously set out to promote a school policy for values education, although he considered that values education could be identified as an implicit thread running through all of its work. Consequently, a visit to the school was arranged to meet the head, Peter Long, in order to ask for permission to research the school's approach to values education.

The school's prospectus and the most recent Ofsted inspection report give accounts of the characteristics of Becket School (Ofsted, 1998). Becket is a CofE (Aided) School. It is a Junior School for pupils in the age range 7-11. Pupils transfer at seven to the school from a variety of local first schools. The school is a very popular school in Riverdale and is over-subscribed. It has been on its current site since 1971. It is a single storey building with eight classrooms linked by wide corridors. Until 1998 the school was a middle school for pupils in the age-range 8-12. The majority of pupils live in the area served by the ministry of the parish church. They have usually

attended one of the local CofE first schools. There are few pupils on the special needs register; very few children from ethnic minorities and very few children who are eligible for free school meals. The Ofsted report stated that attainment of pupils on entry to the school is broadly average. By the end of Key Stage 2, attainment in English is well above average and above average in mathematics and science. The Key Stage 2 test results for 2000/2001 for level 4 or above passes were:

Figure 2

| | English | Maths | Science |
|------------------|---------|-------|---------|
| National average | 75% | 72% | 85% |
| Becket School | 87% | 79.0% | 92% |

Source: National Key Stage 2 results

It is striking to note that 38.7% of pupils gain a level 5 in the three subjects (25.4% nationally). Ofsted therefore consider the school to provide *very good value for money*.

The Diocesan Director of Education had stated that the school is a very good one and affects the development of positive values in its pupils. The Ofsted report gives significant evidence to support such an assertion and the following examples give the view of the inspectors of the school (report paragraph number in brackets).

2.1 Main findings

The school successfully promotes high standards in the attitudes, behaviour and personal development of its pupils...there is a calm and secure atmosphere in the classroom and on the playground. A relaxed, mutual respect exists between the pupils and with all the staff. This is a happy and encouraging community... (8).

A strong Christian ethos enters into all aspects of life in the school, but through its curriculum an understanding and respect for other religions and cultures is also successfully fostered (15).

The staff provide excellent role models for pupil's relationships...They are encouraged to identify and discuss social and moral issues...They are taught right from wrong and there are high expectations of good behaviour. Pupils develop a strong sense of fair play and justice (17).

The leadership and management of the school are strong, and are important factors in promoting the high quality of education and good standards achieved by the pupils (20).

The aims, values and policies of the school are successfully reflected in the day-to-day work. They were drawn up by staff and governors and reflect the school's Christian foundation (22).

2.2 Aspects of the school

Pupils' spiritual, moral, social and cultural development:

The school provides very good provision for the spiritual, moral, social and cultural development of its pupils. The school provides a positive and enriching climate in which all pupils flourish, develop and feel valued (31).

There is strong parental support for the moral values, attitudes and behaviour which the school promotes. The whole school maintains a strong and caring ethos which embodies values which regulate personal behaviour (33).

The school is a caring community, embodying Christian values (35).

The headteacher provides strong leadership which gives clear educational direction to the staff and governors for the development of the school (43).

The aims, values and policies of the school were formulated by the staff in consultation with the governing body and provide a strong framework to influence the development and well-being of the school (47).

The ethos of the school is very good (48).

3. Research methods and school policy documents

On 8th May 2002 an initial visit was made to the school and recorded in field notes, video and audio-recording my conversation with the headteacher. The headteacher had recently been appointed as a local education authority school improvement adviser, commencing his duties on 1st September 2002. An arrangement was made

for me to revisit the school on the 25th June in order to interview three members of staff and three pupils. In order to preserve confidentiality, it was agreed that the school and its staff would retain anonymity and that pseudonyms would be used for the school's name and members of staff. Teachers would be selected on the basis of representing three groups of teachers: well-established teachers, teachers who had been at the school for about five years and recently appointed teachers. The children would be from Year 7, thereby having been in the school for a significant period of time and also able to articulate the general views of pupils. A request was also made for a copy of the school prospectus and any policies that might either explicitly or implicitly relate to the affective/values/spiritual areas of the curriculum.

Thus, during the second visit on the 25th June 2002, the headteacher provided a copy of the school's prospectus, plus three other documents. These were: a statement of Vision and Values for the school (undated); a policy for worship (dated January 2000) and a draft policy for spiritual, moral, social and cultural (SMSC) development (dated May 2002). This latter document was drafted after the initial visit to the school when the researcher talked with the headteacher about values education. Although briefly quoting from it below, it will not be used as evidence because it explicitly refers to values and can therefore be viewed as having probably been influenced through discussions between the head and researcher. The headteacher was quite clear when being interviewed that values were implicit in the school and were founded on Christian principles. The new draft SMSC policy states:

Education influences and reflects the values of society, it is important, therefore to recognise a broad set of common values and purposes that they form the basis of the work of the school. The values and standards of Becket Junior School are expressed in the aims and objectives of the schools in the brochure, policies...Provision for SMSC makes a considerable contribution to the ethos of this CE church school.

The statement of Vision and Values takes each line of the following and states how the various elements will be achieved in the school. The statement is:

*This is our school.
Let peace dwell here
Let the rooms be full of contentment
Let love abide here,
Love of God,
Love of one another.
Love of mankind,
And love of life itself,
Let us remember
That as many hands build a house.
So many hearts make a school.*

The implicit nature of values in the school can be mapped through this document; an example being the explanation connected to the phrase *love of one another*:

*We are unique individuals, having different gifts and talents: made in the image of God. We work towards developing a respect and concern for each other, **acknowledging** our differences and **appreciating** each other's abilities. Achieved through: celebrating achievement. (Palmer RE policy, PSHE policy)*

The school worship policy clearly shows the central place of worship in the life of the school through school assemblies:

School worship should be an affirmation of the values and the ethos of the school. It is a place where a wide spectrum of aspiration and commitment is valued and celebrated... certain beliefs are common to all Christians and these should be the core of our practice.

Interrogating these documents has raised interesting questions that are outside the scope of this small-scale research; questions related to the role and function of church schools in a pluralist society. Do such documents, for instance, support the argument that, although church schools may not explicitly provide learning opportunities for a list of core values, they do however implicitly teach a values programme? Is this because their work is founded on Christian principles (values)? Is this a possible contributory reason why many parents seek church schools for the education of their

children? Generalisations cannot be made on this one case but the data below provides evidence of the influence of the church and its teachings in the life of this particular school.

The next section describes the methodology of data collection at Becket.

4. Data collection - the interviews

The headteacher and teachers were interviewed separately for approximately half an hour each. The three pupils were interviewed together. As the researcher was unknown to the pupils, it was thought that they would be more at ease if they were interviewed as a group. The questions put to the children covered the same areas as those put to the children of Palmer. However, they did not follow the same format because the children would not have understood them as they had not been exposed to a formal values education programme. The analysis of the pupil interviews follows the teacher interviews.

5. Teacher interviews - outline

The purpose of the interviews was to seek evidence that would help answer the central question of the thesis: *Does teaching values improve the quality of education in the primary school?* The same nine questions, that formed the basis of the semi-structured interviews in the main case study, were used to elicit evidence that would help to address the central research question (see Appendix 9).

The questions specifically asked the headteacher and three teachers to focus on the impact of values education in terms of pupil behaviour, the quality of the pupils' work, academic standards, improvements in teaching across the curriculum, on the teachers'

behaviour, degree to which teachers model values, the ethos of the school, the quality of education at the school and open-ended question, designed to give an opportunity for the teachers to give other views about values education that they wished to share.

A brief description of each class teacher and an accompanying synopsis of the themes that could be identified with them follows.

6. Synopsis of each teacher interview

Peter Long (BT1)

Peter Long has been headteacher of Becket School for eight years. He came to the school after a successful five years as deputy head of another local Primary School. He has qualified as an Ofsted team school inspector. He makes a significant contribution to professional activities associated with in-service training of teachers in the LEA and Diocese. He is a highly regarded headteacher by both the LEA and Diocese. He has been appointed to be an LEA adviser from September 2002 with a brief to be attached to a group of primary schools to promote school improvement.

The main themes that emerge from Peter's interviews include: he has not used values education explicitly to improve standards; he has felt the pressures of the Ofsted agenda of accountability; he uses the professional subject talent of the teaching staff; he recognises that the school has an ethos based on Christian principles.

Jane Martin (BT2)

Jane has been a teacher at the school for twenty-seven years. She is a highly regarded senior teacher and is the subject leader for mathematics and music. She lives locally and is involved in church activities. The headteacher remarked that she keeps the school focused regarding values, very much acting as a 'mum' figure in the school.

The main themes that emerge from Jane's interviews include: she thinks that the Christian ethos in the school is very strong; if a child is not happy they will not learn; importance of providing clear boundaries for pupil behaviour; believes in emphasising the positive; recognises the complexity of society and that school has a role to play in values education.

Amanda Knight (BT3)

Amanda has taught at the school for five years and has brought a strong Christian perspective and conviction to her teaching. The headteacher speaks highly of her teaching and the positive effect that she has on the life of the school.

The main themes that emerge from Amanda's interviews include: the transformational leadership qualities of the headteacher exemplified by his positive role modelling, enthusiasm and respect for pupils; concern about the school if he left; the role of prayer in the school; little direct teaching about values; the link being self-esteem and the quality of work; the impact of being a Christian; her role in passing on ethos to new members of staff.

Tristan Allen (BT4)

Tristan is a new teacher to the school having started in September 2001. Before being trained he was a fitness instructor for the local authority. Before Tristan's interview, the head said that Tristan may not really understand about values education because this area of the curriculum had not been discussed with him.

The main themes that emerge from Tristan's interviews include: values embedded in established staff who pass it on to new colleagues; chose school because of the nature of the children and their good behaviour; importance of mutual respect; effect on the school because it is a church school; effect of the school on him; positive ethos is the main reason for the success of the school.

7. Teacher interviews - data analysis

The following sections of data analysis examine carefully the interviews conducted with the headteacher and three selected class teachers at Becket.

In the context of the comparative case study, the interviews made the assumption that values education was an explicit school policy, which was not the case, and that the staff would share a common understanding of the term values, which they did not. It was therefore important to help the teachers make sense of the questions in the context of their own school. To aid understanding it was clarified that a value is a principle that shapes and guides behaviour. The teachers then realised that although they had not overtly discussed values and values education as a staff, they were implicitly involved in values education. This demonstrated that schools can be known (as in this case by the Diocesan Director for Education) for their ethos based on a positive set of values, without necessarily making staff and pupils conscious of the process. This raises the question of whether making values explicit and giving curriculum time to discussion about them has a more powerful and lasting effect than a school that teaches them implicitly. The scope of this research study cannot possibly provide evidence to support or refute this but the following analysis gives some pointers that may guide future research.

After a detailed analysis of data taken from teaching staff interviews at Palmer, the main case study, the computer program ATLAS.ti (Muh, 1997) was used. ATLAS.ti is a powerful computer program for the qualitative analysis of large bodies of textual data, which assists in a systematic qualitative analysis to uncover potentially hidden complex phenomena hidden in the data. Five main themes for analysis emerged:

1. The impact of values education on teachers.
2. The impact of values education on pupils.

3. The impact of values education on the school, particularly on its ethos, pedagogy, spirituality and leadership.
4. The impact of values education on raising achievement and standards
5. The impact of values education on parents.

Do these, or similar, themes emerge from the comparative case study? The general similarity between the two case studies is that school inspectors perceive both schools as transmitting positive values to pupils. However, the striking difference is that the main case study, which was not founded on religious principles, deliberately, systematically and explicitly set out to underpin its curriculum with values education. The comparative study school had not done this but nevertheless was conscious of conveying the principles and tenets of being a CofE school. Is this evidence for an argument that county schools need to explicitly create a strong moral code, in terms of values education, which is implicit in church schools? This research study cannot make such claims, as further research may indicate that not all church schools may necessarily have such a strong Christian ethic as seen in Becket. Also, are the differences partly a result of the language being used to describe the processes involved in transmitting values? In practice the actual behaviour of pupils in both schools indicates that they have been inducted into a range of positive values. What then are the main themes that emerge from the data of staff interviews at Becket and do they share any similarity with Palmer's?

8. Main themes

The research data is rich with evidence that could support a comprehensive analysis. Space in this research study, limiting the comparative study to one chapter, does not permit a wide-ranging analysis in depth. Pragmatically, the data has been carefully

examined to seek dominant and recurring themes and three main themes, of broadly equal importance, have been chosen as representative of the selection of evidence:

1. The influence on the school's ethos that comes from its status as a CofE Aided School.
2. The effect that the headteacher has on the values and expectations of the school.
3. The behaviour and expectations of the teachers and their effect on pupils.

Each theme is explored in the following sections, concluding with key points.

8.1 The influence on the school's ethos that comes from its status as a Church of England Aided School

The first significant theme emerging from the data analysis is concerned with the evidence that the teachers considered that being a church school had a positive impact on its ethos. This assertion is illustrated consistently and without dissent in the following extracts from the interviews.

Jane Martin, a committed Christian, stated that:

We are a church school and I think the Christian ethos in this place is very strong. I think the children know that Christian principles are valued here, treating others, as you want to be treated yourself. All that sort of thing. The fact that we go down to the church very often and that they know that I am a member of the church choir and that when they come down they see me there, I think that those sort of things say to a child, "She's not just saying it, she's actually doing it." This is the same for many members of staff as well. (Ref: BT2)

In this section Jane refers to the Golden Rule, expressed in a variety of forms, that underpin the value systems in all major religions, namely, to treat others as you would want them to treat you. The children and staff make regular visits to the parish church. Jane identifies that she, and others on the staff, are role models as Christians and the children can see that they are authentic. She believes that the Christian ethos is very strong in the school.

Is the church status emphasised by the leader of the school? What effect does he have as headteacher and does being a church school have an effect on him? He says:

I actually think that teaching in this school has had a road to Damascus type of effect on me. I taught in a church school at ... as a deputy head, so I was in that process where I had understood what church schools were about but actually being in a leadership role, being the leader of a church school really does mean you look at your core beliefs because there is an expectation that it is going to be different to a county controlled school down the road and I am constantly having to address that bit that says, "What is it that is different about church schools?" (Ref: BT1)

The headteacher thinks that teaching in the school has had a profound effect on him in terms of his beliefs and the realisation that he is the head of a church school. He seems to indicate that being the head of such a school has meant that he has looked at his core beliefs. He senses that there is an expectation that a church school should be different from one that has a county status.

In contrast, Tristan Allen says that he is not particularly religious but believes that teaching in a church school has affected his own behaviour, making him a better person:

I think, because it is a church school, the values are slightly different from another school. It does change your behaviour, you're more conservative, careful what you refer to. More spiritual rather than the everyday life. It's good, it's made me a better person teaching at this school because you are more aware of the religious aspects. Because I was never really that religious before I came in, and I am not really that religious now but just more aware of it. I have learnt a lot about religion since I have been here. (Ref: BT4)

Amanda Knight enthusiastically describes the effect that her beliefs have on her. She gives an account of the way that the ethos has been developed in the school, linking the development to the informal curriculum and not to any subject area:

I live and breathe what I believe in... Our ethos hasn't come through PHSE actually it came through the people and the team, relationships and who we are and almost through the religious aspect of the school, through the assemblies. (Ref: BT3)

She continues by describing the place of prayer in a church school:

I think the fact that for me as a Christian, the fact that we can pray as a CofE school...All classes do pray before their lunch and at the end of the day. For me, personally, at the end of the day I can treat that as a mini pastoral time. If anybody has got anything they are worried about then we can pray about that, we can thank God for the day. If somebody has a mum who is poorly ... we can pray about all sorts of things. Again on prayer we have a post box in the assembly hall, a little bit like an agony aunt. Children can either write down a prayer that they want us to pray. We have a parental prayer meeting once a month, once every three weeks or so ... that we can read out and pray for them or they can just write one word and say, like when the Twin Towers disaster then they can pray for America. (Ref: BT3)

Key points

Without exception the sample of staff think that the main influence on the school's ethos comes from being a CofE Aided School. With such a status come a variety of expectations that include: the influence on the teacher's own thinking and behaviour; visiting the local church for services; the regular use of prayer by pupils, staff and parents. From the interview evidence, the particular ethos of the school and its value base appear to be rooted in Christian values that informally permeate the life of the school and are emphasised in assemblies.

8.2 The effect that the headteacher has on the values and expectations of the school

Throughout the data the three teachers refer to the very positive role that the headteacher plays in leading the school. This supports the inspection findings, noted earlier in this chapter, that the headteacher provides strong leadership. The Ofsted inspection notes that:

The ethos of the school is very good. Leadership and management make an important contribution to the positive attitudes, relationships and equality of opportunity that prevail. (Ofsted 1998, para48)

What is it that the headteacher does to nurture the school's positive ethos? What values does he promote and how does he set expectations? There is a considerable amount of evidence contained in the data that helps to answer these questions. One

teacher, Amanda Knight, gave a great deal of emphasis to the role of the headteacher during her interview. She was asked how the school transmits values. Her answer was:

In all kinds of ways I think very much from the head down. We have a fantastic head who exudes enthusiasm, motivation, encouragement so that rubs off lower down to the team of staff who catch his. He calls them 'wizard wheeze ideas', he's full of fun, he has a vision and he just runs after it and we all end up running after him and then wonder why we're tired at the end of it. Definitely from the head down, he injects vibrancy. I think that then funnels through his assemblies where he is very positive, again just motivating he will present whatever his assembly is about and the whole school immediately thinks yes I want to do that, and we all jump behind him. He does that in all sorts of ways, tricks of involving the kids and carrying them with him. I think, because he lead us and treats us that way then we somehow just want to treat our children in that way in encouraging them in having a positive ethos in the classroom... (Ref: BT3)

The head is therefore identified as having a range of positive qualities that include: enthusiasm, motivation, encouragement, fun, vision, vibrancy, motivation and leadership; the qualities of a 'transformational leader'. How would the school cope if he were not there to inspire? Does he perform a role as a 'hero innovator', forgetting to nurture the staff in order that they develop similar leadership and management skills? Amanda says:

A couple of times now, Peter had the opportunity of going to help another school and we wondered whether we could hold the fort without him here. And I realised then that Peter was my motivation and that if he disappeared I would have to work very hard at how to continue, that impetus would be missing. I so want to please Peter [the head] in everything I do because he is that sort of person. I want him to pick up my work and say, "Amanda, that is brilliant" but if he is not there to do that there is nobody watching over my shoulder then I'd find it quite a challenge to then think actually would I still do it?... I was just analysing my own thoughts recently. Would I still model those school values if the head is removed? I think yes we would but it would be a tricky period. (Ref: BT3)

To Amanda, the head teacher appears central to the development of the special ethos that has been identified at the school. Do the other two members of staff share her views on the headteacher's role in the school? Jane does not single out the head in quite the way that Amanda does, perceiving the ethos being built through a

consistency of team effort, which includes all, from the caretaker to the headteacher.

In her words:

How is it [ethos] created? Gosh! It is the way everybody treats each other from the caretaker to the headteacher, teaching them to respect people. (Ref: BT2)

The head's influence can be identified implicitly throughout much of the text of the interviews. Tristan talks about the good feeling of the school and the fact that pupils are clear about the school's expectations; all indicators of quality leadership:

There is respect between children and staff, they know why they are here but they enjoy it here. Total good feeling of the school. They know what is expected of them in the classroom and they know the values of what they are expected to do in the classroom. (Ref: BT4)

How does the headteacher see his role and its relationship to developing values education? There are a number of mixed messages that emerge from his interview, particularly relating to his view of his role as headteacher. They are his personal views that are not reflected in the interviews with his teachers. For instance, he makes it clear that the school has not highlighted values to express what the school is doing. However, from the evidence of the school's Statement of Vision and Values (mission statement) the school does aim to be a Christian community, expressing values such as stewardship, contentment, mutual respect, appreciating, self-confidence and partnership.

The starting point for school development does not appear to be what the headteacher considers is best for children but rather the criteria on which the school will be inspected. He is very conscious of being accountable to an external agenda on which the school is judged. He speaks pragmatically about ensuring that the curriculum is well planned and implemented. He is concerned that his relationships with parents are now less open as he sees some of them creating stress for his staff. He hints that this is a reason why he has sought to leave the school, which he will do at the end of

the summer term 2002, to become an adviser for his local authority. He has not tried to raise standards by making values explicit. (Is this because prior to the research project highlighting values, he had not considered such a rationale?) Despite this he goes on to talk about the effect that teaching in a church school has had on him. How it has caused him to look at his core beliefs (he does not express them as values). He acknowledges that he does model values through the relationships he has with staff. He concludes by saying that he appreciates the external source of support, which does not have an axe to grind, given by the Diocese and gives an example linking the Diocesan praise to children's spirituality. This last point may suggest that the headteacher's answers may, to some extent, reflect the language that he uses. For instance, it may be the case that as a church school head he is more comfortable with the concept of the spiritual rather than using the term values. The word spiritual is more generally used in diocesan schools. It would be interesting to consider this point in future research. In the head's own words:

I wouldn't say we are led by a need to express the curriculum by means of its values or its effect on pupils' spiritual ground. I think, yet again, we are driven by that punitive bit that, well, somebody comes in and inspects us. They are going to make a judgment about all these things that are subject to the curriculum and, therefore, what we need to do is to plan to make sure that we are being seen to be doing. So I think there is an underlying 'cattle prod' approach to this, but that is not necessarily driven by the esoteric bit that says that it is good for children... But it is still intrinsic within the makeup of the school that pupils' input at various levels will be valued. But I don't necessarily think that what we have done is go out of our way to drive up standards by expressing our values... [In what ways do you model the values through your own behaviour?] It is the relationships you have with staff of every grade, admin staff, the midday support staff, the caretakers, the class teaching staff and the parents. I think the stresses and strains of this job create a difficulty and I am not as relaxed and open to parents as I used to be. I have become, I know I have become, far more irritable with parents simply because I see the effect that some of them have on the staff of the school and I become very defensive of them [the staff]. So from my point of view, one of the reasons why I have got to take a break from headship... I think we have got to the stage where staff are under such stress and strains to perform and to produce that performance in terms of numbers that there is a knock on. We are less approachable...I've got to get more bums on seats...

As a leader of a church school, as a leader of any school, I think that what you need is external sources of advice who come in and tell you that it is going in the right direction. And that is why, not only having the LEA but also the Diocese is really important. Because they come in not necessarily with an axe to grind but with the ability to say yes Peter, that is really good ... that's a really nice idea, yes that really does enable children to grow in a spiritual way. (Ref: BT1)

Key points

What appears evident from the data is that the school, like all schools, is not a value-free environment. Becket takes its role as a church school seriously, espousing Christian principles. These are implicit in the way that the school acts as a community and are expressed through school policies, positive relationships and emphasis on prayer. The headteacher, through his dynamic leadership, has ensured that these firm principles, suffused by faith and love, act as the basis for learning and growing. Despite this, he has not sought to recognise that the foundation of good practice is based on the values of the school. The evidence suggests that the school's values have acted as the foundation for the school's learning environment, which is acknowledged by Ofsted and the Diocese to be of such good quality.

Can the school's values be identified from any other source? The next and final major theme, examines the evidence that suggests that it is the behaviour, attitude and expectations of the teachers that have such a positive effect on pupils. It suggests a possible link between the espoused values of the school as a church school (the attitude, style and leadership of the headteacher) and pupil development.

8.3 The behaviour and expectations of the teachers and their effect on pupils

Amanda Knight emphasises that the teaching of values is minimal but that the values are transmitted through the modelling of values by the staff. In fact, she thinks that its more than just modelling that transmits the values; it is through the caring relationships and *how you are being*. Does she mean by this that pupils are influenced by the quality of the teacher's internal world of thoughts and feelings? Without

further questioning this may be an incorrect assumption but it appears consistent within the context of her answers during the interview. She begins by defining values education in the school:

Our values education bit is all the things you cannot pin down in a timetable that join a school together...I think that teaching of it [values] actually is minimal. I don't know if that is the right answer you want to hear. I think that you have to model it and be it so I can't think of any particular lessons where I teach the children, but we look after each other...It's over and above what you are modelling and how you are treating the children; how you are being... (Ref: BT3)

Jane Martin thinks that it is important for the teacher to be positive and to value children for who they are. A child's self-esteem nurtured by the teacher seems to be an important key:

I think basically that if you value a child for what they are, they're not all going to be good at everything, they won't be, but if you can focus in on something that a child does well, how you can praise their behaviour. If someone says to you, [the child] gosh you did that really well today didn't you, how do you feel about it? "Oh, I want to do as well next time or even better." If constantly criticised for it, the opposite, "I'm no good at it." I think it is this positive feedback to a child, which enables it to feel good about itself, that's what's really important. (Ref: BT2)

Next, the most recent teacher to the school, Tristan Allen, recounts what he did before becoming a teacher at the school and the effect that visiting the school had on him. He identifies some of the means through which values are transmitted in the school, which affect the pupils' behaviour.

I am quite new here. Before I was doing a fitness road show. We went around all the schools. Of all the schools that I went to this is the one that I would have wanted to teach at. It was one of the first schools that I came into and it just hit you, the difference between this school and other schools. Just the children's behaviour in general, just how nice the kids are.

[How does the school transmit values?] *Mainly through assemblies, circle time and then just within the classroom, expected behaviour and attitudes towards one another. It's embedded into the school over the time it has been here and the staff who have been here quite a while they have the values that are expected and people tend to follow them. (Ref: BT4)*

Tristan identifies that a key element in the transmission of values relates to the attitudes and behaviour of established staff. Besides staff behaviour what effect do their expectations have on pupils?

Amanda Knight gives an illustration of how values education can be identified in subjects in the curriculum, such as mathematics, and how she encourages the children to aspire to do well in their work. Her high expectations are internalised by the pupils and lead to the high achievement noted by the Ofsted inspection. She gives glimpses into the way that she motivates her pupils in mathematics. She was asked if she has any other views about values education that she would want to say:

Just that it has got to come through every subject. Very conscious of it in maths because I take the top maths group. I start off at the beginning of the year with this almost dilemma because we have picked off the cream [selected pupils by ability to put them in teaching sets]. At the first schools they were almost too big for their boots and so I always have to undermine them slightly and say you have got four years of maths to learn, you don't know it all but motivate them to learn. The first term is quite tricky because I still need to motivate, but actually, in order for them to learn, I need to check them slightly and say, you need to carry on listening, you need to carry on working hard. Just because you have attained really well from your first schools that is not the end of the story. To attain really well here you have got to carry on using the principles to do well at the first school, listening, working hard, keeping on top of homework, being keen to answer questions, practising, all those things will be important. (Ref: BT3)

A key aspect of creating an ethos, which supports the holistic development of pupils, is the provision of clear behavioural boundaries by the teacher, creating an environment where pupils feel that they can leave distracting aspects of their lives outside the school. Jane Martin expresses this:

They [the pupils] know where they are. If you provide parameters for children then they know what they are going to expect. Whatever happens outside they leave on the doorstep ...and the day here is structured for them and values are constant. (Ref: BT2)

The headteacher expresses the final thoughts in this section. It is he who ensures that the school attracts and employs good quality teachers. He describes how he ensures that a variety of subjects receive priority status over a period of time and how he

values the active involvement of pupils:

I think it is very dependent on that cake mix approach that says I have a member of staff that is very good at PE, values it and therefore pushes it forward. It will be important to this school, but given the picture that in two years time she leaves there will be somebody else and something else that becomes important and it might be drama, dancing... It is still intrinsic within the makeup of the school that pupils' input at various levels will be valued. (Ref: BT1)

Key points

From the evidence of the data, it would appear that the formal teaching of values in the school is minimal and is mainly transmitted through the modelling of values by the staff. Established teachers implicitly induct new staff into the value system of the school. The staff demonstrate that they value the children and place a great deal of importance on nurturing their self-esteem. The staff transmit high expectations and set clear boundaries for work and behaviour. Are these findings supported in the pupil interviews? The following sections consider the data from the pupil interviews.

9. Pupil interviews: outline

The headteacher selected the three pupils for interview. The researcher had asked for three Year 7 pupils who would be able to engage in a conversation about the school in a fairly sophisticated way. There is no doubt that the children were relaxed, happy, articulate and possessed well-developed social skills. The head assured me that the children would represent the general mainstream views of the pupils and not skew the research because of being unrepresentative. The researcher had no way of formally cross-referencing this assertion but, from observations of children in the classrooms, the majority of whom were confident and able, they did appear to be representative.

The questions that the pupils at Palmer had been asked were not directly appropriate for the pupils at Becket, who had not been inducted into the language of values

education and had not had lessons in them. The general purpose of the pupil interview was to establish if there was a consistency of perception about the vision and values of the school with that expressed by the teachers. Is the pupils' experience of the school similar to the one the teachers think they are promoting? Are the pupils aware that they are being inducted into a particular set of values? Do the values of the school, although not explicitly taught, improve the quality of the education? To uncover answers to these questions, the following headings were used to guide questioning during the semi-structured interviews. Supplementary probing questions were used that seemed appropriate during the interviews.

10. Broad areas for discussion during the pupil interviews

- 1. Activities that the pupils do during the school day.*
- 2. Activities that the pupils do as after school clubs.*
- 3. Is there a School Council?*
- 4. Experience of being a pupil in the school.*
- 5. How are pupils encouraged to get along with each other?*
- 6. Pupils' perception of staff pupil relationships.*
- 7. Pupil perceptions of the staff.*
- 8. Exploring the value of respect and its meaning to pupils in terms of their relationships with staff and each other.*
- 9. How do pupils know what expectations the teachers have of their behaviour?*
- 10. The extent of moral education in the school.*
- 11. The qualities that the pupils think have been encouraged in them at school. When and how are they taught?*
- 12. What sort of person does the school want the pupils to be?*
- 13. The role of assembly in the school.*
- 14. Any general views about the school.*

11. Main themes

The pupil interviews were conducted in July 2002. Each interview lasted for approximately 30 minutes, was taped and transcribed for analysis. Analysis of the data revealed four main themes:

1. How pupils feel about the school and are involved in its life.
2. How pupils perceive the behaviour of their teachers.
3. How pupils perceive their own behaviour and the influence the school has on them.
4. The degree to which pupils are aware of values.

The next four sections of the chapter consider each of these themes.

11.1 How pupils feel about the school and are involved in its life

One of the pupils was the chairman of the School's Council and felt she had lots of responsibility in the school. All interviewees said that they feel a real part of the school and talked about feeling secure. They referred to the 'friendship bench' and the bag of games, both of which were designed to make pupils feel happy during playtimes. In their own words they say that there are:

Lots of activities to do after school. Lots of sport. We have lots of responsibility here like school council, chairman (like I am), house captains, games captains... It (the school's council) gives pupils a sort of thing that they know they are part of the school and it is not just the teachers saying, "You will do that!" We actually have a little bit of say... We bought a bag of games and we made a friendship bench, which is over there opposite the boys' loos.

[Does it work?] *A bit. Some children say that they don't have any friends but they just want to sit on the bench and talk to us.*

[How do you feel as a pupil here?] *Safe, secure, it almost feels like a home... we are just so lucky to be here. (Ref: BC5)*

The pupils generally feel very positive about the school. This positive attitude runs through much of the interview.

11.2 How pupils perceive the behaviour of their teachers

Great care was taken not to lead the pupils' thinking in an unethical way when they began talking about their teachers. They did so respectfully and were very matter of fact in their attitudes:

We have lots of things to do and mostly good teachers. The teachers are always telling us about helping each other and working together... They help quite a lot ... I like the older ones because we know them more but the newer ones have a lot of ideas but it doesn't go with the school... If you are stuck on work they kind of help you but don't tell you exactly what to do. They encourage you. They don't want to hurt you, they think more of you and don't look down at you. They give us house points for a smile. You can tell what mood they are in whether they are in that good fun mood or in an unhappy mood. We try to be quiet (when they are not in a positive mood) and get on with our work. (Ref: BC5)

Generally the pupils highlighted the very positive influence of the older, more established members of staff. They didn't however like strict teachers so they were asked what they meant by strict? One of them replied:

Unfair. Hard on you. Makes your life hard. They say things that you don't want to hear, not particularly nice things. That's what we call strict... (Ref: BC5)

Also they made it quite clear that they appreciate those members of staff who were consistent in their classroom routines. One of the very few critical comments was:

Our teacher seems to change the routine of the day and our teacher never follows anything. At the beginning of the year we were told the routine of the week and what we were going to do and he seems to do what he wants to do. (Ref: BC5)

Conversely, what qualities make a good teacher?

They respect your views and don't think, "You must do this." They tell you how to do it and then persuade you, help you and explain it. None of them are strict, they can have a laugh or joke. (Ref: BC5)

11.3 How pupils perceive their own behaviour and the influence the school has on them

The pupils talked freely about how they learnt about the difference between right and wrong, acknowledging that the process was repetitious and came from school and home. They see their school as being different from what they term 'normal' schools and believe that the school helps them to be more sensible and mature. They think that the school wants them to be good, caring and helpful people. How are they taught to be moral people?

Taught, and told by my parents and teachers. What you can do and what you can't, what you should and what you shouldn't... You get told by your parents at a young age not to do something and it just sinks in and you remember when you are older and you think, "No, you can't do it!" And you hear it so many times... (Ref: BC5)

The pupils were questioned about what qualities they thought they now had because they had been pupils at Becket. Wouldn't they have them no matter which school they had attended? They replied:

I think we act more mature and sensibly... Some of it you wouldn't get in normal schools... we're unique...

[How do you know that?] *Because I have been to quite a few schools and this is different. I have been to a middle school, didn't like that one... This is definitely a unique school. (Ref: BC5)*

The pupils were so positive about their school and went on to talk about the sort of person that they thought the school wanted them to be?

I think they want you to be a good, caring, helpful sort of person and not a criminal. We were talking about drug awareness yesterday and why you shouldn't take drugs, and they want you to be more mature in your outlook. (Ref: BC5)

The pupils use values words such as *good, caring* and *helpful*. Whilst recognising that the pupils had not been inducted into the language of values education, it was important to know if they thought that the school had helped them to develop an

appreciation of values. The researcher probed the pupils about this by using the term 'qualities', the meaning of which the pupils understood.

11.4 The degree to which pupils are aware of values

Had the school helped them to develop qualities such as kindness, respect, patience and peacefulness?

We learn to look after people more. We get to know them so you look after them. I think school makes you more kind because at home you wouldn't know all the people here. Here, you know people.

[So you think by mixing with lots of people you are bound to be kind?] Yes.

[Are you taught about kindness, respect, patience and peacefulness in lessons, assemblies or in other ways?] Assemblies, not really in lessons.

[What happens in assembly?] They normally talk about different things from the Bible that Jesus has said or things to do.

[What stories do you like to hear?] I prefer stories from the Old Testament. Parables. Miracles. (Ref: BC5)

The pupils think that they learn about values in assembly and give evidence that shows that assemblies have a very strong religious content based on the Bible, reflecting the school's nature as a church school.

Finally, the pupils were asked what they thought they would remember about the school in five years time, concluding with a statement that they think they learn because, most of the time, they have fun.

I would remember each house captain. It feels good to be a house captain...Sports... I am very keen on sports. First day I got my house captain's badge and became a counsellor...The reason we learn is that we have fun, most of the time. (Ref: BC5)

11.5 Key points

There are five key points that emerge from the pupils' interviews:

1. The three pupils were very positive about their school and the effect that it had on them. They felt a real part of the school and talked about feeling secure and involved.
2. Generally, the pupils were positive about their teachers, but were clear about aspects that they did not like, such as strict teachers. Good teachers were those who respected their views.
3. They thought that they were developing a moral attitude to life because of the influence of home and school, especially because of the repetition of being told how to behave.
4. They see their school as unique, believing that the school has helped them to be more sensible and mature. They think that the school wants them to be good caring and helpful people.
5. Although not describing them as such, the pupils were aware of being taught about values such as kindness, respect and patience. The way that they thought they were taught about them was by hearing about Bible stories related to the life of Jesus and Old Testament stories.

12. Conclusion

The research raised questions that were unanswered during this limited study, which could be the basis for future research. For instance, as the values are not made explicit in a programme of values education and the pupils developing them through an osmotic process, could this mean that pupils from less advantaged homes are less likely to develop a strong sense of values? However, key points and general issues have

emerged from the analysis of the teachers' and pupils' interviews that are contrasted with those of the main case study in chapter 10 (the synthesis of the research study). However, certain key differences between the two schools became clear. For instance, values words, creating a common moral vocabulary, and the encouragement of silent, reflective practices, outside the context of prayer and worship, were absent at Becket. Also, Becket is socially selective (CofE, Aided) and therefore questions remain unanswered about how this status relates to its espoused values. However, this comparative case study has given the opportunity for research to be conducted in a school that is acknowledged to be one that transmits positive values, even though it says it doesn't so overtly. The research evidence suggests that the school does set out to induct its pupils into a set of values, which are based on church principles.

The next chapter looks at the research evidence of the teachers at Palmer.

Chapter 8. Data analysis: teacher interviews

1. Introduction

The previous chapter considered the research associated with the comparative case study of Becket, a CofE (Aided) Primary School. The focus of this chapter is the evidence about values education that resulted from a detailed analysis of interviews with sixteen teachers at Palmer Primary School. It is the first of two chapters that consider research data: chapter 9 considers the data related to four pupils and their parents. The two chapters provide the principal evidence on which the conclusions and recommendations of this thesis are drawn. The convention is used of writing in italics the words people said during interviews.

2. The teachers

The data analysis identifies and describes the main themes that emerged across the sixteen teacher interviews. The nine questions that formed the basis of the semi-structured interviews were designed to elicit evidence that would help to address the research question. The interview questions were:

- 1. What effects do you think teaching about values has on pupil behaviour? Examples?*
- 2. What effects do you think teaching about values has on the quality of pupil work?*
- 3. Is there any evidence that academic standards are improved because the pupils learn about values? Examples?*
- 4. In what ways do you think the focus on values has enabled your teaching to be more effective across the curriculum? Examples?*
- 5. To what extent has teaching about values had an effect on your teaching and behaviour?*

6. *Besides teaching about values in what ways do you model the school's values through your own behaviour?*
7. *What effect do you think values education has had on the ethos of the school? Examples?*
8. *Can you give examples of how teaching about values in the school has improved the quality of education here?*
9. *Do you have any other views about values education that you would like to share?*

As can be seen, the interview questions were specifically designed to research the impact of values education on: pupil behaviour; the quality of the pupils' work; academic standards; improvements in teaching across the curriculum; teachers' behaviour; degree to which teachers model values; ethos of the school and the quality of education at the school. Finally, an open-ended question was asked that had been designed to elicit the teacher's general thoughts and feelings about values education.

What follows is information about each class teacher and an accompanying summary of the emergent themes drawn from the research evidence.

Sam Scott (PT1)

Sam has worked as a Key Stage 2 teacher (pupils 7-11), for just under two years. Previously he had been a successful Head of Creative Arts at a local secondary school. He had applied to be a teacher at Palmer because he had become interested in developing his experience by teaching in a primary school. Although this is an unusual career move, it proved to be a successful one for both the school and Sam. He brought with him a wealth of experience, a passion for teaching, a thirst for wanting to improve his pedagogy and a determination to be successful as a primary teacher. His interview shows that he sees the need to balance the creative with the academic aspects of the curriculum.

The main themes that emerge from Sam's interview include: that as a new member of staff he quickly learned that the teachers in the school share a consistency of approach

and an understanding of values education; he identified a link between the behaviour of the pupils and the values policy; good pupil concentration and work presentation; pupils able to remain in silence and concentrate for long periods. Values education has helped him to be reflective, to have high expectations and to see the need to model the values.

Molly French (PT2)

Molly has worked as Key Stage 1 teacher (pupils 4-7), in the school for fifteen years. The Ofsted inspection of the school in 1997 rated her as an outstanding teacher. This success came as a surprise to her as she is self-critical and modest. She is a teacher who is highly respected by the whole school community. Professor Pring conducted her interview.

The main themes that emerge from Molly's interview include: created by the values policy in the school, the atmosphere makes it a pleasant place to work; school is an effective learning environment; care is the prime value taught in the school and shown in the way that staff care for each other and the pupils; staff model values; young children can understand quite complex concepts about values if appropriately taught through, for instance, story telling; values education is taught sensitively and is not over-emphasised in *a holier than thou way*.

Manda Last (PT3)

Manda has worked as an infant teacher in Key Stage 1 for one year. She had been a student on final teaching practice when she applied to the school for a full-time teaching post. Her mentor is Molly, who works closely with Manda. This very positive relationship has nurtured Manda's development as a teacher.

The main themes that emerged from Manda's interview include: having a monthly value ensures that she focuses on values that she would not normally emphasise, such

as simplicity; she is aware of being a role model; values education has created a wonderful atmosphere.

Heather Devon (PT4)

Heather is an experienced teacher who has worked as a teacher at the school for four years in Key Stage 2. Previously she had worked in a range of primary schools. As her interview demonstrates, she believes that values education has *a huge effect* on pupils.

The main themes that emerge from Heather's interview include: pupils think before they act; values affect the whole child not just their behaviour; work benefits from the calm atmosphere and staff consistency; values education is central to the education process; being authentic about your own behaviour as a teacher is important; the school is a pleasurable place to work; the values programme has a very positive effect on boys' behaviour; values bring staff closer together.

Clive Wilkinson (PT5)

Clive has worked in the school for many years and is the Key Stage 2 leader. As his interview with Professor Pring indicates, he is passionately loyal to the school and values education and remarks about the changes in the school since values education was introduced.

The main themes that emerge from Clive's interview include: the interactions between all in the school are harmonious, as they are with parents; pupils have pride in their work, sit quietly to think and be focused; national test results are good; the effect of values work is that pupils are more spiritually aware; pupil progress is accelerated because of the values work; there is a concern in the school for developing quality; that being an effective teacher is *showing that you not only have a good knowledge of subject matter but you also care deeply about what you do and what the children do*; he stresses the importance of positive, committed school leadership and that staff must

walk their talk..

Sue Weobley (PT6)

Sue was a social worker before she trained as a mature student to be a teacher. This is her second post as a teacher and she works in Key Stage 2. She is naturally a very lively, enthusiastic teacher and she feels that values education has made her *a much calmer person*.

The main themes that emerge from Sue's interview include: the pupils think about their behaviour and are able to talk about their feelings; pupils are able to have self-control and be effective independent learners because of the calm and purposeful atmosphere; the importance of the inner qualities of the teacher being evident, such as calmness; the need for the teacher to be an effective role model; values education helps pupils to be good people as citizens of the world.

Martha Brill (PT7)

This is Martha's first teaching post and she has worked in the school for three years. She is currently working in Key Stage 2. As PE curriculum leader she remarks how values education has helped the pupils to have good self-control.

The main themes that emerge from Martha's interview include: the importance of teachers modelling the values; that there is a link between values and behaviour in the school; that values education creates a happy, calm and hard-working atmosphere; that her teaching is more effective.

Lisa Poote (PT8)

Lisa is an experienced teacher. She had experienced working in a 'tough' area of Glasgow before coming to work in Key Stage 2 at Palmer three years ago. In the Ofsted school inspection held in 1997, she was judged to be an outstanding teacher.

The main themes that emerge from Lisa's interview include: that the pupils are more reflective and responsible about their behaviour; the school has a positive School Council and peer influence; pupils are more articulate about their work, able to set targets and able to achieve quality; values education helps her to be reflective and to learn *tact* and not to let things get her down as they once did; that school discipline is based on mutual respect.

Martha Wellington (PT9)

Martha is an established teacher in Key Stage 1 who has worked in the school for many years. She has acted as Key Stage 1 leader on two occasions when the holder of that post has been on maternity leave.

The main themes that emerge from Martha's interview include: the school's common values helps to create common boundaries that lead to easier discipline; that a lot is expected in terms of pupils' work and behaviour; the pupils set their own targets and boundaries based on the school's high expectations; the thinking processes of the children are helped; the understanding of the school's values being shared values allows her to be more confident about articulating them; the school is sensitive not to preach values to the community.

Albert Knight (PT10)

Albert is the deputy headteacher of the school and has worked in the school for many years. He teaches in Key Stage 2.

The main themes that emerge from Albert's interview include: values education enables the pupils to think so that they can solve problems and become more independent; values has made him more thoughtful; Albert respects pupils and he is conscious that he acts as a role model for them; the school has made values explicit whereas prior to values education they were implicit; he stressed the importance of the

early influence of values education and their potential effect on pupils in the future.

Tanya Ellis (PT11)

Tanya is an established member of Key Stage 2. She acts as the curriculum leader for values education and is responsible for its overall management and leadership. In 1996, she was invited with the headteacher to travel to UNICEF headquarters in New York, to work with a group of international educators to produce a values education programme that could be applied universally. This programme has since been published as a series of books, by Health Communication Inc. (HCI) in America, under the title: *Living Values: An Educational Program*. (Tillman, 2000). Tanya is credited in the books as a special contributor.

In October 2000, an international video was made to promote *Living Values*, featuring a number of schools. In the video, Tanya Ellis described how the school set out to develop positive values-based dispositions by creating a positive school ethos. Tanya encapsulates her views about the process, effects and importance of values education:

What we really wanted for our school was to have a calm and purposeful environment: where the children could develop their relationships; so that they could become reflective learners. We feel that all the work that we are doing with all the values in school helps them to do that... When we first started this, we looked at what we felt the children needed, and what we discovered was, what the children needed, the adults here did too! They needed to feel valued as individuals, they needed to feel supported when they had difficulties; they needed to feel loved; they needed to feel that they could express themselves creatively and grow academically too... I am sure the children don't see us as some authority figure in the distance; they feel that they can talk to us and we will treat them with respect and equality... For the future? I really would hope we can develop the children as people, rather than think of them coming to school to be given aspects of the curriculum; be given more maths; be given more literacy lesson; be given more science lessons. Yes, they are important but I think that other things are more important first. (Tanya Ellis, October 2000, Views on Values, Living Values: An Educational Program)

The main themes that emerge from Tanya's interview include: that the pupils are involved in moral reasoning, as they question their own behaviour when they see situations in new ways; values education changes pupils inside; pupils learn values in

subtle ways, such as learning from the teacher's qualities as a human being; values education is difficult to measure in quantifiable terms; consistency of the values programme across the school has made Tanya's work as a teacher easier; values education has changed her totally, as she is more in control of her thinking and is less judgmental; she has a concern over the lack of values in some homes; she stresses the importance of values education beginning early in a child's life.

Penny Dove (PT12)

Penny is Key Stage 1 leader and is an established member of the school who articulates a clear philosophy about early childhood education.

The main themes that emerge from Penny's interview include: that values are implicit in everything that she does; she stresses the importance of repetition as a method for effective teaching; effective use of praise and reinforcement of positive pupil behaviour; pupils feeling that it is safe to fail; she stresses the importance of her own standards as a model; she uses concrete examples to explain the meaning of values; she helps pupils to be in touch with their feelings; she claims that values education enhances her teaching; she models values all the time; she stresses the positive effects values education has on parents; that pupils are more able to articulate their thought processes; young children can be encouraged to be empathetic; that pupils are more thoughtful because of values education; that she stresses respect and care for others a priority; Penny wishes that her own children will have a similar experience at their school.

Sue Stevens (PT13)

Sue is a Key Stage 1 teacher who came to the school four years ago as a newly qualified teacher.

The main themes that emerge from Sue's interview include: the ability of young

children to understand the values; importance of making the values understandable and the children *mirroring* them; that values create a positive working environment with an emphasis on working hard and doing your best; that the school places an emphasis on mutual respect. Sue sums up her attitude to values education by saying: *I think it is the most important part of what we do. I went into teaching to get little people to become bigger people. It was to help them develop as people and become good members of our society, not necessarily to become clever people but nice rounded people.*

Victoria Tompkins (PT14)

Victoria is an established teacher who works in Key Stage 2.

The main themes that emerge from Victoria's interview include: that values education makes pupils calmer, more thoughtful and helps them to value others; that pupils' ability to reflect has an effect on the standard of their academic work; that peer pressure checks behaviour; the values programme helps her to know what she should be passing on to the children; values education heightens self-awareness, helping pupils to be self-analytical rather than self-critical, creating a calm environment for all; that it is valuable to teach teachers how to be still within themselves.

Tammie Rushen (PT15)

Tammie has taught in Key Stage 1 for four years. She is an experienced teacher, having taught in several other schools.

The main themes that emerge from Tammie's interview include: values education has a positive effect on staff and gives pupils an inner confidence; it develops good quality work; values positively affect behaviour; she stresses the importance of constant role modelling; that values education enhances adult team work; that her own inner-world is now more calm; that positive parent-teacher relations is one of the outcomes of

values education; that there is an amazing school atmosphere; that pupils are very respectful of teachers; that teaching activities are matched to pupil needs; that everyone is trying to be better individuals.

Celia White (PT16)

Celia is an experienced teacher who has worked in the school for many years. She is currently working in Key Stage 2.

The main themes that emerge from Celia's interview include: values education helps pupils in dealing with their relationship problems; that the school's ethos comes from the focus on values; that there is an expectation on pupils to focus carefully and thoughtfully; Celia is now more thoughtful; she hopes that the effect of values education is long-lasting and will affect the pupils when they are adults; that values education has helped the general way that the children work.

3. Teaching interviews: data analysis

The following sections of data analysis examine carefully the interviews conducted with all of the sixteen class teachers at Palmer. Evidence is not drawn from every teacher in each section. This would have made the chapter inordinately long. However, care has been taken to ensure that views are representative and over the whole chapter the opinions of all the teachers are included. The researcher conducted fourteen of the interviews. Professor Pring, the researcher's supervisor, conducted two, Clive's and Molly's. Each interview lasted for approximately 30 minutes, was taped and transcribed for analysis. Throughout this research considerable care has been taken to ensure impartiality and total objectivity by the researcher. As explained in chapter 5 (about research strategies), having a proportion of teacher interviews conducted by the researcher's supervisor acted as one of the safeguards to ensure that

the data collected was as free as possible from any potential bias.

After a detailed analysis of the data taken from during teacher interviews, using the computer program ATLAS.ti (Muh, 1997) brought out five main themes with sub-themes. The most salient evidence from these sections is included in the chapter's conclusion. The themes that surfaced from an analysis of data were:

1. *the impact of values education on teachers:*
 - a. *as people;*
 - b. *as teachers;*
 - c. *as members of a teaching team.*
2. *the impact of values education on pupils.*
3. *the impact of values education on the school, particularly on its ethos, pedagogy and leadership:*
 - a. *the school's ethos;*
 - b. *the school's pedagogy;*
 - c. *general insights into the school's pedagogy;*
 - d. *the development of spirituality;*
 - e. *the influence of pedagogy, an example taken from a lesson;*
 - f. *the link between effective leadership and the school's pedagogy.*
4. *the impact of values education on raising achievement and standards.*
5. *the impact of values education on parents.*

3.1 The impact of values education on teachers

This section focuses on the first significant theme emerging from the data analysis. This is concerned with the evidence that the teachers considered that values education had had a positive effect on them as people, teachers and members of a teaching team. This assertion is illustrated consistently and without dissent in the following extracts from the interviews.

3.1a The impact on teachers as people

The first evidence to support the claim comes from Tanya's transcript. Tanya, the curriculum leader for values education, gives a very powerful personal statement

about how teaching about values has affected her as a person. She finds it difficult to quantify or measure the effects, as her analysis is based mainly on her feelings and by implication intuition. She lists the ways that she thinks she has changed as a person: more in control; working toward self-improvement; not judging others; accepting herself; having an inner strength that she feels should be conveyed to the children. This powerful personal statement provides evidence of the potential positive effect that values education can have on the teacher's personal development. This is what she said:

It is hard for me to go home without teaching values, it has changed me totally and I think I have become more of a psychologist now. I am more in control of my thinking and I meditate now and I do think of the values from a personal point-of-view. I try to improve myself all the time and I know that I am a better person for it. I try not to judge other people now and, the opposite way round, accept myself to be who I am and not feel that there are people judging me. I feel that I have an inner strength there now and that must be conveyed to the children. Again you cannot quantify that, I just feel that, I feel a lot of things rather than measure them but I know they are there. (Ref: PT11)

Molly says that being involved in teaching about values has made her more self-reflective. Teaching about values has caused her to question her own personal relationships and to wonder whether she is a good role model for pupils. This data indicates that teachers already have values that they bring to their work, based on their own experiences. Molly refers to her experiences as a child that has formed her own set of values. There is an important issue here about the matching of a teacher's values to those of the school and the degree to which this match causes a feeling of personal disharmony. (It was noted that during the process of introducing values education not all staff found the process easy. No-one opposed the practice but some found it personally challenging. This was because it required staff to consider their own values and to work in partnership with other members of staff so that a consistency of approach and attitude could be fostered.) Molly articulates a key principle of values education: that the teacher has to model the values she expects

from the pupils.

I sometimes find myself thinking, am I a very good model, do I try hard enough? Whether it is because of the values or because I already hope that I follow the values. I think that my childhood gave me a very good grounding to work on. I suppose I just strive to make every day a meaningful, enjoyable and hopefully as exciting a time as I can. I am not saying that I get there every day but I try...By talking to children about values makes me think about my own values and constantly reminds you that perhaps you ought to try a bit harder. I think that you cannot expect children to be polite to you if you are not polite to them, so we all always say please and thank you as a matter of course. (Ref: PT2)

Tammie extends these points in her description of how the core values affect staff who often find themselves challenged by their own reflection about the values.

It is also very good for the staff as well and the values help us to take a step back and it is quite hard sometimes because you know that you are reaching for these values yourself. It makes you have to think very hard and keeps you on your toes. (Ref: PT15)

In the next quotation, another teacher, Victoria, provides more evidence that values education makes the teacher more self-aware and aware about the things that should be passed on to the children. Teaching about values heightens their own awareness of values, which in turn influences their expectations about their pupils' behaviour. The teacher's own understanding of the meaning of the values is seen to be the most important first stage, before they can model them by their behaviour. It is argued that the most effective teachers of values are those who have worked on themselves to consider the deeper meaning of the concepts. This self-reflective work is seen to have a powerful effect on the children, because they make a connection between what the teacher says and what he/she does: the practice being described by staff as *walking their talk*!

It makes me more aware as a person as to the sort of things that I should be trying to pass on to the children within the class. (Ref: PT14)

Staff, such as Molly, appreciate that teaching about values passes on their own non-materialistic view of life. Molly explains that she does not have to strive for happiness

and contentment for they are qualities that are within her. Her views help to support the argument that the teacher already has values, because personal experiences cannot be divorced from the transaction of teaching. In an insight into her personality and attitudes, Molly explains how she is made content through the simple things of life:

I think that through my own personal experiences over the years that I have realised how to get my priorities right, I am content with the simple things of life, which I think is important, for me anyway. I have learnt that happiness and contentment are there and you do not have to strive to get them. I am very lucky that I have got family and friends who are wonderful. I am aware if I have not behaved as I should have done and I try very hard to rectify it. I find it very difficult if I think I have upset or hurt someone. (Ref: PT2)

Self-awareness through self-reflection has helped Lisa to question herself as a teacher whilst allowing the children to question her. The pupils exert a subtle pressure on the teacher to model the values, as they expect to see the teacher living them. For instance, children become aware of teacher behaviour and use a value word such as *patience* when describing teachers. Lisa believes that because teaching values makes pupils more aware of adult values and behaviour, it is vital that the teacher models values effectively. Lisa describes what she has learned and how teaching values has personally affected her:

I have learnt through being here, and I have only been here for three years, but I have learnt tact. You can nod on that one! I think I have learnt to be patient, I still have to learn that but I am much more patient than I have ever been. I don't let things grind me down any more and I tend to reflect on things that I have done and just move them aside. I don't think that anything gets to me as much as it used to, again that is to do with the values. So you are sitting there and listening in assembly for all the things that are going through the heads of the children, and you think, "Yes, this applies to me" so you do listen to what is going on and you learn from it. Everything applies to adults as well; it is not just to the children. I know that after some weekends I come back on Monday and I might have had the worst weekend but after listening to assembly it calms me down and you learn to do it yourself as well. So you can teach the children at the same time as learning to do it yourself, there is no point in coming in and sitting with your arms folded and then going back to your classroom and doing the same thing. The children watch you in assembly and they know if you are focused or not, so if they see you just staring into space and you are then going to teach a values lesson it does not work. I think it has helped me to question myself on what I am doing and I am allowing the children to question what I am doing because they all want to see if I am showing good values as well.

They will say something like, “That was not very patient of you” or something like that. So we are both learning from each other and I think that is very important. (Ref: PT8)

Tanya emphasises that she teaches values through who she is (her attitude and behaviour). Tanya emphasises that pupils absorb values in subtle ways, not just through lessons. She made this point by saying:

You do not actually have to teach a values lesson to impart values. You do not think you are teaching values but you are because that is who you are, they take in what you want and what you stand for and the way you are with them. (Ref: PT11)

3.1b The impact on teachers as teachers

From the evidence of the teachers, such as Tanya, talking about themselves, it may be deduced that values education cannot be taught in isolation from the teacher's own thoughts, feelings and behaviour. It is not a traditional subject, such as mathematics, that has a discrete body of knowledge that is taught without necessarily affecting the spiritual world of the teacher. Tammie gives further evidence of this by developing the point that teaching about values affects a teacher's behaviour and consequently their teaching. She describes how she has become more self-aware and how she now thinks more deeply about each child. In her previous schools, no mention was made about being positive in dealing with children's behaviour. She now aims to be positive and to look for the positive in the children. She has learned to be calm and to give the class times that are reflective when they sit down and discuss. She describes the opposite of this as being *boom, boom*, which reflects the atmosphere in schools that concentrate on constant activity and don't give the pupils the opportunity to be reflective about their work and behaviour. In her own words:

It has made me think a lot more, it has heightened what was already inside me. I thought about each individual child but it [values education] has heightened it for me. I suppose other schools that I have been in have never had any mention of being positive although I have always been positive. You will often be slightly negative as well, but now you aim to be positive and look for the positive points in every sense. Another thing I have learnt is to be calm. We all have our quiet times and now we sit down and discuss things instead of going boom, boom all the time! (Ref: PT15)

Albert says that he too is now more thoughtful because he teaches values education. This may be tentative evidence to support a potentially powerful argument, that if a teacher becomes more self-reflective then their teaching will improve and consequently so will the pupils' standard of work.

Values education has made me more thoughtful and this must have an effect on the children. (Ref: PT10)

Lisa makes the crucial point that positive staff behaviour is so important because the pupils are so aware of how the teachers behave together. She is very aware of putting values education into practice by her own behaviour. She emphasises the importance of mutual respect for, as she says:

You have to have staff that get on, walk around the school quietly, chat with the children quietly, all of the children. I make a point of going to the infants as well, not just the juniors. If they get to know you and know how you are with each other [the staff], they are very observant. The children like to know that the adults are actually interested in them and respect the children. You cannot come down with the old metal rod. All my discipline is based on respect, mutual respect. If they hurt my feelings I will tell them and that is enough. (Ref: PT8)

Heather too emphasises the point that the staff and children live the same values:

It becomes a way of life to them [the pupils] in school so it has a calming effect on them and their work benefits from that. The whole atmosphere is calm. We are all working for the same thing and we are all living the same set of values. (Ref: PT4)

Not only does values education create a calming effect on the pupils. Sue describes how by teaching about values she has become a much calmer person. She says that you can be an enthusiastic, motivating teacher but still retain the internal quality of

being calm. (The researcher recalls how Sue behaved when first joining the school as a teacher. She was a very good enthusiastic teacher but had not reflected on how this quality could be self-managed so as to avoid her class being noisy. Through a programme of professional development, such as taking part in staff in-service training, she reflected on and adapted her own behaviour.)

It has actually made me a much calmer person, it is really peculiar because I have realised that even at home I am a lot calmer and I can control myself a lot easier than in a school where you feel hyped up because of the atmosphere within the school. If the atmosphere within the school is frenetic, you then get yourself frenetic even though you are not that kind of person but if the atmosphere is calm around you then you find yourself being calm because you almost come as one with the type of place. I am finding that it is becoming very easy to become calm and controlled for the majority of the time now. (Ref: PT6)

Martha develops the point that adults need to be consistent in the values they portray to the pupils. She illustrates this by explaining how she finishes conversations with children, even when an adult approaches her. This behaviour is consistent across the school. The pupils always know that the teacher considers time with them to be important. This models respect, in that it shows that staff treat children in the same way as they would adults. Martha describes how her behaviour has changed since working from a values perspective. She describes how she sits quietly in assembly and in her own classroom and how this modelling affects pupil behaviour:

I think there are loads of very small examples such as things like being very calm, sitting very quietly in assembly or even in your own classroom. One of the most effective ways of getting your class quiet is to model that behaviour. There are loads of other ways like the way you talk to the children and you talk to other members of staff. You are modelling the whole time in so many small ways. I think I used to just stop if I was talking to a child and an adult came up to me, I do not stop now and talk to the adult. I am so much more aware in trying to finish my conversation with the child and treat them in the same way as I would other adults. (Ref: PT7)

Sue developed the point about the importance of teachers giving positive role models in the context of assemblies and what happens when teachers display negative models of behaviour.

I think it is very important that the children see that you are actually acting out what you are saying and I think that a good example of that is assembly. I have been in schools where teachers have gone into assembly and stood in a huddle in a corner talking whereas they are expecting their children to be quiet and the children will never be quiet in a situation like that. Then you are shouting at the children and you are glaring at them but it is not really the children's fault, they are just modelling themselves on what you are doing and there are an awful lot of schools who do not see that. If you expect the children to go calmly and purposefully into assembly and sit down and be quiet then you should do exactly the same, it is the same through everything you do, if you expect the children to trust you then you have to be worthy of that trust and you have to know that what the children say to you is in confidence and they have to know that. It is the same through the whole of life, it is almost like being a social worker, you have to be what you are preaching. (Ref: PT6)

Manda is a newly qualified teacher who worked at the school on final teaching practice before applying for a full time teaching post. Her interview reveals that she has been made conscious of her own behaviour, as a role model, from the feedback from the parents of pupils in her class during teacher-parent interviews. Teaching about values has made her think more carefully about the way that she behaves. Once again this is evidence from a teacher that values education has a positive effect on the behaviour of teaching staff. (A plausible hypothesis may be made that; if schools experiencing pupil behaviour problems focus initially on modifying staff behaviour then the problems will be more easily resolved.) Manda focuses on caring for things around her and the children pick up this focus on the value of care.

You do think more carefully about the way you behave, the expectation, etc. because the children have the same expectations of you. I think you focus on caring for things around you and they pick up on that. I am aware that I am a role model, it is the parents that say: Miss Last says this and that. I think this has a big effect on me, you realise this from what the parents tell you. (Ref: PT3)

Sam reflects on values education from the position of being new, like Manda, but with many years of experience as head of a department in a secondary school. He talks reflectively about how his teaching has become more effective across all aspects of the primary curriculum. He maintains that his own high expectation, linked to the values policy, has created an effective framework for his teaching. The values vocabulary has helped him too. He believes that he has learned, as a new teacher to the school, from

other members of staff:

I think one thing that has helped me a lot is that I have learnt to be consistent. Although I have not been here that long I do feel that what I have learnt from assemblies and from other members of staff and from the children has helped me in the way that I work with the children. My expectations are high and the values education has helped me in this. It has helped me to form a framework. There is no point in telling a child to do better unless you make them understand in what terms that is going to be evident, having a value there helps. I find it is a fresh vocabulary, which enables you to operate better. (Ref: PT1)

3.1c The impact on teachers as members of a teaching team

The consistent way that members of staff, such as Sam, model the values is also seen by Tammie to have an effect on members of staff in their attitudes and behaviour when working as a staff team. She argues that the positive way that the staff interacts with one another makes them more effective in their teaching:

We also have to remember that we are role models, that we are also working as a team. Values come into our teamwork as well and the children see that. As we are working as a team it makes our teaching more effective because we are discussing. We share ideas with each other, we share good practice, we also think and discuss together. (Ref: PT15)

Tammie raised a number of important issues about how staff behaviour is central to ensuring that values education has positive outcomes. She cites aspects of staff behaviour that include the importance of staff guiding the pupils. In their work this is to do with target setting, whilst in their behaviour it is to do with staff making it explicit, through their own behaviour and expectations of pupils, what is required of them at school. This contrasts with less effective schools in which she has taught. She reasons that the quality of work is improved because the pupil is happy at school and that the staff look for quality. She believes that effective teachers, who have an understanding of values education, produce good quality fun lessons and have clear expectations. They clearly match work to the pupil that helps to raise self-esteem. The outcome is that the pupils produce quality work, respect staff and are well behaved.

I have been in other schools where the children appear to not really care and I think that is because we take time to listen to the children because we value what they say and we value them as individuals. If the teacher brings understanding to their lessons then we look for good quality, fun lessons. They are motivated and we also develop our work where each child will gain their own self-esteem from finishing their work, so each child has the work that they will be able to achieve well so their self-esteem improves. They know which direction to take with guidance from the staff. (Ref: PT15)

Such consistency by the staff, as they work together and pull in the same direction, is frequently mentioned by staff as an underlying reason for the success of values education. As Heather and Sue say:

I suppose it is because as a teacher I am educating them to be people and the values education is in the centre of that. It is the sort of thing that I would do anyway as a teacher but it helps that we are all working in the same direction. (Ref: PT4)

I treat all the children in my class so that they know exactly how I expect them to treat each other and me...I think all the staff here, treat the children how they would like the children to treat each other, this seems to be a consistent approach through the school. It is really good because the children know what is expected of them from Year 1 to Year 6 and it does not change every year with different teachers, it is ongoing and makes for a really calm school. (Ref: PT13)

Tanya, the values education curriculum leader, says that she has always taught from a values base but now that all staff share the same values it has meant that the children do not require the same degree of training when they join her class. (The important role of Tanya as a model for values education, coupled with her ability as curriculum leader, encouraging staff to be consistent in their teaching, was seen by the researcher as a vital factor that ensured the success of the values programme in the school.) Therefore the consistency of the staff is a vital factor that ensures that the pupils get the greatest benefit from the values curriculum.

...the consistency of the whole school is a big issue here. I think I have always taught values in my room but the fact that we now do it in a consistent way across the whole school have helped me a lot because since we have worked like this in the whole school the children are learning better. I used to, in the past, have to do a lot of work preparing them for being able to do what I wanted, like training them and getting them to concentrate. They now arrive in my class with those things already so you can get straight into what you want to do with them. You do not have the training and behaviour modification that you used to have. The children you do have problems with are quicker to learn than they used to be before values education. I think that the whole school feels like a family, I think that people support each other and they did not used to before. You used to feel quite isolated but now we treat each other differently, we are aware of values and it is nice. (Ref: PT11)

Sue gives a powerful statement of one of the key skills that pupils develop as a result of values education, that of being active listeners. The development of such skills contributes to a climate for learning that makes teaching easier. Teachers therefore consider that values education is of positive value for both staff and pupils and the craft of teaching becomes easier. Sue says:

I think the children have a better climate so they are able now to learn and teaching is easier in this school than in others because children know that they are expected to listen. (Ref: PT9)

The evidence from the interviews reveals that class teachers at Palmer think that teaching the pupils about values has made them, the teachers, more conscious and reflective about their own values: that the starting point for changing pupil behaviour is in changing their own! Values work, they say, has made them more self-aware, more conscious of their own behaviour and the effect that it has on their pupils. They cite examples of how their behaviour had changed and how this had changed the way that they behave in the classroom by, for instance, acting more calmly and refraining from shouting. They describe how they have to understand the meaning of the values before sharing the knowledge with the pupils. The pupils and the teachers, they say, live the values in their interactions in the classroom. The evidence indicates that the teachers consider that they work consistently as a team to model the values and the values affect the way that they interact with each other. They believe that this has a

positive effect on the way that they teach and also on the way that they consider pupils, seeing them in a more positive light. The research evidence suggests that pupils are very aware of teacher behaviour and consequently the fact that staff model positive values has great impact on the pupils. Staff members emphasise that there is little point in teaching about values unless staff model the values in their interactions with each other and the pupils. The consistency of behaviour shown by all the staff is clearly seen by them to be a vital factor in being effective in values education. The factor that was reiterated across all interviews is the belief that values have to be modelled consistently by all staff. They argued that because of this teaching becomes easier!

Whilst acknowledging the need for caution when drawing conclusions from such a small-scale piece of research, nevertheless, the key findings are summarised below.

3.2 The impact of values education on pupils

In this section the focus shifts from the teacher to the pupil in terms of the pupils' perceptions of themselves and their behaviour. Penny, Key Stage 1 Leader, considers that values education is vitally important for the personal development of very young children. She describes how many children come to school without being in touch with their feelings and emotions. She says that teaching values explicitly is one of the most important things that the school does. All schools transmit values implicitly in their work but Palmer has deliberately set out to ensure that pupils, staff, governors and community are all conscious of, and help to promote, the school's values. As a teacher of seven-year-olds, Penny thinks that pupils need to develop a whole range of feelings and the ability to express themselves in a self-controlled way. Some children come to school who do not know how to laugh. She uses a lot of concrete examples in her teaching to help the children understand the values concepts at their age and stage of development.

I suppose talking about it [values education] explicitly has actually just encouraged me to think more carefully about how I present certain ideas. It is sometimes quite challenging to try and come up with relevant ideas for young children, and to actually take a value and develop it in the classroom is perhaps something that I would not have done before in such an explicit way. I try to get children to think about values by using a variety of concrete experiences, which is valuable... I think [teaching about values] is one of the most important things that we do. Well it is, isn't it? When you look at what is going on in the world it is very important that from a really early age these children learn to respect each other and to develop a whole range of feelings. How many children do we actually see who really are not in touch with their feelings and emotions? It is really interesting, children who do not really know how to really laugh. There are some children who find that really difficult and they are not in touch with their emotions at all. (Ref: PT12)

As the children are given opportunities to develop emotional intelligence, by talking about their feelings, they learn to express themselves more clearly and to control their behaviour. This practice brings benefits in areas of the curriculum, such as the humanities, where they are able to develop their thinking skills associated with concepts such as the understanding of consequences of action.

They are learning to express their feelings and express themselves when discussing relationships and how they can change things for the better then you can concentrate on different areas of the curriculum. Like in history they would have a better understanding of cause and effect, it is the same in geography. It just helps them to express themselves more clearly and think how if one thing happened that the consequences are this, that and the other. It just helps their thinking processes. (Ref: PT9)

As values education helps the children to talk about what they are thinking, Penny believes that it also helps them to empathise with each other more. This is an aspect of child behaviour that is not usually developed in young children, as they find it naturally difficult. However, at Palmer, four- and five-year-olds are encouraged to try to consider how other children are feeling.

I think the children are more vocal in their thought process, they think a lot about issues that possibly other infant children would not think about. They also try and put themselves into others' shoes which is quite a mature thing to do... Well I think it affects the way that children look at other children's work.

There is something very special about an infant saying, "Isn't that good Mrs. Dove, hasn't so-and-so done well" and to actually stop and talk about it is good. Some of us are good at this and some of us are good at that, just praising the children and making sure that you are also praising the children who sometimes feel that they are failing. (Ref: PT12)

Tammie describes how teachers constantly repeat and reinforce the meaning of particular values such as *care* and *excellence* (the school's motto) with the younger children so that they understand them. The words are used, for instance, when questioning the children about their work. The pupils are used to hearing and developing an understanding of the values words from the age of four.

The children have been brought up with the values of care and excellence, which we reiterate the whole time in the classroom, asking if the children think they could have done their work with more care or can you do your most excellent work for me today. We then go over the meaning of excellent. (Ref: PT15)

Tammie goes on to describe how the core values affect pupils by developing respect as a part of their spiritual, moral, social and cultural development (SMSC). She particularly emphasises that they are happy and that this quality of happiness affects their willingness to listen and learn.

The children are very respectful and very receptive to the teachers, which is very noticeable...They are happy, all the children are happy to come into school and if they are happy they are willing and they respect the teachers and will listen and learn...It has an effect on the spiritual, moral and emotional and also social development of the children. (Ref: PT15)

The teachers perceive that the children come to school from homes that either reinforce positive values or do not. Sue sees her work as supporting the first group but compensating for the second.

I think that values education is what should be going on to reinforce what is going on at home and there are a lot of children who do not get values education at home, so therefore the only help that they get to see what the difference is between right and wrong and to be able to formulate themselves as good human beings is what they get at school. (Ref: PT6)

In her interview, Molly expands on Sue's views about the pupils' homes and the importance of the school in compensating for the failure of society to impart positive values in the young. She describes how religion and the traditional sense of community seem not to have the same influence now. Consequently, she believes that there are fewer values being kept. This is why she thinks that it is so important for schools to teach about values in order to try to help society. She does not consider that the school overemphasises values education. She is careful not to present her views in an evangelical way. Her attitude mirrors the sensitive, supportive and unpatronising way that the teachers present their values work to parents and the wider community. Teachers consider this an important point, as it is crucial to ensuring that the school receives the full support of parents. In Molly's own words:

For myself I have had a very strong values education through my upbringing and through my schooling. I think also that a generation or possibly two generations ago the church had far more influence on the community than it does now. Also, communities were more closely knit than they are now...Also, I feel that sometimes people have just lost the plot a bit and it is quite important that we try to haul things back very quickly. From my own perception, I don't think values education is overdone because I do not over do it, I would certainly not teach it in a holier than thou way and I think it is quite important if you are talking to parents about values education that you do not come over as being a David Ike type, you have to be a little bit careful. (Ref: PT2)

The teachers consider that teaching about values has a positive effect on the inner world of pupils. Tanya echoes this in her thoughts about how the school develops quality. She believes that the children absorb the values in subtle ways by, for instance, the teacher's behaviour and attitude.

I think teaching children about values changes them inside. When you talk about respect and responsibility and those kinds of things they start to see them in everything they do. They have to transfer these to everything they do and it is part of coming to school, talking to you, doing the work you ask them, the interactions you have and it becomes part of their mentality when they are in the building...In school they know what your values are and what you expect and they learn to respect property and know their responsibilities in their work.

You have to have routine and discipline, you can still get quality work from children without teaching values lessons but what they are doing is absorbing the values that you have in subtle ways... You do not think you are teaching values but you are because that is who you are. They take in ... what you stand for and the way you are with them. (Ref: PT11)

Sam gives evidence about how teaching about values positively affects the inner world of the pupil. He makes a qualitative judgment about how he believes values education has enabled the pupils to have a deep relationship with the world. He believes that this is because of the repetition of the values words that enable pupils to understand the underlying concepts.

What I find here is that you do not have to keep repeating yourself, you can say something once about, say, the value of care, and you do not have to say it again. They then go away and they do take care. I think they do this because of the frequency of the mention of values. It is definitely part of their behaviour, which comes naturally to them because they understand about values education, they can understand concepts. I think that somehow or other here the children have a deep relationship with the world due to their values education, it made a huge impression on me when I started here. (Ref: PT1)

The importance of repetition and reinforcement across the curriculum is a theme developed by Tanya, who gives a number of examples showing how she teaches values across the curriculum. During any lesson, she takes regular opportunities to encourage the children to reflect on their behaviour. One of Tanya's key skills as a teacher of values is her ability to use situations that naturally arise in her class as opportunities for pupils to consider the impact of their behaviour. She does this deliberately and systematically. Tanya says that:

The children start to question themselves as to what they are doing and start to look at things in a different light. They start to become responsible for what they are doing; they see what they are doing and why they are doing it. They look at it in terms of, "Is it right or is it wrong?" (Ref: PT11)

Tanya cites several examples demonstrating how she does this. She tells of a time in her class when other children were calling an Indian boy racist names and they had been unaware just how much it had hurt him. Their behaviour was the result of

previous conditioning. Consequently Tanya taught a lesson on the fact that everyone is different and has different talents and capabilities. She helped the pupils to understand that we are all the same inside, having the capacity to feel happiness, fear and pain. It was only after the class had reflected on this and talked about it that they realised how their behaviour could be so hurtful. Tanya gave another example that took place in a games lesson when she was teaching rounders for the first time. She said that she hated the session; so she sat the children down at the end of it and told them how much she had disliked the session and told them the reasons why. During the lesson a boy had missed hitting the ball and someone had laughed. Later in the game when someone had been got out, someone else had laughed. When one child had been called, "Out!" he went off and Tanya heard him saying to someone, "Did you see what she did with the ball?" At that point Tanya decided to finish the lesson and take the children back to class. She sat them down, went through it bit by bit and talked about why she had disliked it, how it made other people feel when you laughed at them and how the games session should be about enjoying your game and helping and supporting each other. They realised that they needed this pointing out to them. Tanya had explained that when the class had games she wanted everyone to enjoy it, including her and said if this could not happen the consequence would be that they would not go out and play games. At the end of the lesson she spoke to the people who had criticised and said that she wanted them to think about what they had learnt and how they were going to behave the next time they played.

Tanya explained that the children were positive at the end of the session. The incident showed her that, even though you do lots of values teaching in set values lessons, it is necessary to reinforce those and follow them through in other aspects of the curriculum, especially when engaged in a new activity or novel event. This constant reinforcement develops in the pupils the habit of reflecting about their own behaviour and as a result makes them more responsible for their actions. Tanya had also made it

quite clear what would be the consequence if the pupils were unable to change their behaviour by setting very clear boundaries of what was acceptable to her. The pupils were left in no doubt about the standards of behaviour that were acceptable for the class to function civilly. As Tanya said:

So you are helping the child to be reflective about their behaviour throughout their lives so that it is inside the child, it is an awareness of what they are saying and doing at that moment. (Ref: PT11)

Tanya gives cautionary advice by drawing attention to the fact that primary aged children will often try to anticipate what the teacher wants them to say during a lesson. Their responses are therefore not based on their own inner thoughts but on what they think is the right answer that the teacher is seeking. To counter this trait, the teacher has to constantly reinforce the appropriate positive behaviour and remind the children when they forget.

Also, the teacher has to establish trust by encouraging open, honest relationships that allow the pupils to explore their thinking rather than looking for right answers that they think the teacher is seeking in response to her questions. Sue says that the children at Palmer think more about their behaviour than children in most schools. They verbalise their feelings because of the good open relationships that exist between her as a teacher and the children. She says that the children learn about values by talking about them in the context of good teacher child relationships. In her own words:

I think that it is very important that children can come to you and say that they are not quite happy about this and what do you think, you then discuss it in an open and free way. They learn that through verbalising on the values for the week, and through the trust that is set within pupil and teacher and within pupils and adults within the school. (Ref: PT6)

Albert also develops this point. He says that because the children are more aware of their behaviour they try to solve problems themselves, based on the values they have

learned:

I think it [values education] has a settling effect, I think it actually makes them think, so when they get into a problem it makes them think round the things that we have taught them to try and solve it themselves. They are becoming more independent, not telling tales quite as much as they used to but I think that if you are discussing a problem with them then they fall back on the values education that we have given them and they say, "Yes I agree and I was over-reacting." I have actually heard them saying this and there has been a perceptible difference. (Ref: PT10)

Clive, who says the school is more harmonious than it was prior to values education, takes up Albert's point about the settling effect of values education in the next section. He cites the quality of interaction between everyone in the school community. He believes that the good behaviour, remarked upon by visitors, is because of the values policy that has such a high profile in the school. He cites evidence of what the school was like prior to the values policy being introduced, highlighting that pupils used bad language, abused school meal supervisors and there was a greater degree of general disrespect.

What we have here at Palmer School now is a community of people who enjoy each other, work well together and try to lead the values that we teach. I think that the school is far more harmonious now than it used to be, the quality of interaction between children and children and children and adults is of a far higher quality. We do not now hear children use bad language in school when we used to. Before [the head] came there used to be widespread swearing on the playground, there used to be abuse of school meal supervisors, there used to be far more disrespect in and about the place than there is now.

A visitor coming into the school now would feel, I believe, that here we have a happy community that works well together and I do believe that a lot of that is down to our explicit teaching of values. It is very hard to have a values curriculum and not keep to it. The values education has a high profile and I do believe that it helps tremendously to make a harmonious relationship throughout the building. Before [the head] came we did have a staff which was very much in its own little world, there was bickering going on but now the relationships throughout the building are really very, very positive. They are with parents as well. (Ref: PT5)

Sam develops Clive's point about pupil behaviour by stating that there is a direct correlation between values education and behaviour.

I think it enables you to be very specific about your expectations of the children because all the staff share an understanding of whatever value it is and are constant within the staff room, I have picked that up very quickly. I also picked up quickly what values are and what they mean. It means that you can talk to the children about values like trust and honesty in such a way that the children can put them into action. There seems to be a direct correlation between teaching values and what goes on in the classroom in terms of behaviour. (Ref: PT1)

Two members of staff emphasise the good standard of pupil behaviour on the playground. Manda shows how talking about a value has an effect on playground behaviour. She links pupil behaviour to stories they remember from school assemblies.

An incident happened in the playground and to start with the children said, "It was not me, I did not do anything wrong." Then we spoke about what we had already talked about a couple of days before and the children understood that they had to tell me the truth, I said that if they told me the truth I would not be cross but I would be able to work it out to the advantage of everybody. That was very useful, to be able to go back on it. They remembered the stories from assembly. (Ref: PT3)

Martha too explains how pupil behaviour on the playground is linked to values education. She describes how pupils regulate their own behaviour by remembering that they have to consider values.

I think it has quite a big effect in terms of, if an incident occurs on the playground, it could always be referred back to the values. If the value is taught specifically and not necessarily linked with something that had happened, we always link it back and the children do as well. They are the first to say that they should have used one of the values, they will recognise which one they need or lack. (Ref: PT7)

Victoria argues that pupils' positive behaviour is the outcome of teaching them about values. This empowers them to be more in control of and reflective about their own behaviour. By being calm and thoughtful, they become more aware of each other. An outcome of this process is that it teaches them to value others. That in turn raises their self-esteem through learning how they are valued.

It makes them calmer, more thoughtful, more aware of each other, more aware of their place within the school community. It makes them aware of how they are valued and how they must in turn value others. (Ref: PT14)

Lisa explains too how values education affects pupil behaviour when out in the community and how people remark on it, like the taxi driver who commented on the children's patient behaviour.

It does not matter who comes in or even if you go on a trip. Like today in the taxi the man was saying, "These are a nice bunch of kids." It was not that they were really quiet and silent, they were having a normal conversation and a quality conversation, not just gossiping about any old rubbish that children can talk about, they were having a proper conversation and the taxi driver could not believe that they were actually questioning each other in a proper way. It was really nice to hear. It is really nice when you go out with the children and hear all the comments about the children's interaction with each other and behaviour. They are also patient because we had to wait for a while for a taxi and it was quite breezy and they did not complain. It was typical there was nothing negative at all. We went to an Industrial Estate, it was not anything flash. (Ref: PT8)

Heather gives a clue as to why the pupils should behave in this positive way. She says that the values words are constantly in the minds of the pupils and that they think deeply about them. They experiment with the words so that they become part of their vocabulary. By understanding the meaning of the words they are able to use them in their normal conversations:

It has a huge effect because they then think before they act; it helps them to think of the effect that their behaviour will have on somebody else and to be more aware of how their behaviour does affect others. They think more deeply than they would if they had not had values teaching. It is always present, whatever the value of the week is or the value for the month, the children know what it is and they bring it into their conversations all the time, even in little ways like saying, "I trust you to have that book." They keep using the words and experiment with the words and it becomes part of their vocabulary, they use it in a way that shows they understand the meaning. (Ref: PT4)

This section has examined the data contained in the teacher interviews from the perspective of what effect teachers think values education has on pupils. The focus has been the effect of values-based learning on the development of the internal world of the child and pupil behaviour. The school claims (Farrer, 2000) that its values

programme has a major effect on establishing and maintaining good pupil behaviour, discipline being to a large extent self-imposed by the pupils and recognised by Ofsted inspection to be excellent (Ofsted, 1997). The data suggests that the teachers think that the main elements at school that contribute to positive pupil behaviour and their good personal development in general include the issues listed below.

3.3 The impact of values education on the school, particularly on its ethos, pedagogy and leadership

The teaching staff interviews provided evidence of a third main theme that emerged from an analysis of the data: the effect that having a values-based approach to teaching and learning has on the school in general. Within this broad heading are four inter-related sub-themes to which the teachers refer during their interviews. The sub-themes are concerned with ethos, pedagogy, and leadership. There will be a summary of key points at the end of the sub-sections.

3.3.1 The school's ethos

The term ethos has been critically examined in the literature review of this thesis. For the purposes of the research the definition given by Halstead and Taylor has been considered by the researcher to be the most appropriate, because it covers the elements that the teachers spoke about during their interviews:

The ethos of the school is an imprecise term referring to the pervasive atmosphere, ambience or climate within a school, yet it has been identified by numerous researchers as an important element both in school effectiveness and in values education. In its broadest sense the term encompasses the nature of relationships within a school, the dominant forms of social interaction, the attitudes and expectations of teachers, the learning climate, the way that conflicts are resolved, the physical environment, links with parents and the local community, patterns of communication, the nature of pupil involvement in the school, discipline procedures, anti-bullying and anti-racist policies, management styles, and the school's underlying philosophy and aims. All of these are rich in their potential to influence the developing values, attitudes and personal qualities of children and young people. (Halstead and Taylor, 2000)

The teacher interview schedule asked members of the teaching staff the question,

What effect do you think values education has had on the ethos of the school?

Sue thought that the school had always had a good ethos but that since the formal introduction of values this had been both enhanced and articulated:

The school already had a very special ethos and I think it has had such a high profile that it has heightened everyone's awareness, clarified it and we now have the means of articulating it, which we did not have before. I think it was not articulated although I still feel it was there. It is just enlarged compared to what it was. (Ref: PT9)

Albert develops Martha's point about how the school had made the concept of ethos explicit through values education:

Up until we started to make it explicit, it had always been implicit so that it was never really mentioned ... The ethos of the school has always been there but it is now we are making it a large part of everyday life. (Ref: PT10)

Tanya does not agree with Sue and Albert, believing that members of staff are more supportive of each other now that there is such awareness of values:

I think that the whole school feels like a family, I think that people support each other and they did not used to before. You used to feel quite isolated but now we treat each other differently, we are aware of values and it is nice. Staff constantly refer to values and when the children start forgetting about them we remind them. It is strange, everybody is very supportive and they like to be supported. (Ref: PT11)

How can the ethos be described?

Tammie was away from school for some time and when she returned she felt *the amazing atmosphere* of the school again. She describes the atmosphere and how she felt very moved by it. She also mentions some of the factors that contribute to the strong positive relationships between adults, such as having time for each other and being friendly.

I came here when it was already in place and you know that I said to you that it was just such an amazing atmosphere when I walked in. It always has been but when I went out this week and came back I felt it all over again and was moved. I felt it was very warm and calm; the whole atmosphere was like that it is almost like a sixth sense. We all smile and I have never known a school where parents walk in and you listen to them, there is nobody taking advantage of anybody. We always make time for them, we are very open and there is quietness. The children know when to be quiet, we just have it. There is a good quality of relationship between all the adults; we are very friendly. We always have time to say hello to people. In Key Stage 1 we all get together and we all discuss things, also with the nursery staff as well. I think we could get together with Key Stage 2 more but we are all friendly towards each other. (Ref: PT15)

Manda supports Tammie's view describing the ethos as:

A lovely atmosphere, it is calm, it is relaxed and it has a marvellous effect on the children. (Ref: PT3)

What did staff think contributed to the development of the ethos described by Tammie and Manda?

Molly thought that the school's ethos is created through the programme of values education:

I am in no doubt that it is because of the way that they are constantly reminded and their attention is drawn to the values in ways that they can understand. They are not just lectured about them; they are actually having everyday experiences from the word go to illustrate the values. For example the little children in Year 1, if there is a struggle or a tussle or somebody has made another child unhappy then the teacher talks to the children, she does not rant and rave at them but will talk to them and get them to explain to her what happened and then the children will give each other a hug and a cuddle. The teacher will then make sure during the day that those children are given a task together so they can become friends again, so in everything that we do we are working with the values that we talk about. This goes on throughout the school. (Ref: PT2)

Martha describes the ethos and supports Molly's view that it emanates from the values of the school:

I think it comes into everything that we do. In our curriculum we think of everything in terms of values, I think it is the atmosphere again. The atmosphere is happy, calm and hard working, it is difficult to describe. (Ref: PT7)

She also refers to the consistency of staff behaviour throughout the school being a significant factor that helps to create the ethos. Such consistency, she argues, makes the school very calm:

I think all the staff here, going back to what I have just said, treat the children how they would like the children to treat each other, this seems to be a consistent approach through the school. It is really good because the children know what is expected of them from Year 1 to Year 6 and it does not change every year with different teachers, it is on going and makes for a really calm school. (Ref: PT7)

What other factors does the evidence from the data support as key contributors to the development of the school's ethos? Martha above referred to consistency of staff behaviour and Sam talks about his belief that values education *is in the business of educating the heart*:

In a good school you should educate the head, the heart and the hand. I think one thing that values education does is the business of educating the heart. I think this school really does put educating the heart up with educating the head in a way that leaves the child having a balanced experience of school in a way that does not possibly happen in all other schools. I think that is really important to have those three things. (Ref: PT1)

The existence of good inter-personal relationships in the school is another key factor that teachers believe positively affects the school's ethos. Such relationships are seen to weave through the values programme.

The following part of Clive's interview could be placed in several sections of the analysis of staff interviews, as it covers aspects of teaching, learning, spirituality and ethos. However, it is included here because, at its core, it emphasises the importance of good staff pupil relationships as the prerequisite for effective teaching. Clive uses the term 'love', which he defines as caring deeply about teaching and the pupils:

I do believe that the most effective teachers are loved by the children, if I could put it that way, certainly liked, certainly respected and part of being an effective teacher is showing that you not only have a good knowledge of subject matter but you also care deeply about what you do and what the children do. Therefore, as a teacher if you are walking your talk, there is naturally going to be a payback, there will be a payback in the quality of learning that takes place in the room...It is very hard not to walk your talk if you are telling the children to be caring and respectful, if you cannot do it yourself... There is also a spiritual value as well and I actually find it useful for myself to teach and to make the children more spiritually aware. (Ref: PT5)

Celia thinks that the values programme not only creates good relationships but also helps to repair them. When talking with pupils who have had a relationship problem at playtime, she believes that directly referring to the school's values words can help them to see how they can repair their relationships:

I think it helps when you are discussing things with children. I think it helps when you are helping children come to terms with their relationship problems, like the ones they have after playtime, when there is something you can refer directly to. (Ref: PT16)

Sam, who wonders if he has always been a teacher of values, has spent the majority of his teaching career as a teacher of art and drama in a secondary school. He is interested in pupil-staff relationships. He is also interested in the relationship between families and children's creativity:

I am interested in the relationship between them and us. Some schools seem to be trying to aim for the same sort of result but I think the relationship between families and children's creativity could be quite an interesting area to explore. Possibly with my work in secondary school we did try to teach values through the drama and art. In a funny sort of way I feel that I have been a values teacher all the time. (Ref: PT1)

During their interviews, the staff refer to the consistent good relationships, their own positive behaviour and the school's balanced curriculum (one that gives equal emphasis to the affective and cognitive domains) as key contributors to the school's positive ethos. Clive adds to this by saying how visitors to the school feel that the school is happy and that the pupils work in a calm and purposeful environment.

I think that when visitors come into school they immediately feel that it is a warm and friendly place where the children are happy. When they go into the rooms they see children happy to be working in a calm, purposeful environment. I think that sums it up really. I think this is universal right through the school. You will not find a teacher in this school screaming at children, shouting at children. (Ref: PT5)

Heather too talked about what visitors feel when they come to the school:

Definitely, anybody who comes into the school comments on the ethos and the atmosphere that they feel when they are with us. They say how polite the children are and it makes it such a pleasurable place to work. I have worked in other schools and it really stands out in comparison with others. (Ref: PT4)

Finally in this section, Sue talks too about the distinctive nature of school ethos and how visitors to the school perceive it:

I think the school has created a very nice atmosphere, not only within the classroom, but within the whole school, the playground and even the corridors of the school. People say that they come into the school and there is a feeling about the school. You can go into schools and you just get in the front door, maybe there is nobody about but you can feel what a school is like. You know yourself that when you go for an interview and you walk around the school, you do not have to go into a classroom, you can almost feel the atmosphere of the school. This school has a very nice psyche to it and lots of people can actually feel that psyche and I have heard parents say that, that they can actually feel the presence of the school when they walk into it. (Ref: PT6)

3.3.2 The school's pedagogy

The Concise Oxford Dictionary defines pedagogy simply as the science of teaching. Pedagogy refers to the school's educational philosophy and methodology, focusing on teaching and learning: the way teachers teach and pupils learn. It is a highly complex process; one, which this thesis argues, is influenced by the institutional values of the school and the individually held values of the staff. Palmer's pedagogy is extensively described in chapter 6, which examines the school as a case study for this research.

The next four sections clarify understanding about the school's pedagogy, as seen by the teachers. Section 3.3.3 gives insights into how the values programme has affected teaching and learning at the school. Section 3.3.4 focuses on *spirituality*. Section

3.3.5 draws on an actual lesson in values education that is an example of the school's philosophy about teaching and learning in action. Section 3.3.6 highlights effective leadership as the driving force behind the school's pedagogy.

3.3.3 General insights into the school's pedagogy

Analysis of the data from the teacher interviews provides evidence concerning how the school's values programme influences pedagogy. This assertion is supported in the extracts from the teaching staff interviews. Sam, for instance, gives a reflective insight into how values work has influenced his teaching. He remarks that his teaching has become more effective across the curriculum because of the emphasis on values in the school. His own high expectations, linked to the values policy, have created a framework for his teaching. The distinct values vocabulary that the school articulates and makes explicit has helped him. As a new teacher to the school, he acknowledges that he has learned from other members of staff. He also talks about an underlying aspect of the values pedagogy, which is being comfortable with silent sitting:

What I find here is that you do not have to keep repeating yourself. You can say something once about, say the value of care, and you do not have to say it again... Values help you focus as a person and understand and think more. It is also a fundamental part of the school ethos again which helps you as a person to teach. We also have to remember that we are role models that we are also working as a team. Values come into our teamwork as well and the children see that. As we are working as a team, it makes our teaching more effective because we are discussing, we share ideas with each other, we share good practice, we also think and discuss together. In that respect it is helpful with regard to our teaching. It also has made me look at the children in a different way as well, not that I did not before, but in a heightened sense that I should always try to be really positive and be more understanding. I always give them time to talk and listen, which I think is really important. You value each other. The children here, as a result of the values programme, are able to sit quietly and be quite interested in the life that is going on around them, and within them, without having to be constantly bombarded with stimulation. They can read for greater periods of time because I think they are quite happy with the silence. (Ref: PT1)

Sam's sensitive, reflective analysis is mirrored by Molly, who describes how values education encourages her to be reflective about her own behaviour as a teacher. Being reflective has a positive influence on her behaviour as a teacher and has thereby

enabled her teaching to be more effective across the whole curriculum. Molly says that as a result of constantly talking to children about values, she questions her own. For instance, she wonders about the effectiveness of her relationships with the children and their families. In a series of modest statements, she describes that she is very aware of the need for a teacher to be a good role model and sometimes doubts if she is one!

I do not know if it is entirely relevant, but I think the fact that we are constantly talking to children about values is that we question our own and our own relationships with each other and towards the children and their families. I sometimes find myself thinking, "Am I a very good model, do I try hard enough?" ...I suppose I just strive to make every day a meaningful, enjoyable and hopefully as exciting a time as I can. I am not saying that I get there every day but I try.

I can think of one that may sound quite trivial, but at the moment we are doing work on mini-beasts with the children and, alongside the scientific teaching, there was also the more general teaching of caring for the environment, appreciating God's creations and teaching the children very early appreciation and understanding that we are keepers of this world; to teach the children to understand that knowledge, although they are very young. To go on from there a little, I think that the values education overall, if you can teach them at a level that they understand, then they are remarkably capable of taking on quite complex notions as long as it is taught properly and in a way that they can relate to. They take it on board and they are able to understand and I think it is quite important to start young. (Ref: PT2)

Such high expectations of what pupils can do and understand is linked by Sue to her belief that a class, that has a values base to its discipline, is more easy to differentiate, so that pupils reach their potential. The term 'differentiation' refers to the way that a teacher ensures that the curriculum is matched to the needs of pupils, thereby ensuring curriculum relevance for each pupil. Sue, who is a very expressive outgoing personality, argues that pupils concentrate more as they are more self-disciplined. She demonstrates how important positive motivation is for each pupil. She describes how she combines her lively, enthusiastic style of teaching with an underlying sense of calm that comes from her understanding of values:

It has enabled my teaching to be more effective because the children concentrate more and they are more self-disciplined, so therefore you can actually differentiate much better, you can put them into groups and differentiate within the class much easier because the rest of the class are actually getting on and achieving while you are teaching a small group of children. That often does not happen because, if you have got a class where it is difficult to keep them under control all the time and you are having to do a whole class lesson and then put them into groups which is not actually working, because as soon as your eye goes off them they are off task, then you are not actually getting the full potential of each child. If you know that they will work, even if you are not looking at them, which is what happens in my classroom, then you will know that they are achieving anyway, so you can actually bring each child on and that is what the whole core of the curriculum is, that each child should achieve their own potential.

It has actually made me a much calmer person, it is really peculiar because I have realised that even at home I am a lot calmer and I can control myself a lot easier than in a school where you feel hyped up because of the atmosphere within the school. If the atmosphere within the school is frenetic, you then get yourself frenetic even though you are not that kind of person but if the atmosphere is calm around you then you find yourself being calm because you almost come as one with the type of place. I am finding that it is becoming very easy to become calm and controlled the majority of the time now. There is a difference in being calm and there is a difference in being a motivating teacher. A motivating teacher can be not excitable but can have their arms going and talk at quite a fast pace and almost enthuse the children with enthusiasm, but that is still being within a calm atmosphere. The quality is within yourself, it is that you are calm when dealing with the children when you get into certain situations, you do not necessarily have to be a calm teacher. I am not a calm teacher when I am teaching, but I am very calm when I am moving around the classroom and I am dealing with children's problems or I am dealing with a lot of things that the job entails. I am calm when I am doing that, but I am quite a motivating teacher and I like to keep the children going and talking. (Ref: 176)

Developing good concentration and the effects that Sue describes, do not begin in Year 5 but are a developing process that begins with the youngest of the pupils. As explained in chapter 6, the school employs a very deliberate method to enable pupils to develop an understanding of values. The twenty-two values (see Appendix 8) are introduced to them over a two-year cycle (one per month, with the exception of August). When the school's values policy was being developed, the staff considered a month to be the optimum amount of time needed to allow them every opportunity for a thorough exploration of a value. They thought that a shorter time span might lead to superficiality and partial understanding. During their time in primary school, the pupils explore one of the twenty-two values three times. Such a way of reinforcing

the values, linked to the age and stage of each pupil, works to ensure a deepening understanding of the values words. Martha, a Year 1 teacher, describes how the school's list of monthly values encourages the teacher to concentrate on one value at a time with the younger children. Martha, who teaches a class of five- and six-year-olds, thinks that repetition, as a teaching method, reinforces the meaning of the value. By simplifying a word, such as humility, the younger pupils are able to understand its meaning. She describes how she links discussion of a value to pupil behaviour, such as showing off, and makes the value explicit by talking about it regularly. The children then try to mirror the value through their own behaviour.

I think that the different values that we cover make you focus on one at a time. You can keep drawing back to them and drawing the children back to them. You can raise the awareness of each one at a time. The little ones seem to understand the quite complicated values like humility. You just water it down to the level that they are at, like showing off. I think they behave better because we have talked about a value. The other day they were sharing pencils and they were co-operating. They do try and mirror the value that we have for that particular month. (Ref: PT13)

Molly, who teaches a first year class of five- and six-year-olds, gives a further illustration of some of the teaching methods that the teachers use to ensure that the younger pupils understand the meaning of the values. She emphasises discussion as a technique, and it is interesting to note that she uses the term discussion, rather than talk to the children. This is because an underlying principle of values education at the school is to create an atmosphere of Socratic dialogue within the classroom, that encourages active discussion rather than passive listening. The methods employed in Molly's teaching include discussing the monthly value, following-up assemblies, reading stories and relating them to the child's own experience.

I think that the fact that we actually discuss values, even with the very young children, we have a monthly value, which we illustrate with the young children in a very simple way. We read stories, we relate it to their own experiences, we deliver the message of the value, and we act out scenarios in a range of ways to make it understandable to the children.

Some of the values that we have for my year are a little difficult for them to understand, so what we have to do is present them in a simple way. We do a lot of discussion in the classroom about what we have heard in assembly and the children are made aware of quite abstract notions and are encouraged to think and weigh up and discuss quite complex notions. (Ref: PT2)

Albert says that he too is now a more thoughtful teacher, *Values education has made me more thoughtful and this must have an effect on the children.* However, he is unaware whether his teaching has become more effective, although he highlights that he has affected children by talking to them:

I don't know if it has. I don't know how to answer that one because I cannot see how my teaching has changed. I have my own boundaries and it is very like the ones that we are teaching, so I don't know if I have changed at all. I have changed the children by talking with them and they can then focus on their values. Whether or not it has actually changed my teaching, I don't know. (Ref: PT10)

Such frequent and regular talking about values with the pupils, as described by Martha, Molly and Albert is central to the school's methodology. However, Victoria argues that the importance of staff modelling the value is crucial, if the pupils are to learn from example. When Penny was asked in what ways she modelled the school's values through her own behaviour, she replied, *Well it just goes on all the time!*

Victoria's assertion is implicitly supported by the Hay McBer's research study into teacher effectiveness, which looked at climate at school and classroom levels. The Hay McBer research was carried out during 1998 and 1999, to inform the development of the Leadership Programme for Serving Headteachers (LPSH). It was sponsored by the DfEE and investigated the characteristics of highly effective headteachers. At the heart of the Hay McBer model of effective leadership is a core of strongly held and enacted values. These relate to underlying *respect for others* that is expressed as a passionate concern that everyone should treat pupils and all members of the school community with respect. They relate to challenge and support: a preparedness to do everything to instil self-esteem, including challenging others and providing support so that all pupils

achieve their potential. They also relate to personal conviction, such as confidence in oneself, especially in challenging situations. These are rooted in unshakeable values about the importance of education, which may be broadly humanistic, deeply spiritual or driven out of a desire to serve pupils, parents and the community. The research argued that classroom climate predicts pupil progress and operates at classroom level as it does in the whole school. From the research, a model of the effective teacher emerged that put their *skills* and *behaviour* central to pupil progress and achievement. Of the two characteristics, teacher *behaviour* was considered to be the most significant factor in affecting classroom climate. Therefore, Hay McBer (2000) argue that teachers can change the climate of the classroom by modifying their behaviour.

Victoria implicitly supports the Hay McBer position by stating that one of the most important things that a teacher offers to a school and its community is modelling values. She believes that pupil behaviour is modelled on that of the teacher. She makes a plea for in-service education for teachers (INSET). Teachers need to be taught how to be still and quiet and how to create a feeling of calm:

I think it ought to be implicit as well as explicit and that teachers should be aware that how they conduct themselves is probably one of the most important things that they can offer to the school and the school community. If they set the example then the other things will follow on, if they talk quietly then the children will talk quietly. If they are quiet people within themselves then the stillness comes across and vice versa. I think that if the teachers are taught the stillness and the quietness and the way of putting across a certain feeling then this could be more than valuable. (Ref: PT14)

Victoria also describes particular teaching strategies that are used at the school. She considers that teaching about values in the school improved the quality of its education and it had improved because the children are encouraged to be self-aware and feel valued in the school. They are taught the importance of developing independence and learn to be self-analytical and not to be negatively self-critical. In her own words:

...if children are aware of themselves and they are being valued, their behaviour is being valued and that they are taught to look at themselves, I think. If you can be self-analytical, not self-critical, if you can think that what you are doing is correct.... (Ref: PT14)

Teaching pupils to be self-analytical leads them to consciously analyse the teacher's behaviour. Values education has helped Lisa to question herself and also to allow her pupils to question her. The children expect to see her living the values too. The pupils use a value word such as 'patience' when describing Lisa's behaviour. Lisa implies that being reflective, confident and by learning from each other is central to effective values education. She adds to the evidence that teacher modelling is vital for values education to be effective:

I think it has helped me to question myself on what I am doing and I am allowing the children to question what I am doing, because they all want to see if I am showing good values as well. They will say something like, "That was not very patient of you" or something like that. So we are both learning from each other and I think that is very important. Every value you teach probably has some benefit to what they are doing. Being reflective and confident is what it is all about, learning from each other. (Ref: PT8)

Finally, Clive summarises a number of underlying principles about the school's pedagogy: a calm, focused, hardworking, purposeful, quiet, reflective classroom atmosphere; a focus on mutual respect; care of self; pride of work and values being implicit in everything that the school does:

We try and create in all situations a quiet and reflective atmosphere. If you go into many primary schools you will find that they are very noisy in class...You will find rooms calm, hardworking, focused, purposeful. With this kind of ethos you will find children who will spend large periods of the day actually thinking about what they are doing in this kind of atmosphere...I do believe that we have a unique atmosphere here where we encourage children to be thoughtful and focused. Within this kind of atmosphere we are teaching children to be respectful to each other, respectful to adults. It is difficult to show care and respect if you are having to shout in order to make yourself heard, and if you are having to push somebody out of the way because they cannot hear you...Once having created that atmosphere, the values education very much goes on top of that and becomes a part of it and works within it. If you come into an assembly you find that the children are encouraged to sit quietly, to think, to focus.

The children take tremendous pride of their work and want to take it home to show their parents. The values curriculum becomes implicit not only in how the children behave but in what they do. If they are showing care and we are talking about care and the implications of caring for other people...it then becomes an implicit part of the curriculum. (Ref: PT5)

3.3.4 The development of spirituality

Lisa has referred to the importance of the teacher being reflective. The practice of reflection is at the heart of the school's pedagogy. Staff see it as a way of enabling pupils to develop spirituality.

Chapter 3 critically examined the concept of *spirituality*, a complex generic term that defies accurate description. It does not have a definition that may be universally accepted and shared. In the description of Palmer in chapter 6, the term was explored by the teaching staff and an article subsequently written about their understanding of the term in the magazine of the National Primary Trust: *Primary Practice* (Hawkes, 1998). In order to create a shared understanding among staff, the school defined spirituality as *the inner world of thoughts and feelings*. The school had reflected on the definition produced in 1996 by the SCAA:

Spirituality is a powerful force that determines what we are, our self-understanding, our outlook on life, others and the world, and consequently shapes our behaviour. It forms the basis for successful relationships and partnerships both in personal life and at work...Spirituality can be seen as the source of the will to act morally...The human spirit engaged in a search for truth could be a definition of education...The essential factor in cultivating spirituality is reflection and learning from one's own experiences. (SCAA, 1996)

The school's understanding of spirituality through its values programme appears to act as the driving force behind its pedagogy. In the following extracts, the teachers describe a number of key pedagogical elements such as silence, focusing and reflection, which help pupils to be aware of their spirituality, guiding their thinking and subsequently influencing their behaviour. Tanya says that she *helps the child to be reflective at every opportunity in every subject. So you are helping the child to be reflective about their behaviour*. Lisa encourages pupils *to look at what they are doing*

and reflect. She says that as a result of the process of values education, the pupils *are now able to work completely in silence for a long period of time... they can focus for a long time. They really can!*

Heather says that as a consequence the pupils *then think before they act.* Tammie completes the pedagogical strategy by saying that the pupils *are very good at understanding and talking about values and it does give them an inner confidence.* Inner confidence leading to positive self-esteem is seen by staff to be a key outcome of values education.

Sam argues that the school promotes reflection through silence and the children are happy with their own silence and are contented. He thinks this assists their inner development, their spirituality, and that this is generally unusual in schools. He explains that the pupils are clear about values in the context of school routines and these are integrated into the life of the school in a deep way. Sam describes how the school balances the curriculum, by educating the head, hands and heart of pupils:

In a good school, you should educate the head, the heart and the hand. I think one thing that values education does is the business of educating the heart. I think this school really does put educating the heart up with educating the head in a way that leaves the child having a balanced experience of school, in a way that does not possibly happen in all other schools. I think that is really important to have those three things...I certainly think it has promoted a lot of reflection...I think they are quite happy with the silence. So I think there is a sense that the children's internal development is being catered for and is being given support in the way that in other schools this may not happen. We are actually consciously addressing part of the child's development, which is not normally addressed in school. It is integrated into the curriculum and the school day in such a deep way, when they are doing their more procedural tasks such as moving about the room, I think they do take more care and trouble because clearly they are going about their day within a framework that they understand.
(Ref: PT1)

Clive draws attention to another tenet of the school's pedagogy, implicit in Sam's extract, which is about teachers educating themselves in the values as a part of the process of educating the pupils in them. He talks about teaching the children about

spirituality:

There is also a spiritual value as well and I actually find it useful for myself to teach and to make the children more spiritually aware... If you come into an assembly, you find that the children are encouraged to sit quietly, to think, to focus. (Ref: PT5)

This realisation of personal teacher education is articulated too by Molly, who talks about her own spiritual understanding about values and life. She believes in the school's philosophy that people do not have to strive for happiness and contentment, as they are innate within each person:

I have learnt that happiness and contentment are there and you do not have to strive to get them. (Ref: PT2)

3.3.5 The influence of pedagogy - an example taken from a lesson

A specific example of the way that one teacher teaches about values shows the influence of pedagogy. Three sources of evidence are the teacher's interview, an extract from the transcript of one of her lessons and an extract of the headteachers' monitoring report on the lesson. Penny thinks that values education has made her teaching more effective, by making her more careful about how she presents ideas to children. She uses concrete examples, related to the child's own experience, to enable the pupils to understand the monthly values and sees the classroom as a reflection of herself.

I suppose talking about it explicitly has actually just encouraged me to think more carefully about how I present certain ideas. It is sometimes quite challenging to try and come up with relevant ideas for young children and to actually take a value and develop it in the classroom is perhaps something that I would not have done before in such an explicit way. I try to get children to think about values by using a variety of concrete experiences, which is valuable... I do like to think that my classroom is a reflection of me. That is why I spend so long in it, it is like my home. (Ref: PT12)

Penny's assertion that she helps pupils to understand values by using concrete examples is shown in the transcript of one of her values lessons (Appendix 15).

3.3.6 The link between effective leadership and the school's pedagogy

In chapter 6, the central importance of effective leadership in developing values education was highlighted. Leadership occurs at the various levels of the teacher, the values curriculum leader and the headteacher. The success of the school's pedagogy appears directly related to the effectiveness of the school leadership. Throughout the data analysis, there is significant evidence that teachers take responsibility for the leadership of values education in their classrooms. Tanya, the curriculum leader for values education, shows how she acts as a leader by encouraging values education across the curriculum. To exemplify the link between effective leadership and the school's pedagogy, extracts have been included from Sue and Tanya.

Sue says that the fact that values are clearly explained and articulated in the school means that she has much more confidence in using them. Knowing that they are shared values has given her confidence in using them.

The fact that they are very clearly explained and articulated means that I have much more confidence in using them. In the past I might have thought, is this a personal value or is it a shared value and I now know what shared values are.
(Ref: PT9)

Tanya talks about the need to reinforce values teaching both regularly and across the curriculum:

I think the children start to question themselves as to what they are doing and start to look at things in a different light. They start to become responsible for what they are doing; they see what they are doing and why they are doing it. They look at it in terms of, "Is it right or is it wrong?"... I had an example in a games session today; I had the boys for the very first time... I just hated the session so I sat them all down at the end of it and I told them I hated the session, I did not enjoy it at all and I told them the reasons why. That when someone had missed the ball, someone had laughed, when someone had been got out, someone had laughed and when one child had been called out he went off and I heard him say to someone, "Did you see what she did with the ball" and that just finished the whole session.

I sat them down and went through it bit by bit by bit and talked about why I had disliked it and how it made other people feel when you laughed at them and how the games session should be about enjoying your game and helping each other, supporting each other. At the end of it I spoke to the people who had criticised and said I wanted them to think that they had learnt something today and I am going to do that next time. They were positive at the end of it but it just shows you that even though you do lots of values teaching in the rooms and then you do something that you have not done with them before they do not follow the values through. They realised that they needed this pointing out to them. I explained that when we had games I wanted everyone to enjoy it, including me and said if this could not happen we would not come out and play games. This is a good example of why it is important to reinforce values education throughout the curriculum at every opportunity in every subject. So you are helping the child to be reflective about their behaviour throughout their lives so that it is inside the child, it is an awareness of what they are saying and doing at that moment... If something like that crops up I just naturally have to say something to them... You do it daily and I know that I will take them out for any games lesson now and they will be fine but they needed that discussion. (Ref: PT11)

Although the influence of the teachers and curriculum leader is highly important, there is evidence in the data that, if values-based education is to be successfully implemented, then the role of the headteacher as an effective leader is of paramount importance. The school's pedagogy is identified with the vision and educational philosophy of the headteacher. Evidence for this can be seen in the Clive's interview, conducted by Professor Pring, who stresses the importance of the commitment of the headteacher and his/her leadership. Clive says that the headteacher has to be liked, trusted and loved. He remarks that a values curriculum cannot be introduced if teachers do not feel positively about the headteacher as a leader. The consistency of practice ensures that new members of staff are inducted quickly into values education. Being a nice person as a headteacher is not seen by Clive as enough to ensure that a values-based curriculum is adopted consistently across the school. Clive gives importance to a leadership style that ensures that staff work closely together and share their practice as a team. He describes what the management/ leadership of the school was by the previous headteacher and also stresses the similarities and significant differences between the headteachers' two styles of leadership.

I think every school in the country would be a better place if it had a values curriculum, if the leadership in the school believed as much as (the head) believes in it and was able to actually create that right kind of leadership. The leadership is very important; you cannot have this kind of values curriculum if the headteacher is not liked, trusted, loved. I think all schools would benefit... When new teachers come into the school it does not take long for them to take on board the values education and all the related topics. It would have taken a long time before (the head), the previous head was basically in many ways an old version of (the head), he was a lovely guy, well loved, I never heard anybody say a mean word against him, his values were implicit in everything he did. We all worked in our individual classrooms. There was no year group planning, there was very little sharing of the curriculum, if a teacher had a problem they were an island, if a teacher was an excellent teacher they were an island as well. So a new teacher coming into school could have been very much left on their own. The way things are organised now is that everyone, not only teachers but also LSA's [learning support assistants], the school meals supervisors, everyone is included, no-one is excluded... We have a teacher at the moment who has problems, in days gone by she would have been left alone to have those problems, but what (the head) has actually done is to include her in the life of the school. (Ref: PT5)

3.4 The impact of values education on raising achievement and standards

The values education policy document at Palmer states that its purpose is:

To raise standards by promoting a school ethos which is underpinned by core values that support the development of the whole child as a reflective learner. (Hawkes, 1993)

The school deliberately placed raising standards at the heart of its values policy, because it wanted to mirror the national concern for raising pupil standards in schools and avoid the potential accusation that its values programme merely produced a caring school ethos. Giving his first annual lecture at The Royal Society of Arts in 1995 as Her Majesty's Chief Inspector of Schools in England (HMCI), Chris Woodhead asked, *What would you do to raise educational standards?* (Woodhead, 1995)

Having been present at this lecture, the headteacher of Palmer reflected that the school would continue to demonstrate that a values-based approach to the leadership, organisation and curriculum of the school would raise standards. However, this would be achieved in the context of a 'new' paradigm for education, one that placed an emphasis on the development of a pupil's thinking through the medium of values

education. After the lecture, the headteacher wrote to Chris Woodhead to draw his attention to the importance of values education. Chris Woodhead (HMCI) replied on the 8 February 1995 writing, *The values issue is difficult but vital in the debate we must have about the real role of headteachers.* In 1997, Ofsted judged that the school's values policy was effective, when the school received an outstanding Inspection Report (Ofsted, 1997). Chris Woodhead, HMCI, visited the school on 3rd March 1999 and on 4th March 1999 wrote to the headteacher:

I was very interested to see the school for myself. The children are very confident and clearly take a great pride in their work. It is hard to know what I can add to your very positive inspection report, but many congratulations on what you are achieving.

At the school, the term 'standards' is used in two ways: to relate to the development of the pupils' personal standards for living and to the achievement of high academic standards. In the following extracts, in which teachers talk about raising achievement and standards, there is a lack of a shared understanding when using the terms. This confusion in meaning is exemplified in the interview with Celia, who says that she cannot think of any evidence that supports the view that academic standards are improved because of values. However, in a later section of the interview, she seems to imply that values do raise standards, because she says that values have helped to focus the general way that children work. She refers to a general atmosphere of quietness and thoughtfulness over the school and that the children focus on their work.

Teachers at the school do not use the terms 'standards' and 'achievement' in the generally accepted academic way. In its strictest sense, the term 'standards' relates to those summative measures of achievement, as reported after public examinations have taken place. In the case of Primary Education these are known as standard attainment tasks (SATs), which are taken by pupils at the age of seven and eleven. In contrast, the term 'achievement' relates to a pupil's ongoing progress, as measured by 'formative

assessment'. Professor Paul Black has defined this term as:

...referring to all those activities undertaken by teachers and students in assessing themselves, which provide information to be used as feedback to modify teaching and learning activities in which they are engaged. (Black and Williams, 1998)

The interview schedule did not differentiate between, or give any explanation of, the terms achievement and standards, which resulted in the terms being used by teachers interchangeably. The school has consistently published good SATs results that, when compared with the results of the two other schools in the town with similar catchment areas, arguably indicate that the school adds value to pupil achievement through its curriculum and pedagogy: For example, percentages for those gaining level 4 or above in 1997 are shown in as shown in Figure 3.

Figure 3

| | English | Maths | Science |
|-----------------------|---------|-------|---------|
| School A | 53% | 55% | 70% |
| School B | 77% | 58% | 88% |
| Palmer Primary School | 86% | 88% | 92% |

Source: Primary School Performance Tables. 1997 Key Stage 2 Results

Whilst there is no proof that this is because of values education, the circumstantial evidence may lead to that assertion. Tanya considers this difficulty, of quantifying whether teaching values actually raises standards. She senses that standards are raised because of what she sees, but these things are not ones that can be measured. She argues that without the values of *respect* and *responsibility* the pupils will not learn effectively. She talks about how teachers bring values to the classroom because she thinks that no-one is value free:

No, I have not seen any evidence, not written evidence, not that you can quantify. The evidence is only from things we see and these are things that you cannot measure. I would feel it is there but I cannot measure it. If there is no respect and no responsibility then obviously they are not going to learn so much. None of that is going to occur but you cannot measure and say because I am teaching values that it is there. I feel it is there but I cannot prove it or quantify it. You cannot even do a controlled experiment on it, I don't think. You cannot have a values-free environment because ... you impart values through just being there and you can get anything from children if you are imparting values to them, but you cannot measure or prove it. (Ref: PT11)

Tanya's observations, that lead her to thinking that standards are improved because of values education, are supported by Molly who talks about how the children are patient with each other and how this creates an atmosphere where children can succeed. She believes that a child with Asperger's Syndrome, a variation of autism, is developing greater linguistic ability because of the patience of the class:

Yes, but obviously I don't have any concrete proof but I think...that the very fact that children are taught to listen and pay attention, and to listen to the opinions of others, they are also given time to express their own...I have had a child this year who suffers from Asperger's Syndrome and when he first came into the class he found it very difficult to express anything verbally and very difficult to put ideas into language. Because the children are taught to be patient, to wait and to listen and are very caring towards each other that he was encouraged and was given enough time by the others to learn, very gradually to tune in and begin to talk about things. At first he was muttering and 'umming' and 'erring', but the others just sat and waited and let him get on with it. Bit by bit his confidence has built up. Also listening to other children has helped. He is just a different child after three terms in the class and that I am sure is because of all the things that we have been talking about. That is just one example. (Ref: PT2)

In the section about pedagogy (3.3.2), the process behind how values education helps to raise achievement was described. Lisa, who teaches Year 5 pupils, demonstrates her own high standards in terms of pupil expectation, and also produces a comprehensive list of effects, which includes the important pedagogical points of pupils knowing their learning objectives and being aware that they should achieve 'top quality'. She describes how this process affects the quality of the pupils' work and therefore helps them to improve their standards:

I think that because of values children are more oral about their work, they can think about what they are doing, explain what they are having to do and they know their learning objectives as well, so they are looking at things and reflecting on the things they are doing, questioning what they are doing. So they are not just taking it and doing it they are actually querying what they are doing and why they are doing it. Again they look at their work and they want to achieve top quality because that is very important in the classroom, they know that. (Ref: PT8)

Sam too gives an insight that suggests that, because the pupils' concentration is greater, they achieve higher standards in the presentation of their work:

Well certainly I think the children's concentration is greater. I think the presentation of work is of a higher standard than it would have been. I think the children have very good concentration and thought processes. The teaching about values improves the concentration because it makes the children comfortable with themselves. Children in school can actually be in a class without having constant stimulation. (Ref: PT1)

Where do the school's expectations of standards come from? Penny identifies standards with those that she models:

Well, I know what my standards are and I hope to pass those over to the children. So if I feel that something is not of a particularly high standard for that child then I try to do something about it. I suppose I model it from my own standards really. (Ref: PT12)

Martha, who teaches a first year class of five- and six-year-olds, says that the children are encouraged to think about patience and care and to do their best to improve the quality of their work. The key here, as with Penny's comment about standards, is that the teacher sets the standards for the children by their own behaviour. They comment to the pupils about their own high expectations, which lead to the pupils aiming for good standards.

I think that with our age group of children they are thinking about patience and care, doing your best and increasing the quality of work. They do not write about patience and trust, we do not do set pieces, but they are all related to values. I think that the knock on effect is trying hard and doing well. (Ref: PT13)

The evidence from the staff interviews consistently shows that the teachers have high expectations that the pupils should aim to raise the standard of their work and

behaviour. A driving force behind this seems to be the teachers' self-awareness, that they should model standards through their own behaviour. Clive develops this argument during his interview with Professor Pring, by saying that the school's values education, focusing on such words as 'quality', produces a value-added effect that leads to good SATs results:

I think if you compare Palmer SATs results with other schools of a similar catchment area, our SATs results compare favourably. They are not only above the national average but they are well above schools of a similar catchment area. I think that is one example; another example... is when children come to our school. I do think that children's progress is accelerated when they come to this school. One girl, who has only been in this school for a few months, she was not quite eleven when she came, has now passed all level 4 and she wrote that when she leaves the school she will feel down and upset and "I will wish that Palmer School could turn into a Secondary School." This is a girl who is not a very able child. One of the things that I asked them to write about... was one of the values and she wrote that, "Peace is a white dove flying over an airfield, peace is a world with no war and no violence, peace is children loving and caring for each other, peace is happy creatures." She is a girl who is not an academic, whose background is fairly awful but she has fallen in love with the school and spoken passionately about it. There is another example of a child's writing, "Life is quite hard at Palmer School because it is hard work." How many children would say that of their primary school? I do believe that we work them quite hard because we are concerned about the care and excellence. We do drive them and expect them to work hard, and take a pride in their work. Going back to our academic results, other schools in a similar position and catchment do not produce the results that we produce here. I think that the SATs results are the only benchmark that we have to make this comparison. One of our important values is quality. I believe that there is a concern here by the others and by the children, because of the leadership they receive, for quality in everything we do. So if you go into one of our assemblies you will see one of the best quality assemblies in the country. If you look at the displays around the school you will see quality displays. There is a concern here for real quality which is picked up by the children. (Ref: PT5)

Tammie, who teaches in Year 2, describes how the school works with the very young pupils to create a work ethic that Clive described above. Tammie implicitly seems to argue that standards are raised because staff emphasise words such as care and excellence, from the time children enter the school, ensuring that the pupils understand the meaning of the words. This develops shared understanding that helps to ensure that pupils produce good quality work.

The children have been brought up from the nursery into Year 1 and Year 2 with the values of care and excellence, which we reiterate the whole time in the classroom, asking if the children think they could have done their work with more care, or “Can you do your most excellent work for me today?” We then go over the meaning of excellent. The children say that it is the best they can possibly do. It is a good way of developing good quality work as well as other things as well, like talking about it and being very positive about it. We do focus on quality and care, thoroughness and reading through, understanding... I think that at this stage it is the whole ethos and role modelling that is going to make the difference. (Ref: PT15)

Martha cites two principles, which are echoed in the previous examples, that she uses to improve standards: one is to do with her expectations and the other is the quality of her relationships with the children. She believes that values help the teacher to get better work out of the pupils.

Yes, it is to do with expectations and the quality of your relationship with the children. (Ref: PT7)

3.5 The effect of values education on parents

The parents were supportive during the introduction and development of values education at Palmer. Neither the headteacher nor governors received any complaints from parents. The possible reasons for this are given in chapter 6. These included: the sending of regular newsletters explaining about values and involving parents; parent workshops; articles in the press; news items on radio and television and ensuring that every opportunity was taken, when talking formally and informally with parents, to discuss values education.

Sue makes several significant points in her interview: that parents are aware of the special atmosphere (ethos) of the school; that the school supports families who have positive values; that the school helps pupils to imbibe values who do not get them at home. She asserts that a significant number of children do not have values education at home:

This school has a very nice psyche to it and lots of people can actually feel that psyche. I have heard parents say that they can actually feel the presence of the school when they walk into it. I think the psyche is the atmosphere around. There is an awful lot of research about it and how it is created, but it is created, you can go into different classrooms and feel the ambience of the classroom and it is different for every teacher because every teacher is different but you can feel it. ... I think that values education is what should be going on to reinforce what is going on at home, and there are a lot of children who do not get values education at home so, therefore, the only help that they get to see what the difference is between right and wrong and to be able to formulate themselves as good human beings, is what they get at school. (Ref: PT6)

Despite Sue's view that the school compensated for the lack of values education in some homes, Sue implies another reason for the success of the values programme with parents, that the school was sensitive to the feelings of parents, always being careful to ensure that they were never given the impression that the school was taking over the role of the parent as the prime educator of the child. The school emphasised its role as partner in the process of educating the child. She says:

I would not like parents to think that the values we teach is a subject, just, that the school can take credit for, because most people have a system of values. So I would not want parents to be offended by a claim that it is the school that teaches the values. I think the school can take credit for helping the children to articulate this, and the school will get the credit for giving it a high profile, but again it is part of the partnership between the school and the parents. (Ref: PT9)

Penny develops Martha's emphasis on parent-teacher partnership in the next extract, describing how values are discussed at teacher/parent consultation evenings. She also gives examples of how teachers model values to the parents. Honest and open relationships are built with parents as a result of the values work. Penny believes that being visible at the end of the day, when parents collect their children, is very important as it makes a statement about a teacher's willingness to form an active partnership with the parent. It is a symbol of openness.

Well, it is interesting that it [the school's emphasis on values] is becoming to come out of parents' evenings. One interview that I can recall was one I had with some parents who are concerned about their son's reading, but he is getting there. It is coming, but I happened to say to the dad that there are so many other qualities that your son has that we really ought to celebrate and I listed them. He said, "But he has got to learn to read and write." I said, "Yes, he has." But the mum then said, "Yes, but there are all these other values that are so important." So I thought, there is a parent here who has really sort of clicked in to what we are trying to do and I think that does come through more and more. I think things like standing out with the children at the end of the day, says a lot. It says we are approachable as teachers, come and see us if you are worried about anything, you are there as a person. I think in the past, teachers were seen as a group apart. I think we should be treated as professionals, but we get so much more from parents, so much more honesty from parents, if you talk to them about everyday things. That has happened to me, but going out there at the end of the day and being available to parents or even to go and approach parents yourself about things. (Ref: PT12)

Tammie and Molly sum up the spirit of the parent-teacher relationship in the school:

We all smile and I have never known a school where parents walk in and you listen to them, there is nobody taking advantage of anybody. We always make time for them, we are very open and there is quietness. (Ref: PT15)

We try and have a dialogue with the parents, where we get them on our side, so we can work in partnership and I think it pays. (Ref: PT2)

Victoria describes her relationship with her pupils and the value she places on families:

I would hope that I am aware of the children in my care and look after them, like I would the members of my own family. Families are close and we work for each other in an unselfish way. (Ref: PT14)

Heather's observations offer evidence of a positive effect on staff morale, at a time when teaching morale is low. She makes a comparison:

Definitely, anybody who comes into the school comments on the ethos and the atmosphere that they feel when they are with us. They say how polite the children are and that it makes it such a pleasurable place to work. I have worked in other schools and it really stands out in comparison. I do not think the children always transfer the values from school to home, but then they are only children. As they mature, it is there for them to draw on. It is a bit like religion, they can go off, but then they can come back to it. You cannot expect them to do it all the time, they are only human! (Ref: PT4)

Heather's strong endorsement of the impression the school's ethos and atmosphere has on visitors concludes the analysis of data evidence based on interviews with teachers.

4. Conclusion

The teachers at Palmer demonstrated remarkable consistency in their answers. Without exception they supported and endorsed the values education policy and its practical application. Analysis of the evidence demonstrates that they had a remarkable understanding of values education and its potential to enhance the quality of education in the school.

The data revealed a number of key issues (not in any rank order) about what teachers considered made values education effective at the school.

The first was concerned with the effect that values education had on them as teachers and people. The evidence showed that values education could not be taught in isolation from the teacher's own thoughts, feelings and behaviour. The teachers considered that to be an effective values teacher, with a deeper understanding of values, requires personal reflection on the values being emphasised. This personal reflection gave them a clearer perception of their own attitudes and behaviour, which helped them to model the values, which in turn influenced pupil behaviour, as pupils modelled their behaviour on that of their teachers. Teachers had enthusiastic positive attitudes that gave affirmation and positive reinforcement to the pupils. Self-reflective work by teachers was seen to have a powerful effect, not only on a teacher's thinking and the way they teach, but on pupils, because they made a connection between what the teacher said and what she did. Teachers described this behaviour as *walking their talk!*

The second key issue is that the evidence suggests that, to develop a positive values-

based climate throughout the school, there had to be a consistency of staff expectations and behaviour based on good interpersonal relationships. The good quality of relationships between all people in the school nurtured a calm and purposeful environment. Teachers thought that pupils learned about values by talking about them in the context of good teacher-child relationships. Consistency, in terms of high teacher expectations and positive behaviour, fostered a climate for learning where work was carefully matched to the needs of pupils, helping to raise pupil self-esteem and confidence. The impact, of the positive values-based climate for learning, was that the pupils produced quality work, respected staff and were well behaved. Teachers also were aware that parents and visitors sensed that the school had a positive ethos that supported their children's learning. The teachers recognised the important role of families in educating children. They emphasised the importance of developing open, sensitive, active, positive teacher-parent relationships. The teachers reported that the school's ethos made the process of teaching easier. Another impact was that pupils demonstrated their understanding of the values by being able to use them in their normal conversations and were more aware of their behaviour in the playground and out of school.

A third key to the development of a values-based curriculum was the two-year cycle of monthly values words. This created a common vocabulary for the staff and pupils to think and talk about their behaviour and the behaviour of others. The impact of revisiting a value three times, during the six years of their primary school career, was that pupils deepened their understanding of the values words. Also, repetition and reinforcement of the values words across the curriculum was a key to reinforcing their meaning.

The fourth key issue was that teachers considered that teaching about values had a positive effect on the inner world of pupils. The emphasis on silence and reflection

gave pupils the opportunity to be still and to reflect about their work and behaviour. They were encouraged to talk about their feelings, learning to express themselves more clearly in order to behave appropriately, empathise with others and develop their emotional intelligence. Pupils were taught how to be self-analytical, and not to be negatively self-critical, and about the importance of becoming independent learners. The school's understanding of the term *spirituality*, through its values programme, appeared to act as the driving force behind its pedagogy. Key pedagogical elements enabled pupils to appreciate silence and encouraged them to focus their minds so that they could reflect. This process guided their thinking and subsequently influenced their understanding and behaviour.

Finally, a key issue relates to the perception that teachers consider that academic standards were enhanced because of values education, but difficult to give verifiable evidence for this assertion. The school's standard attainment test results (SATs) for Key Stage 2 (eleven-year-olds) consistently seemed to indicate that the school enabled pupils to reach high standards of attainment. However, the link with values education remains one of conjecture, requiring further, more detailed research, across several institutions, in order to establish a clear and verifiable link.

These concluding key issues complete the analysis of evidence given by the teachers. The next chapter has as its focus the data drawn from the interviews with pupils and parents. These two chapters form the basis of the thesis's conclusions and recommendations.

Chapter 9. Data analysis: pupil and parent interviews

1. Introduction

The previous chapter focused on the detailed critical analysis of data, collected by interviewing the teaching staff of Palmer. The data confirmed that the teachers believed that values education has a positive effect on the quality of education in the school.

In this chapter, the first section considers the views of four Year 6 pupils (eleven-year-olds) about the impact of values education and the second section considers the views of a parent of each of the four pupils.

2. Section one: data from pupils

This section analyses what pupils considered are the effects of six years experiencing values education and whether the pupils considered that values education had had a positive impact on them. The pupils' views help to provide evidence to support, modify or reject the assumptions of the teachers on the impact of values education. The three Year 6 teachers selected the four pupils: Madeline, Katherine, Nicholas and Tristan to be interviewed because of their maturity and articulateness. Although these pupils were atypical, nevertheless their attitude was representative of the majority of the Year 6 cohort (70 pupils). Their ability to articulate thoughts and feelings is a significant factor and arguably one of the benefits of values education. Care has been taken not to make generalisations, based on such a small number of pupils, about the impact of values education on all children in any schools.

Evidence from a questionnaire shows that the four children's views were representative and consistent with those of the cohort of seventy pupils. The cohort

had completed the questionnaire (in Appendix 16) by 8th July 1999 about what they thought of values education. This chapter does not focus on the completed questionnaires (some are featured in Appendix 17) and the ten questions focused on the pupils' perception of the impact on them of learning about values.

They thought that the effect had been positive and that their behaviour had improved. They remembered the names of the values words. They remarked, *Learning about values has taught me to be more caring and to think more...It has taught me to be a polite, kind, thoughtful, peaceful, humble, respectful, co-operating and happy person inside.* They also said, *I think my behaviour has got better after thinking about values... Yes, for example if someone has said or been unpleasant to me I have walked away and forgiven them.* One boy, who had been transferred to the school because he had been excluded from another primary school, remarked, *I have changed my behaviour because values are so strong that once you see them in action you can't help trying them out, and values are quite fun.* The same boy concluded by saying, *You teach values like no other school and so that makes this school so caring and kind and helpful.* The validity of the evidence from this questionnaire is strengthened by the views of pupils who had not been in the cohort for a full six years, providing evidence that the four selected pupils were not chosen only because their views would be positive.

As a group, most of the pupils in Year 6 had been exposed to values education for approximately six years in the Primary School, from the time they were first enrolled. It could be argued that these pupils are bound to be positive, since they have only known the curriculum of one school and are therefore predisposed to being biased in favour of its educational provision. Also, that the research does not look at evidence from a control group of pupils who were not exposed to a values curriculum. There may also be a concern that the sample of four pupils is too small on which to base any meaningful conclusion. These points need to be considered in any future research,

which may seek to verify the conclusions of this small-scale research study.

The purpose of interviewing the pupils, as with the teachers and parents, was to seek evidence that would help answer the main research question of the thesis: *Does teaching values improve the quality of education in primary schools?* A schedule of questions was designed, to:

1. find out why the pupils thought they were being taught values education;
2. discover whether the pupils enjoyed learning about values;
3. discover how the pupils thought they learned about values;
4. find out whether the pupils thought that they have been helped to think differently because of values education;
5. discover whether the pupils thought that their parents or others were aware of any differences in them brought about by values education;
6. discover whether the pupils were aware of changes of behaviour in other children because of values education;
7. find out if they were aware of any differences in children who have not learned about values;
8. learn if they were aware of putting the values into practice in their lives;
9. discover what the pupils thought about being a pupil at Palmer;
10. pose an open-ended question to discover if the pupils have any other views about values education that they wished to share.

To address these issues, the four Year 6 pupils answered the following questions during semi-structured interviews:

You have been learning about values for some time. I would appreciate knowing more about your experience of being on the receiving end of values education.

1. *What would you tell a visitor to our school about why we teach about values?*
2. *Do you enjoy learning about values? (If yes, then why? If no, then why not?)*
3. *Please describe how you have learned about values. (Prompts: in lessons? Assemblies? Playtime?)*
4. *Has learning about values helped you in any way? Can you give examples? (Prompts: in your relationships; work?)*
5. *Do you think that you have been helped to think differently because of learning about values?*
6. *Have your parents or other people noticed any differences in you?*
7. *Can you think of any ways that other children's behaviour in school is different because they have learned about values?*
8. *Do you notice any differences in children you might meet who have not learned about values?*
9. *There is a difference in learning about values and actually putting them into practice in your life. Can you give some examples about how your behaviour may have been affected because you know about values?*
10. *How would you describe what it feels like to be a pupil at Palmer?*
12. *Is there anything else that you would like to tell me which will help me to understand how pupils feel about our school in general and values education in particular?*

Thank you very much for helping me.

The next section looks at the answers that each pupil gave during the interviews.

3. Synopsis of the pupil interviews

Madeline (PC1)

The main themes from Madeline's interview include: we learn about values so that we are not horrible to others and so we do not feel bad about ourselves; we enjoy learning about values because it is fun; we learned about values in assemblies; learning about values has helped her to do her best; she has been helped to think differently because of understanding another's point of view; other people have noticed her behaviour; other children's behaviour in school is different; she has noticed the behaviour of children who have not learned about values; she uses values in the classroom and at playtime; the current Year 6 pupils have a different attitude to the younger children in the school.

Katherine (PC2)

The main themes from Katherine's interview include: we learn values so we can become better people; she has learned about values from the teachers talking about them; values have given her a better attitude; she thinks about other people a lot more now; her parents probably think she is more mature and more able to control her temper; other children's behaviour seems better; she likes it at school; a lot of people feel they have been helped by values education.

Nicholas (PC3)

The main themes from Nicholas's interview include: values improve life; he can think about behaviour in different circumstances; the whole school is united; he likes learning about values because it gives something to think about and share with others; he learned about values by talking about them, listening to stories, reading poems and in assembly; he has learned not to fight and not to argue; school works as a team; there is a really nice atmosphere at school and we have lots of fun; there are differences between boys' and girls' behaviour.

Tristan (PC4)

The main themes from Tristan's interview include: we are taught about values because it shows how we can get more out of life; values help us to be nice people, be more loving to our friends and family, and be part of a *loving* generation; values help us to have a nice feeling; he learned about values in assembly, by reading books and poems and completing worksheets that help to get the message across; children put a lot of effort into learning about values; values help to make life easier; they help with concentration and looking at the deep meaning of things; everyone is different since they have learned about values; others who have not learned values are not so patient or caring; the teachers learn as well.

4. Pupil interviews: data analysis

The researcher conducted interviews with four pupils in Year 6 at Palmer Primary School in July 1999. Each interview lasted for approximately 30 minutes, was taped and transcribed for analysis.

After a detailed analysis of data taken from pupil interviews, using the computer program ATLAS.ti (Muhr, 1997), evidence was assembled under eleven headings (below), related to the questions.

The interviews with the four pupils produced the following evidence, question by question.

4.1 What would you tell a visitor to our school about why we teach values?

The four pupils give a clear account about why the school teaches values education. This supports the school's intentions as expressed by the teachers during their interviews. The pupils refer to the positive effects that values education has on the way they feel about themselves and about others. They believe that it makes them

better people and improves their lives, because it shows them how to get more out of life and be more considerate to others.

Madeline ranges across numerous reasons for the school teaching about values. These include: learning not to feel bad about ourselves; checking our behaviour, so that we are not horrible to others by hurting their feelings but to understand them; being more conscious about what you do and say; enjoying telling others how you feel; correcting our behavioural mistakes; learning how to make friends:

... we teach them [values] so that we are not horrible to others and that we do not feel bad about ourselves, because if you have values you are more conscious of what you do and what you say. You think before you speak. If you do not have any values you just blurt out something and you end up hurting your friend's feelings and they would not like you. So it is kind of: if you have values you have more friends really. I have spoken to the Swedish people [visitors to the school] about values and the people who came to the pond area and they asked how it was working, I said it was easier because we had values and co-operation and we understood each others' opinions. I found that, if you do know the values, then you are not going to say something horrible to a visitor, like, "Why are you here?" "I do not like you being here." You enjoy telling other people about how you feel, because you do not feel bad about yourself, and if you do something wrong you know how to correct it. You do not just think I don't have to say anything. You say something like, "I did not mean to," and then make friends again. (Ref: PC1)

Katherine gives the following reason for the school teaching about values: so that the children become better people and clearly believes that she behaves well because of the values. By this she infers that it isn't because she has been told to behave well:

...we learn about values, so we can become better people. Because in the past people have not really thought about anything like this and, they sort of, do not really care about anything. If there was a visitor in school, I would say that we have got to behave because of our values and we must keep to them. (Ref: PC2)

Nicholas gives a different emphasis, in a thoughtful answer that reflects some of the learning intentions expressed by the teachers:

I would tell them that they [values] improve our life, you become a kinder pupil. We listen and can concentrate. We can really think about what we do in different circumstances. The whole school can be united, really. I have spoken to visitors to school and told them, all our about our assemblies and how we try and relate to the value of the month. (Ref: PC3)

Tristan displays how teaching about values develops emotional intelligence. Tristan believes that they are taught values to help them to be a part of a loving generation:

... we are taught about values and learn that it shows us how to get more out of life. It will help us to be nice people and be more loving to our friends and family. Also to be part of a loving generation. (Ref: PC4)

Tristan's sentiment leads into the next question about whether the pupils enjoy values education.

4.2 Do you enjoy learning about values?

The pupils emphasise that they enjoy learning about values, because it is fun and that it gives them things to think about and share with others.

Madeline picks up the theme of enjoyment, suggesting some reasons why values education became enjoyable to her:

... it is fun. At first I thought, "What on earth am I doing? I do not have a clue what the teacher is talking about!" But, as I go through the school I understand more and more about the values, because each time we have a new experience I learn something new. It is like opening up a new way of life because, I mean, I could not have just gone round saying, "I don't really care what the teachers are teaching." But I took it in and so did a lot of other children and we realised how to use it...I enjoy it because it gives you something, like when you go to playtime, we all play well together and think about what we have learnt. (Ref: PC1)

Katherine sees this as a lasting skill.

I find it interesting and I want to be a better person when I go to my secondary school. (Ref: PC2)

Nicholas, in acknowledging his enjoyment of values lessons describes aspects of the learning process in them. Does he enjoy values education?

Yes, I do actually. I quite like the stories and then we have to write them out, and then we share with our class sometimes and that is good. I like learning about values because it gives us something to think about and I find I quite like the stories. It gives you something to share with the others in your class. (Ref: PC3)

Tristan replies positively too, pointing out how learning about values, such as *patience*,

affects behaviour in the playground. He talks about how this value helped the pupils consider what others in their group wanted:

Yes, I enjoy it because it gives you something, like when you go to playtime we all play well together and think about what we have learnt. At playtime time, I went out when we had been taught about patience and we were having a little talk about what we should try and we found that everyone was finding out what others wanted to do and taking it in turns. It was very successful. (Ref: PC4)

4.3 Please describe how you have learned about values

Teachers see pupils' enjoyment of values education as an important pre-condition for learning about values. Chapter 6 describes the school's rationale and methodology for values education. Chapter 8 illustrates the way it is put into practice illustrated by the teachers. The following extracts give an insight into the pupils' perceptions about how they thought they learned values.

Madeline, who gives the most comprehensive answer, emphasises the centrality of discussion in learning about values. She describes how talking about them is linked to the pupils' own experiences and how the pupils learn to modify their behaviour at playtimes. Playtime appears to be an important time during which pupils think about and practise the values. Playground behaviour was found to be exemplary by Ofsted in its inspection of the school in 1997 (Ofsted, 1997). The role of assemblies features in her answer, as does listening to the teacher recounting her personal experiences, and being accurate in the way that values are used. Madeline says that she learns about values through:

... assemblies and when we go back [to class] we talk about it with our teachers and with other children. We like to talk about the experiences we have had and how we could make them better by using the values. How we use the value and to make sure it does not come out the wrong way. In our classroom, our teacher tells us about experiences she has experienced, which is a lot easier than just saying, "We did this and this happened." We just help each other, the teachers and the children. We learn from playtime because, if we have an argument we learn that we do not want to do that again. We learn how to stop that happening and you learn how to play with each other a lot easier. (Ref: PC1)

Katherine's, Nicholas's and Tristan's answers are short, so will not be quoted in

separate paragraphs. They add to Madeline's by including class discussion, books and worksheets as means of learning about values. Katherine says, *Well some of the teachers have been talking about values and we have to write things about values.* Nicholas highlights the place of books in values education. He says, *We have talked about it in class, we listen to books, we read poems, we give examples of the values we have heard about in assembly and things like that really.* Tristan also talks about learning about values through assemblies, books and poems, adding, *We have learnt about values...by worksheets. The worksheets help to get your message across.*

4.4 Has learning about values helped you in any way?

All four pupils think that values education has helped them, but Nicholas reminds us that it is sometimes hard to put the concepts into practice:

I think we have learnt about values at playtime. You do not get fights too much and we try not to argue. You try to be friends. I think it does come out but sometimes it does not. I have seen times when you cannot always show values, it is very hard to. (Ref: PC3)

Madeline and Katherine cite determination as a quality that they have developed because of values education. As Madeline says:

Yes, since learning about values, I have learnt that, if I get a hard piece of work, instead of thinking, "I can't do this" and staring out of the window...I have now learnt that if you are doing your best, that is as much as you can do and that effort is good enough for anybody. (Ref: PC1)

And Katherine gives her own experience as a lesson in determination:

I think it has given me a better attitude...I play the violin and the piano and at one point I was finding it a bit difficult, like when I first started learning, but I thought to myself, "I have got to be positive and I have got to try and crack it"...I really wanted to learn that instrument and I really wanted to learn how to play it. I could have stopped playing it but I wanted to carry on because, although it was hard, I wanted to do it. (Ref: PC2)

Tristan insists that knowing about values education has helped him to be more naturally nice, and has made life easier. He takes care not to suggest that children who have not learned about values cannot be nice. He thinks pupils at the school put

a lot of effort into learning about values:

If I did not know about values, I would not be such a nice person to know. I think that children put a lot of effort into learning about values and being nice. I am not saying that people who do not know about values cannot be nice, because they can. It helps to make life easier if you know about values and it comes more naturally to be nice. (Ref: PC4)

4.4 Do you think that you have been helped to think differently because of learning about values?

This next question asked the pupils to consider if they were aware of thinking about things differently because of values education. It may be argued that some of the practices within values education enable the pupils to frame answers to comparatively difficult questions. The teacher interviews have described how the periods of silent reflection help to develop pupils' self-discipline and their thinking skills. These pupils describe a number of ways in which they think differently, and explain how this new thinking has affected their behaviour. It includes having empathy; sensitivity to the feelings of others; awareness of self; behaviour modification. Madeline and Katherine say:

...if someone said something horrible to me, I would have thought that I have got to retaliate because that person has been horrible. Now I have been taught about values, I have just learnt to understand that there might be something that has upset them. I now try to find out why they said that and to say that I will help them with their problem and we will forget about what you said. If you find out there is something wrong and they did not mean to say that, it was how they were feeling inside.

Examples of this are that when Emma and I were at Atlantic College [school residential visit], we got into an argument and I sat in a cupboard and closed the door! Libby started laughing and Madeline asked why I said that and I explained that I did not mean to say it that way. She said she thought I was being a goody-goody. I did not mean it that way and we learnt to understand what other people were thinking before you spoke out. (Ref: PC1)

Yes, because I think about other people a lot more than I used to since we learnt about values. I think about people's feelings and how they would feel if I was horrible to them. How I would feel if they said it to me. (Ref: PC2)

Nicholas too thinks more about his behaviour. Whether this is as a result of his general maturing cannot be certain, but his reflective self-awareness is arguably a result of the values programme:

I used to have a go at people from time to time and I do not do that any more. I don't argue any more because I do not like arguing. (Ref: PC3)

Tristan sheds some light on why the pupils of Palmer gain good results in the Key Stage 2 national tests:

Yes, it has helped me to concentrate and look at the deep meaning of things, like looking at the values of stories and look deeper into things. (Ref: PC4)

4.5 Have your parents or other people noticed any differences in you?

The pupils' responses are positive, although Nicholas says, *I don't know really. I am not too sure.* The others think their families have noticed a difference. Tristan says:

Yes, my grandparents especially, because if I tell them about the values we have learnt they say that they can see that I am trying very hard to stick to the values. (Ref: PC4)

Katherine too:

Yes, I now think about what I say and they probably think that I have come a bit more mature. A bit better at controlling my temper. (Ref: PC2)

Madeline gives a graphic account of her changes:

Yes, my mum said I had changed a lot because she used to say, "Go and wash the dishes!" And I would say, "No way, you are the mother. You do it!" But now I say, "OK, I will do that." If I don't, we have no clean dishes and I would not have anything to eat off and my mum and dad realise that I understand why I want to do things a bit more. (Ref: PC1)

4.6 Can you think of any ways that other children's behaviour in school is different because they have learned about values?

This question tries to look at the pupils' awareness of the changes, if any, that they may have noticed in other children, although the changes may be a result of normal maturing process of child development. Evidence from Madeline seems to suggest that

she is aware of the difference in attitude of the current Year 6, of which she is a member, and Year 6, when she was a seven-year-old in Year 2, and suggests that it is because of values. The important point is in her belief that values make a difference to behaviour:

Yes, if you take someone who is being horrible and they said something they did not mean to and just walked off to the playground, they would actually, after a while, turn round, come back and explain why they said that to my friends. In the playground, if you look, you can see other people getting along better than when we were little. When I was in Year 2, the older Year 6's did not really get on because they had not learnt about values. But now our Year 6's get along much better than the others used to. (Ref: PC1)

Katherine draws attention to pupils who live in unhappy homes with problems. She infers that these pupils have learned to feel happier inside because they have learned about values:

... there are some particular people who do not have a very good time at home and they are now better at school. I think this is because have learnt about values. It is making them feel happier in themselves. (Ref: PC2)

The perception of the two boys ranges from Nicholas's response of, *Yes, you do see the change in some people*, to Tristan's, *Everyone is different since they have learnt their values*. Tristan goes on to give reasons and then contradicts his earlier reasons by saying that some pupils may find values work boring, and then dismissing them:

You can tell who listens really hard and who does not by looking round the playground. Because if they had listened they would know about all the values and they would try really hard to put it into practice, but the ones who did not listen would not do so well. Some people may not listen so well because they may not like it, they find it boring but that is their problem. (Ref: PC4)

4.7 Do you notice any differences in children you might meet who have not learned about values?

This question takes the context to children who do not attend Palmer. It explores whether the pupils notice whether children who don't learn about values this overt way appear to be different. Madeline's mother is a teacher in a school that does not have an explicit programme of values education. Madeline has visited this school and

recounts her experience:

Yes, I went into my mother's school and there was this child there and she just pushed me out of the way, and walked away, and she did not even say, "Sorry!" I thought that person was not very happy. This happened in my mum's school that she has told me about. They do not really appreciate each other. They throw chairs and they abuse the teachers and one of the teachers ended up crying one day and they have not learnt about values education and they have had a really rough time. It is bad for the teachers when everyone has a really bad time. (Ref: PC1)

Nicholas's short reply, shows that he is aware of some of the complexities that make answering the question less than straightforward. He has noticed differences:

Only a bit, it depends on the type of person really. (Ref: PC3)

Katherine and Tristan notice some differences:

People who have learnt about values do not seem to lash out at others any more. I just try to walk away, if people are being horrible, and not retaliate. I feel sorry for people who have a bad time at home and do not know how to handle it. (Ref: PC2)

Yes, I have. They are not so patient and not so caring as us. They still are, but not so much, and you can tell that they have not been putting it into practice, not having that extra bit of effort to put into it. You have to put in effort with values. (Ref: PC4)

4.8 There is a difference in learning about values and actually putting them into practice in your life. Can you give some examples about how your behaviour may have been affected because you know about values?

Katherine says, *We have actually started to use them in our classroom and in playtime.*

Madeline says:

Well yes, when values were introduced I used to listen and then when we went out of assembly then we used to forget them and now I am older I have learnt that they are important and how to use them. (Ref: PC1)

Nicholas wonders if the effects are a result of values education but leaves the possibility open in this reply:

Yes, Yes. I think that we do not think of ourselves too much, we try to work as a team generally. We all work together. It was not the same at the beginning but once it all got through we really found that we were a team and friends with each other. All the Year 6 children seem to get on quite well together. I don't think it is really anything to do with values, but it could be, I don't really know.
(Ref: PC3)

Tristan concludes by drawing attention to the practical effects that values work has had on his friendship:

Well my friend and I used to fall out every week but now we have learnt about values we have thought that it is not such a bad idea and started trying very hard and we found we got on much better. (Ref: PC4)

4.9 How would you describe what it feels like to be a pupil at Palmer?

Madeline gives no response to this question as she is unsure what it means. However, the three other pupils all say that they like the school for a variety of reasons, such as its nice atmosphere, its fun and the feeling of being a part of a big community where everybody is loving and caring. Katherine says:

I like it here and that is because all of the people here are really happy. It is a really nice school, like the buildings and the decorations. (Ref: PC2)

Whereas Nicholas says:

Very nice, I really like being at Palmer. It is a really nice school and I have been here for a long time. There is a really nice atmosphere and we have lots of fun.
(Ref: PC3)

Lastly Tristan:

It feels, you do not feel the odd one out. You feel that you are part of a big community where everybody is loving and caring. They all help to you help.
(Ref: PC4)

4.10 Is there anything else that you would like to tell me which will help me to understand how pupils feel about our school in general and values education in particular?

To this open-ended question Tristan's interesting, perceptive response shows that he has noticed larger implications:

It is not just the children who learn about values, it is the teachers who learn as well. They tend to get together sometimes and talk about values in the playground. (Ref: PC4)

Madeline talks about how the present Year 6 is more kindly behaved towards younger children:

When we were little we were really scared of the Year 6s because they would come round and we would hide because they were so big and they did not really understand values. Now we are Year 6. We are glad that we have not done that, we appreciate that we have been told how to use our values so that we do not feel bad about ourselves and so we have learnt not to scare the little ones and how to play with them. (Ref: PC1)

Katherine feels that values education has helped all the children to get on:

... it has helped us and I know that there are a lot of people who feel they have been helped by it. I think we have all changed as the years have gone on and we have learnt more about it. We have all changed into different people. We now, more or less, all get on. (Ref: PC2)

Nicholas's answers have been short, but they show great insight:

A lot of people take life seriously, especially the girls. I do not know why? The boys argue a lot more! (Ref: PC3)

5. Key points from the pupil interviews

The following key points were identified from an analysis of the pupil data.

Main Key Point:

Values education helps pupils to be more conscious about what they do and say so that they become better people.

Other Key Points:

- They considered that they were taught values education so that they would think positively about themselves and be more conscious about what they do and say, so that they could become better people.

- They enjoyed learning about values because they considered it to be interesting and fun.
- They learned about values by hearing, reading, reflecting on, writing about, discussing and practising them.
- They thought they had been helped by values because it made life easier.
- Values education helped them to think differently because it enabled them to concentrate, be more aware of the self, look at the deep meaning of things and think about the feelings others.
- Their parents and other people had noticed changes, such as they appeared more mature as they were trying to stick to the values.
- Since they had learned about values, they noticed that other children's behaviour in school was different.
- They noticed that children who have not learned about values were less patient or caring.
- They gave examples about how their behaviour may have been affected. For instance, that they had started to use values in their classroom and at playtime.
- They said that being a pupil at Palmer made them feel as part of a big happy, caring community where they had lots of fun.
- The pupils considered that the teachers had been changed by learning about values.

6. Postscript

Because of its nature (not longitudinal), a question that this study does not adequately address is whether the pupils internalise the values in the longer-term, so that they

become a natural part of the way they conduct their lives. This issue is seminal in deciding whether values education is effective as a form of moral education. The author of this thesis is currently developing values education across many schools, both in the United Kingdom and abroad, and is involved in interviewing pupils who were inducted into values education in their primary school. It is apposite to this thesis to refer to an interview that was conducted in January 2005. The interview was recorded on video and is going to be part of a values education film for teachers. It is acknowledged that this is but one example, and may not be representative. However, the interview does give an insight into the possible longer term effects of values education, which if replicated across a larger population would be powerful evidence for its efficacy. The video interview features Tristan, one of the pupils originally interviewed for this research in 1999 (see Appendix 18 for full transcript). He is now seventeen years old and attends the Palmer Secondary School. Tristan was asked what he remembered about values education at Palmer Primary School:

Well, it was a big part in the school curriculum. There was always a focus every month that would be discussed in class, in assemblies, with friends and teachers, and these were associated with values. And the way that they were taught was very kind of involving so that you would actually take it on. When you would think about it, you would believe it, you would really kind of integrate it to life and ... one of the things I remember most is the way that these things kind of fell into place. It seemed right; it seemed that you should because it helps you in life. Early on in your life, when you first question boundaries and rules and you do think, "Where are they?" then values come in... in a very good way, in an honest way that is helpful to others. And you think, "Yes, that's brilliant, that's how I want to live" and, because you catch it at such an early age, you do want to continue it, you think it's fantastic. It does really affect the way you are as a person.

Tristan was asked if he had noticed anything about the teachers in this context:

The teachers were kind of the embodiment of values in a way. They worked values themselves so you thought, "I want to be like that teacher, I want to be just like that." And the teacher would talk about values in assembly and class and you really want to know that person because you want to be like that. That helps because you really do want to listen and you take it in because you want to and because you respect that person for being that way, being values educated.

Tristan acts as a student mentor and notes differences between pupils coming to his secondary school from Palmer and other feeder primary schools.

Yes, certainly...There is a striking difference between people who come here where values education is taught and people from a place where that's not available. In their behaviour...people who come here (from Palmer) are a lot more patient, a lot more caring, and there is an approachability about them ... Those are the people I don't have to take aside and chat with because they question themselves and they kind of say, "That's wrong I am not going to do that." There are other people (from other feeder primary schools) who don't have the ability to do that. Those are the people you talk to, who coincidentally have not had values education. It's that striking that you can actually tell who has been to Palmer.

Finally, Tristan commented on what he thought our world would be like if values education we instituted in all schools:

Yes, I honestly think it will, because it is giving people a chance and guidelines to do something different with their lives in a harmonious way with people, which is also enriching for themselves. I think that everybody should get a chance to do this.

Tristan makes a strong case for values education. More evidence needs to be collected in a longitudinal study of a range of pupils who have been exposed to values education.

7. Section two: data from the parent interviews

This section of the chapter reports on the analysis of interviews conducted with a parent of each of the pupils. One parent each of Tristan, Madeline, Katherine and Nicholas was interviewed, using a semi-structured interview schedule. The questions are noted below. With the benefit of hindsight, it is regretted that these parent interviews did not cover a range of gender. Any future study should ensure a balance of gender is achieved, to ascertain the degree to which answers to interview questions can vary. Also, it would have been relevant to interview both parents in each case to test for consistency. It is recognised that the sample is small and not totally

representative of the parents in Year 6 or parents of pupils in the school generally. However, the accounts of the mothers provide important narrative that helps in the analysis of the impact of a values-based curriculum.

As explained previously, the teachers in Year 6 selected the four pupils to be interviewed because they would be able to answer the questions articulately and also represent the attitude towards values education of the majority of the pupils in the year group. When the pupils were selected, the teachers were not told that their parents would be interviewed too. Therefore, the teachers were not influenced by this knowledge when they selected the pupils. Circumstantial evidence, such as the report by Ofsted's questionnaire to parents during the school's inspection (1997), indicates that parents in general were very satisfied with what the school was achieving. Given more resources and time, the researcher would have met the criticisms of this chapter and worked on an aspect of research that would focus attention on the impact of values education on pupils who come from less advantaged backgrounds, both materially and emotionally.

The purpose of interviewing these parents was to investigate the following areas of the research:

1. The parents' attitude and degree of support for values education and their knowledge of the school's methodology.
2. The parents' perceptions of their child's attitude to values education and the benefits to him or her;
3. The parents' perceptions of the benefits to the school of values education;
4. Are values 'taught' at home?
4. Additional views of the parents about values education.

The parents were asked a series of questions (see Appendix 19) and the views of each parent is summarised in the following synopsis.

8. Synopsis of the parent interviews

Elaine Rushen (PP1)

The main themes from Elaine's interview include: she is aware that the class teacher is teaching values; knows that pupils have been learning about honesty, hope and trust; happy that values are taught; taught them to her children early in their lives; knows that values are taught through lessons and assemblies and that the teacher's behaviour is very important; her child is very aware that he is learning about values, enjoys them and has an understanding of them; finds it difficult to assess whether learning about values has affected her child's standard of work; she discusses the values at home with special reference to assemblies; thinks that the school is more effective because it teaches values, she says, *I think it is a calmer school and that the children are very hard working.*

Pauline Bishop (PP2)

The main themes from Pauline's interview include: an awareness that the school teaches about a lot of values (for example kindness and respect); very happy that the teacher fosters values; aware of a number of elements that make up the values education programme; her daughter is very aware of learning about values such as responsibility and talks about the implications of the values lessons rather than the lessons themselves; feels that the school has supported the home values especially with its emphasis on *a spiritual and inner quality rather than a material quality* and speaks of the *incredibly calm atmosphere...yet there is still fun*, values work can often give pupils answers to their 'why?' questions.

Lee Marsh (PP3)

The main themes from Lee's interview include: children are taught to share, respect and be tolerant; problems discussed; some children not taught values at home; authority for values not just coming from the child's home; aware that school encourages values through assemblies, lessons, stories, and the teacher's example; her child has been affected by the values of tolerance and honesty; values gives pride and determination; standards are required; school has a very calm receptive atmosphere that the children understand; differences in behaviour of children from other schools; Palmer children have expectation about how they should be treated and *this makes them beautifully confident.*

Kirsty Walsh (PP4)

The main themes from Kirsty's interview include: aware that children are taught that each person should be respected and that everyone cares for each other; supports the school in its teaching about values; aware that values are effective because of the way the teacher speaks and behaves; discusses values as part of everyday life at home; helps child to stop and think and consider the feelings of others; home in partnership with the school; encourages pride in the child's work and her presentation; school is more effective because it creates a safe, secure environment through the setting of boundaries. Kirsty thinks that *It would be nice to spread the word a bit more and hope that other schools can do the same thing...*

9. Parent interviews: data analysis

The following data analysis carefully examines the interviews conducted with the four parents of children in Year 6 at Palmer Primary School. The researcher conducted all four interviews in July 1999. Each interview lasted for approximately 30 minutes, was taped and transcribed for analysis.

After a detailed analysis of data taken from parent interviews, using the computer program ATLAS.ti (Muhr, 1997), evidence was assembled under five headings, these being the areas that the interview schedule for parents was designed to research.

9.1 The parents' attitude and degree of support for values education and their knowledge of the school's methodology

The next group of extracts show that the four parents are very supportive of values education and have some understanding of what values are being taught and some of the methods for helping the pupils to develop them. In their interviews, the teachers considered that modelling the values was very important and the parents echo this.

Mrs. Rushen is very happy that values are being taught in the school. She knows that values are taught by the class teacher through lessons, assemblies and considers that the teacher's behaviour is a very important element in values education. Mrs. Rushen knows that pupils have been learning about the values of *honesty, hope* and *trust*.

I am aware of values education. They have been learning about honesty, hope and trust... The teacher's behaviour ... is very important. (Ref: PP1)

Mrs. Bishop is also very happy that the teacher fosters values and is aware that the school teaches about a lot of values, such as kindness and *respect*. She describes a number of elements that she thinks make up the values education programme and some of the implications on Madeline and playground behaviour:

There is a value every month and that is printed on the newsletters, and parents are kept informed as to what the values are going to be. Then there is an assembly that follows on from that. Within the classroom, I would not say that I know the formal structure of it but obviously it is something that is ongoing. Madeline refers to the values education and talks mostly about the assemblies and, although she does not talk about the actual lesson itself, she will talk about its implications, of how it will affect her, usually about how it will affect the behaviour on the playground. (Ref: PP2)

Mrs. Marsh too, is very happy that the teachers foster positive values. She is aware that the school encourages values through assemblies, lessons, stories, and by the teacher's own example as a role model. She knows that the children are taught the

values of *sharing, respect* and *tolerance* and gives an insightful example of how values education encourages children to think about the reasons behind their behaviour:

The children are encouraged to share everything, like a pencil or a book, and also the value of responsibility in returning an item that they may have borrowed; respecting other people's property and to be tolerant of each other. I also really like the way that children are encouraged to sit down if there is a problem and talk it through and listen to what the other person has to say, rather than return the upset, and to think about why they did something. (Ref: PP3)

Mrs. Walsh echoes the views above and says that she supports the school in its teaching about values. She is aware that everyone in the school cares for each other and that the children are taught that each person should be respected. Here she emphasises the role of the teacher, by saying that values are taught by the teacher:

...in the way she conducts herself, in the way that she speaks to children and the values come over very well. I also hear about the way they are doing assemblies and things like that. They respect each other as individuals and respect everybody's place in society. That everybody has a place and everybody should have values. That is one of the main things that comes across when I am in school (she sometimes listens to children read, to give extra practice). They all care a lot about each other. (Ref: PP4)

9.2 The parents' perceptions of their child's attitude to values education and the benefits to him or her

The analysis of the data shows that the four parents consider that values education has had a beneficial effect on their children's attitudes and has been beneficial to them. They don't provide evidence that standards in the children's work have improved but there is pertinent evidence that the thinking and behaviour of their children is affected by values education.

Mrs. Rushen reports that her child is very aware that he is learning about values, but finds it more difficult to assess whether learning about values has affected her child's behaviour or standard of work:

Yes, very aware. He actually tells his younger brothers and sisters about values in school and how they should respect what I say; that I know better than they do because I am a woman of the world! I did not quite know how to take that! ...I think he agrees with them and I think he does enjoy them. I am sure that he enjoys learning about them. (His behaviour?) I think it has made him more aware and he has a better understanding of values. (Child's standard of work?) No, I do not think so. It is difficult. (Ref: PP1)

Mrs. Bishop's daughter is very aware of learning about values, such as *responsibility*.

Mrs. Bishop gives two examples of how the values concept of *friendship* and *responsibility* have affected her daughter Madeline in practical ways:

Yes, very much so. One specific example is friendship, because I think the girls of Year 6 make a big issue of the best friend's syndrome. It is one, I should imagine, that most mums of girls go through much more so than boys do. I think they have to think about that (friendship) between themselves and what it really means? The best friend does not have to exclude them from all other friends.

The one problem that Madeline has risen to is responsibility, that has been backed up by her being given some real responsibility, so it is not just an abstract value. It has its implications in her school life which makes it real. (Ref: PP2)

Mrs. Marsh says that her two children have been positively affected by values education. She speaks about the values of *tolerance* and *honesty* affecting her son Nicholas, who is an able child, and how values have helped to develop the quality of empathy. She describes the effects of values education on both her twin boys. Her other son, who was not the subject of an interview, has a medical condition that makes learning difficult for him. She describes how she thinks the school has helped to give this son determination to succeed:

I think tolerance and honesty are the two main ones. Actually thinking about how people feel, they are quite good at that. I think it gives them pride in themselves. I have two children of vastly different abilities and I think one of them takes a lot of pride and feels that it is important that you do your best and my other child, who has problems, has never given up. He always keeps plugging away and he knows that things are not easy and he does not always achieve the standards that he would like to see, but he does not give up. I think this is something that he has got from this school. (Ref: PP3)

Mrs. Walsh thinks that values education helps her daughter Katherine to stop, think and consider the feelings of others:

I think so, yes. It is difficult to say because she is my child and I think she is wonderful. Yes, I think it makes them stop and think, it makes them consider other people's feelings, for example. I think it probably encourages her to take pride in her work and the way it is presented. She puts a lot into the presentation as well as the content and it makes them value what they have done. It looks nice when it is finished. (Ref: PP4)

9.3 The parents' perceptions of the benefits to the school of values education

According to the parents, the calm atmosphere of the school is a major benefit of values education. It creates a happy, safe and secure environment; one in which the pupils understand the boundaries for ensuring good behaviour, yet can still have fun. The focus on the spiritual, rather than the material, is seen as a strength that supports the active partnership between home and school.

Mrs. Rushen thinks that the school is more effective because it teaches about values:

Yes, I do. I think it is a calmer school and the children are very hard working. (Ref: PP1)

Mrs. Bishop feels that the school has supported her home values, especially with its emphasis on spiritual qualities. She speaks warmly of the school's atmosphere:

The school has an incredibly calm atmosphere and I am sure that that must be at the base of it. It is calm, it is purposeful and yet there is still fun! The children are enjoying themselves and what is going on. (Ref: PP2)

Mrs. Marsh believes that school has a very calm receptive atmosphere, one in which standards of behaviour are required. Its emphasis on values gives pupils a sense of pride and determination. The children understand the values work because they discuss them. Does she think values are beneficial to the school?

Yes, I do, because I think the children know that certain standards of behaviour are required from them as part of this. I think it makes for a very calm, receptive atmosphere and the children understand because they talk about things. (Ref: PP3)

Lastly, Mrs. Walsh supports the views of the other parents by saying:

Yes, I think it is. All the children seem to be happy here and they are all safe and secure. When you have got boundaries, I think children do feel more secure when they know how far they are allowed to go. (Ref: PP4)

9.4 Are values 'taught' at home?

This section looks at the evidence from the parents' interviews that considers whether the parents teach the values at home. What appears to emerge is that the home life of the four families is based on a traditional model, where values are instilled in children from an early age, giving them time to discuss and understand their meaning in a practical context. Questions naturally arise, as to whether these families are a representative sample of parents. This thesis cannot adequately answer such questions, as not all parents were interviewed. However, there does appear to be tentative evidence, from both the parent and pupil interviews, to support the notion that children are more likely to flourish in their development of values where home and school are working in partnership.

Mrs. Rushen says that she taught values to her children early in their lives. The family discusses the values at home, especially in connection to the school's assemblies.

... I have hopefully taught my children values in their early life and hopefully, during their school life, this will continue... We discuss them at home when we have time to talk about things we have done during the day. We talk about any special assemblies and what the value is. (Ref: PP1)

According to Mrs. Bishop, the school has supported the home values, that she describes as being *old-fashioned*, especially with its emphasis on *a spiritual and inner quality rather than a material quality*. She speaks of the *incredibly calm atmosphere...yet there is still fun*.

I think the values are there to begin with; she has been brought up with. We brought our children up in an old-fashioned way, the things that mattered. We are not a materialistic family and the children have had to question that occasionally because there has been peer pressure, which is a very negative pressure in itself. So the school, having an emphasis on a spiritual and inner quality rather than a material quality, has actually supported us as a family. (Ref: PP2)

The four parents present an atypical view of family life and Mrs. Marsh gives a very traditional picture of life in her home:

Yes, I think everybody should reinforce values at home. I think is important that we all think about how we are going to do it. At home, it just comes as a natural part of the day and we have talked to our children continually about values. We always sit down together at mealtimes and talk about things together and this is very important. Meal times are sacrosanct and the television is never on. (Ref: PP3)

Mrs. Walsh describes how she discusses values as part of everyday life at home:

I think it just continues what we have been trying to achieve at home in the family...It is just in the way that we conduct our family life really. Trying to go along with the values, I think they are there anyway but you are just reinforcing it and, hopefully, we bring things up that we can discuss that go along with that month's value. You do not sit down and talk about the value but it just comes in the general conversation. (Ref: PP4)

9.5 Additional views of the parents about values education

In this open-ended question, the parents were invited to give their additional thoughts about values education. The following issues emerged: the effect of values education on siblings; that values education helps children to answer their 'why?' questions; that parents note the differences in the way children from other schools behave; that the home is in partnership with Palmer; there would be benefit if values education were to be in other schools.

Mrs. Rushen notes the effect of values education on siblings, as her son Tristan:

tells his younger brothers and sisters about values. (Ref: PP1)

Mrs. Bishop believes that values work can often give pupils answers to their 'why?' questions. She believes that values education at Palmer is:

...possibly one of its strengths. Some children have never had to think about values and children these days very much want to know why. We must accept the fact that children do not just accept what they are told and they want a 'why?' and they want a reason for it and values can very often give them that reason. (Ref: PP2)

Mrs. Marsh notes the differences in the way children from other schools behave. She also believes that Palmer pupils have an expectation about how they should be treated, which makes them confident. She seems to imply that society cannot just rely on values being taught by example, because some homes don't pass on positive values:

I just think that having talked to a few (this sounds awful) talking to other children who go to different schools in the area, there is a tangible difference, just in the way they respond to an adult. I have noticed that a lot. I think here that, if children speak to you they expect you to treat them like a human being and listen to what they have to say. This makes them beautifully confident but I have noticed that a lot of other children do not have the Nicholas's reaction to you at all. I just think that it is really helpful to have the values in school and that it is underpinned...I think most children are taught values naturally at home, but some children are not and I think you have to have do more than just expect children to learn by example. If it is coming from home and from school the children can see that it works not just for their benefit but everybody else's in all sorts of ways. (Ref: PP3)

Mrs. Walsh thinks that it is important that the home is in partnership with the school.

She would like values education to be in other schools:

I think it is nice to spread the word a bit more and hope that other schools can do the values thing and partake in it...Hopefully all the community have access to values, not just us. (Ref: PP4)

10. Key points

Unlike the previous section, there is no single main point emerging from the data.

However, four key points emerge:

- The four parents are very supportive and have some understanding of the principles and methodology of values education at Palmer. They believe that by giving children a rationale for their behaviour, values education has a beneficial effect on them. That it also helps them to answer their, 'why?' questions.
- The parents believe that the calm atmosphere of the school is a major benefit of values education.

- The four families' home lives reflected a traditional family model, one where values are instilled in children from an early age. Therefore, the sample of parents does not reflect parents generally. However, based on this small and limited sample, there is some evidence to support the notion that children are more likely to flourish in their development of values education where home and school are working in partnership.
- The parents refer to their observation of the perceived differences in the way children from other schools behave. Therefore, they imply that there would be benefit if values education were to be introduced in other schools.

This completes the analysis of data based on the interviews of teaching staff, pupils and their parents. Further consideration of the evidence emerging from the data is given in the next chapter, which considers the key issues that have emerged from the data, draws them together and creates a synthesis of research evidence. This final chapter concludes with implications and recommendations for schools and the research community.

Chapter 10. Conclusions and recommendations

1. Outline of the chapter

The purpose of this final chapter of the thesis is to seek to answer this study's research question: *Does teaching values improve the quality of education in primary schools?*

It does this by drawing the various strands of the thesis together into a coherent conclusion that lead to one main and a number of subsidiary recommendations. It reflects on the key issues of each chapter that have built the understanding contained in this study and considers their implications for future research. Also, it considers what implications the research evidence has for schools and for the future development and implementation of values education.

This research study has considered whether the systematic, whole school introduction of values education improved the quality of education at Palmer Primary School. It also looked at a comparative study of Becket CofE (Aided) Primary School. The evidence from data, of the way values were transmitted to pupils at the two schools, is compared and contrasted in this chapter.

This chapter concludes that the evidence suggests that when a school seriously develops the moral and spiritual aspects of the curriculum (that is those that positively contribute to the inner world of thoughts, feelings and emotions of the teacher and the pupil), the school community become more reflective and harmonious. The effect on individual pupils, of developing values education, is that pupils take greater personal responsibility for their learning and behaviour. Therefore, teaching values does improve the quality of education in primary schools.

2. Key issues from each chapter

It was argued in chapter 1 that, as this study seeks to research whether teaching values improves the quality of education in primary schools, there could be three fundamental characteristics present in a values-based school that would lead to improvement. These were:

- a. underpinning the school curriculum with values education has positive effects on the life and work of the school.
- b. values education encourages pupils to explore and internalise values, thereby developing a range of positive personal qualities.
- c. values education has a positive effect on adults in the school community.

Evidence summarised in the conclusions of chapters 8 and 9 suggests that the school displayed these characteristics. Consequently, this thesis argues that there was a positive impact on the life and work of the school and community by underpinning the school's curriculum with values education.

The degree to which these assertions can be replicated, if other schools introduce values education, is less clear, but new evidence is emerging. In September 1999, the researcher resigned his post as headteacher of Palmer to work as a senior adviser for an LEA. Part of his brief was to develop values education across all of the Authority's primary schools. Invariably, he was asked by schools in other authorities to help them to develop values education. Values education is now (2005) firmly established in a several LEAs and has provided an opportunity for a study of a number of schools. There is encouraging evidence from a Department for Education and Skills (DfES) study of nine schools, written by Dr. Eaude (2004). These schools have been developing values education during the last five years and their experience supports some of the claims of this thesis. Eaude (2004: 32-33) writes that the benefits of values

education leap out from the case studies:

The effect on staff relationships and morale was frequently cited as the most positive change, including support staff as well as teachers...The impact on behaviour and relationships was often articulated...The children, especially in KS2, had an impressive ability to reflect on the values.

However, Eade (2004: 35) cautions the reader that extravagant claims from his study are inappropriate and that more detailed, longitudinal, research is required to confirm his findings. This thesis too, does not make any claims about values education, other than to suggest that there appear to be positive and important lessons that can be learned from the study, which invite a more wide-ranging investigation.

Besides the characteristics discussed above, chapter 1 listed interconnected issues that were considered seminal for ensuring that the research addressed the main research question. They also acted as the guide for the construction of the interview schedules. From the research data based on these interviews, it is evident that values education in Palmer appears to be an effective means of promoting the development of moral education. Values education has the potential to provide a framework, which enables schools to develop a common language (based on the values words) that provides a way of reflecting about and discussing difficult, often unfamiliar, ethical dilemmas. Such a common language cannot be assumed to generally exist. The acquisition of a values language is arguably the basis for developing a personal code of ethics, which sustains the self as a moral being, and helps form and maintain a civil society. An explicit values language, promoted by schools, is needed because values education, based on traditional social structures such as the family and religion, cannot be assumed to be promoted in many communities. A further research study of values education could establish whether inducting children at school into an explicit common ethical language (the values words) is central to the development of moral education, so that children are given a vocabulary through which they can reflect on

their behaviour and inform their actions. This view is supported by Dr. Derek Sankey (2004), who states that children learn best when placed in an explicit values-based learning environment, of the kind portrayed by Frances Farrer (2000) in *A Quiet Revolution*. However, Sankey (2004: 14) challenges the notion that moral discourse based on consciousness can alone affect human actions, as most actions, he argues, are determined by the subconscious. The research evidence from this study shows that the pupils at Palmer were enabled to understand their actions and to consider why they behaved as they did. They were fascinated to find out about themselves. However, future studies of values education would need to build on the work of Zohar and Marshall (as described in chapter 3 section 5) and provide a greater account of the current understanding of neuroscience and the role of metacognition (learning how to learn). This would be necessary if teachers and pupils are to be helped to understand the role of their subconscious mind in determining their actions. The notion that values education not only influences the conscious choices and actions of pupils, but also contributes to the making of each individual brain, which in turn influences what one will do when actions and choices are initiated subconsciously, is a profound reason for its inclusion in the curriculum.

The introductory chapter therefore sought to consider whether it is possible for a state school to construct a curriculum and supportive pedagogy that promotes the development of an educated, reflective, more stable, civil community. If such a society could be advanced through a process of moral education in positive values (in the form of values education), it would contribute to the purpose of developing quality education. Whilst this small-scale study can at best only identify trends from a small sample, it does raise the prospect of more comprehensive research. If such new research were to reach similar conclusions, it would challenge the current government's standards agenda, which stresses that the quality of education will mainly be enhanced as a direct consequence of holding schools accountable through a

framework of national testing and inspection.

Chapter 2 placed the study within an historical philosophical tradition. It demonstrated that education is primarily concerned with the moral process of helping students to be better people and thereby foster a more civilised society. The chapter identified a strong philosophical theme, rooted in Aristotle's thinking about the notion of *virtues*, which highlighted the importance of feelings, intuition and the development of *good* habits as the route to the development of the virtuous life, happiness and fulfilment. It noted another strong theme, the development of reason, which sought clarity about what words mean (e.g. justice considered by Socrates). Importantly, the chapter highlighted the philosophical thinking of Buber, Noddings, MacMurray and Fielding. The key point is that, although distinctive, their ideas are connected to the philosophy espoused by Palmer Primary School, which stressed the importance of the development of caring positive relationships.

Chapter 3 built on the study's philosophical background. It gave an account of the theoretical framework of values education. It considered relevant literature, clarifying key concepts such as moral, spiritual and values education. Importantly, it showed how particular teaching and learning strategies in values education have developed. It sought to identify where and how the focus on values at Palmer fitted into the development of values education as generally conceived, recognising that there is no general agreement about what should constitute the most appropriate curriculum or pedagogy. However, academic literature generally supports the proposition that values education should be developed in all schools. The chapter concluded that the literature review supported the proposition that values education, as conceived and understood in the case study school, is a viable and effective means of developing values education generally in schools.

Chapter 4 examined important ethical issues and reliability of data. It addressed the problem of bias and the methods that were adopted in the study to ensure objectivity and critical distance. The importance of undertaking the research, despite inherent difficulties, was emphasised. It argued a coherent case for undertaking a qualitative piece of research in the school where the researcher had been the headteacher. The chapter supported the current importance attached to school-based research and teachers as researchers.

As an important safeguard, the researcher was required to conduct a comparative study in a school that had not been influenced by him or his work. It was argued that the research gave the practitioner the opportunity to make a serious contribution to educational theory, whilst supporting the continuous improvement of school-based practices. A critical evaluation followed of the strengths and weaknesses of adopting such an approach for a piece of academic research, focusing on how the difficulties were addressed. Dispassionate, objective evidence from external sources, such as Ofsted, were referred to.

Finally, it was argued that a significant impetus for undertaking the research was to support the reestablishment of the teacher as an agent of research and curriculum change, thereby challenging the current centralised model of curriculum innovation and development. The key question was whether this research study had been undertaken to generate new knowledge, or to enhance the practice of the researcher and the school through the discipline of reflective, research-based work. Emphatically, the research was undertaken to consider whether there might be evidence of new knowledge, which could be further examined; an ethical imperative. Without the impetus of this small-scale research study, the evidence would remain hidden, unconsidered and unexamined and without further research.

The purpose of chapter 5 was to build on the ethical issues raised in chapter 4 and to focus on the assumptions, strategy and methods that were applied to the research study. It gave a rationale for a qualitative case study design, putting the study within the wider context of the teacher as researcher. Research strategies were described about how and why data was collected. The rationale was given for the type of data collected. Data collection techniques were described, as were the methods for managing, analysing and reconciling data.

Chapter 6 built on chapter 5 and gave an accurate contextual account of Palmer Primary School. The chapter described why the school was chosen to be the subject of a small-scale research study. A comprehensive review of the school's development of values education followed, with references being made to school documents, such as governor reports and parent newsletters. These formed a body of evidence about how the school involved the whole school community in its values work. Reference was made to other research, based on the school. The external evidence from Ofsted's inspection of the school was also considered (Ofsted, 1997).

Chapter 7 introduced a comparative case study that looked at data on the effectiveness of another school that used a different approach to values education and core of its educational philosophy. The study gave the researcher the opportunity to demonstrate his capacity to conduct an objective dispassionate study in the context of a school uninfluenced by him. It also gave the opportunity for data to be contrasted with that of the main case study. The rationale for the comparative study was to compare and contrast the methods that the two schools used to help pupils develop values, thus bringing a different perspective to the practice of values education and aiding critical reflection.

A comparison of the research data between Palmer Primary School (main case study) and Becket CofE (Aided) Primary School (comparative case study) revealed a number

of similarities, differences and points for consideration and further study.

Ofsted inspection reports of both the schools are extremely supportive of their work and make explicit mention of the values that regulate personal behaviour. Both reports make positive mention of ethos (calm atmosphere), standards, attitudes, behaviour, leadership and management that promote high quality of education, and of the staff as positive role models. The general similarity between the two case studies is that school inspectors perceive both schools as transmitting positive values to pupils. Both single out the effect that the headteacher has on values and expectations. Ofsted's only difference is to highlight that Becket school's values reflect the school's Christian foundation while Palmer makes theirs explicit. The implicit nature of values at Becket can be mapped through the school's documentation.

The staff interviews revealed that the teachers realised that, although they had not overtly discussed values and values education as a body, they were implicitly involved in values education. Also, the staff said that the values were embedded in established staff who passed them implicitly to new colleagues.

At Becket, teachers did not share a common understanding of the term values, unlike the teachers at Palmer. The striking difference is that the main case study, not founded on religious principles, deliberately, systematically and explicitly set out to underpin its curriculum with a common vocabulary of values words that created a moral code. Perhaps this is not seen as a necessary requirement in a school that is founded on Christian values. This highlights the fact that the comparative case study school is socially selective (CofE, Aided) and questions therefore remain unanswered about how this status relates to its espoused values. There was also no evidence that Becket encouraged silent, reflective practices outside the context of prayer and worship.

Without exception the staff at Becket thought that the main influence on the school's

ethos came from it being a CofE Aided School. They said that the Christian values informally permeated the life of the school but were emphasised in assemblies. The implication that could be drawn from this evidence supports the view that where there is an absence of an agreed set of values (in non-denominational schools), an explicit programme of values education may be required to fill the vacuum.

The evidence drawn from such a small sample of pupil interviews at both schools prevents any serious comparisons. However, there is no doubt that the children at Palmer were very aware of the school's values programme and its influence on them. In comparison the pupils at Becket talked about the influence on them of the school as a whole. Some of the statements made by Becket pupils, if replicated across a larger sample, could be significant. They thought for instance, that older, more established members of staff were a very positive influence on them. Also of interest were their views and understanding concerning their dislike of strict teachers. Becket pupils emphasised the qualities of good teachers as: those who respected their views, those who were consistent and those who could *have a laugh*. They thought that it was through assembly that they learned about values.

There is no doubt that the behaviour of pupils in both schools indicates that they had all been inducted into a range of positive values. Therefore, it may be the case that the perceived differences between the two schools are partly a result of the language being used to describe the processes involved in transmitting values, and the degree of the pupils' awareness that they are being inducted into a values code.

What appears evident from the data is that both of these schools (like all schools) are *values* environments. Evidence seems to suggest that there was a causal link (requiring further research) in both schools between the espoused values of the school; the attitude, style and leadership of the headteacher; the consistency of staff values, and their application; and the effect these have on nurturing pupil

development.

Chapters 8 and 9 provided the principal evidence on which the conclusions and recommendations of this thesis are drawn. With chapter 10, they formed the analysis sections of data from Palmer. This analysis considered the research evidence of teaching staff, pupils and parents, and this, coupled with evidence from the comparative case study, led to the formation of the main case study's conclusions and recommendations.

3. Conclusions from the case studies

The research evidence indicates that the most effective teachers of values are those who reflect on the deeper meaning of the values being emphasised in the school. Self-reflective work by teachers is seen to have a powerful impact on pupils, who appear to make a connection between what the teacher says and what she does. Teachers describe their behaviour as *walking their talk!* Such reflective work leads to teachers' developing a deepening understanding of the values words. They also have a clearer perception of their own attitudes and behaviour, and seem willing and able to model the values. They believe that the pupils will learn from their positive example and therefore an outcome of this research is the view that the process of values education must begin with adults (what could be described as the work before the work), before adopting it in the curriculum. From the evidence, it would appear that values education cannot be taught in isolation from the teacher's own thoughts, feelings and behaviour.

Teaching about values affects a teacher's thinking, and consequently the way that they teach. Teachers are not neutral with regards to values, as values are embedded within their attitudes and exhibited through their behaviour. This implies that, in order for

there to be consensus and consistency of staff expectations and behaviour throughout the school, a whole school values education policy needs to be introduced. Ideally, such a policy would have the active agreement of all adults in the school. Palmer appears to have achieved this consistency through the development and implementation of its values education policy.

During the research, teachers reported that values-based education fosters a climate for learning that makes their role as teachers easier. They believed that the reason for this was their good interpersonal relationships. The teachers articulated a positive view of themselves as teachers, implicitly giving views that demonstrated their belief that effective teachers produce good quality lessons and have high expectations of the pupils' work and behaviour. They reported that they carefully matched work to the needs of pupils. They considered that this helped to raise pupil self-esteem and confidence. The result was that the pupils produced quality work, respected staff and were well behaved.

The school claimed (Farrer, 2000) that its values programme had a major effect on establishing and maintaining good pupil behaviour. Discipline was to a large extent self-imposed by the pupils, and was recognised to be excellent by Ofsted (1997). The teachers thought their work on values education helped them to play an active role in compensating for the failure of society to impart positive values in children.

Teachers considered that teaching about values had a positive effect on what they termed, the inner world of pupils. They thought that by talking about their feelings, pupils learned to express themselves more clearly, control their behaviour, and empathise with others (all aspects concerned with the development of emotional intelligence). The teachers believed that the pupils learned about values by talking about them in the context of good teacher-child relationships. They believed that repetition and reinforcement of the values words, across the curriculum, was

important for reinforcing their meaning. The evidence to show that the pupils understood the values was demonstrated by their use of them in everyday conversations. Pupils appeared more aware of their behaviour in the playground and out of school. The evidence from the main case study also showed that explicitly teaching about and consistently applying values education, across the whole school, had a positive effect on pupil behaviour. This contributed to the establishment of an harmonious climate for teaching and learning.

An important conclusion of the research concerns the introduction and development (see chapter 6 for explanation) of the school's values vocabulary of twenty-two words (see Appendix 8). This vocabulary became the platform on which the pupils and staff developed, and deepened, their understanding of issues concerned with ethics and morality. It would seem from the evidence that the systematic introduction of a common vocabulary, that is explored and considered regularly and consistently, encourages reflective thinking, which leads to more positive and ethically-based behaviour. This is because, during a pupil's six years in the school, a value would be considered for a month's duration three times (once every two years), each time this consideration would take place at a deeper level, linked to the pupil's age and stage of development. This process, of revisiting the values, deepened their understanding of them. Also, such frequent repetition and regular discussion about values reinforced their meaning, with the result that they were more likely to be internalised in the sub-conscious. This in turn reinforced the pupils' positive dispositions and acted as a check on behaviour. This conclusion would need to be validated across a larger number of schools in order to be verified.

The school's aim of encouraging pupils to be reflective was developed by teaching a technique called *silent sitting*, which gave space and time for pupils to focus their minds, allowing their intrapersonal intelligence to be enhanced. Pupils were seen to

be able to sit still in personal reflection for extended periods of time, a perceived outcome being that they became more aware of their capacity to determine their own behaviour in a positive way. The evidence indicates that the success of this was influenced by the staff modelling the behaviour. In assemblies, for instance, staff modelled the behaviour expected of the pupils. The pupils therefore modelled their behaviour on that of the teachers. Teachers believed that if they were reflective it had a positive influence on their own behaviour, enabling them to be more effective.

Teachers considered that they were more careful about how they presented ideas to children because of values education. They maintained positive attitudes that gave affirmation and positive reinforcement to the pupils. The teachers believed that the pupils were more likely to reach their potential in a class with values-based discipline. Good behaviour made it easier to differentiate the curriculum to ensure that what was being taught was relevant to their educational needs. Teachers said that they had high expectations of pupils in terms of the standards of their work and behaviour. Such high expectations were linked to the values policy that had created a common framework for teaching and learning. An example was in the way that teachers encouraged active discussion rather than passive listening. Pupils were taught to be self-analytical but not negatively self-critical. The importance of becoming independent learners was regularly emphasised.

The importance of effective school assemblies was highlighted in the research. The teachers placed importance on following up assemblies with their class, reading stories and relating them to the children's own experience, thereby enhancing learning. Significantly, the research indicates that the role of the headteacher is paramount if values education is to be successfully implemented.

The link between values education and the raising of standards is tenuous, although there is circumstantial evidence that indicates that values education may play a strong

part in enabling pupils to raise the level of their attainment. During the period of research, the school's standard attainment test results (SATs) for Key Stage 2 (eleven-year-olds) showed consistent improvement. However, the link with values education remains one of conjecture and requires further, more detailed research, across several institutions, in order to establish it. The teachers considered that standards had improved because of the school's emphasis on values education. They acknowledged that it was difficult to give verifiable evidence for this assertion, but they seemed convinced that the school consistently enabled pupils to reach a high standard of attainment because of the good quality of relationship between all people in the school, with pupils being happy to learn in a calm and purposeful environment.

A key aspect of values education appears to be a greater emphasis on the development of good quality relationships between staff and parents. Teachers were aware that parents and visitors sensed that the school had a positive ethos that supported their children's learning. The teachers recognised the vital importance of the role of families in educating children. They emphasised the importance of developing open, sensitive, active, positive teacher-parent relationships. The school ensured that what was termed its *institutional values* (the way the school is perceived by its community) was positive. The development of values education was shared with parents through newsletters and parents' evenings. This ensured a positive partnership between home and school.

Based on the limited evidence of a selective sample of parents interviewed, the research showed that they were very supportive, having some understanding of the principles and methodology of values education at Palmer. They believed that by giving children a rationale for their behaviour, values education had a beneficial effect on them. They particularly believed that the calm atmosphere of the school was a major benefit of values education. There is some evidence to support the notion that,

where home and school are working on values education together, the children's development is enhanced. The parents said they had observed differences in the behaviour of children from other schools. They implied that other schools would benefit if values education were to be introduced.

The interviewed children of these parents felt that values education had made them more conscious about what they do and say. They considered that they were taught values education so that they would think positively about themselves and become better people. They considered learning about values to be interesting and fun. They said they learned about values by hearing, reading, reflecting on, writing about, discussing and practising them. They thought that knowledge of values made life easier. They considered that values education had helped them to think differently, concentrate, be more aware of themselves, look at the deeper meaning of things, and think about the feelings of others. They said that their parents and other people had noticed changes, such as that they appeared more mature as they were determined to live the values. The pupils noticed that the behaviour of children from other schools was different. Those who had not learned about values seemed less patient or caring. They gave examples of how their behaviour may have been affected because they knew about values: for instance, that they had started to use values in their classroom and at playtime. The pupils considered that it was not just the children who had been changed by learning about values: the teachers had as well.

4. Methods and benefits of values education for schools

Before concluding this chapter with specific recommendations, the research evidence has revealed a number of methods for, and potential benefits of, developing the form of values education proposed by Palmer.

Methods that schools could use include:

1. emphasise the importance and benefits of staff caring both for themselves and each other, recognising that positive values are best modelled by a workforce that feels valued;
2. determine whether the Head, leadership team and staff can give values education their full support in order to develop consistency of staff behaviour and pedagogy across the whole school;
3. consider how adults should model the behaviour that they expect of the pupils;
4. consider the benefits to the individual and society of introducing and sustaining a moral vocabulary based on values that are seen as important dispositions to be nourished in pupils (e.g. respect, care and responsibility);
5. consider the proportion of curriculum time allocated to reflective practices such as silent sitting;
6. consider providing guiding principles for the development of the whole child, recognising that the individual is comprised of physical, intellectual, emotional and spiritual dimensions;
7. audit the curriculum to ensure that in practice it recognises every pupil as invaluable, capable and in need of positive encouragement;
8. nurture an ethos that emphasises the positive, thereby creating positive results;
9. create a behaviour policy, based on positive values, that maintains the integrity of positive adult-pupil relationships by distinguishing between pupils (as people) and their behaviour: enabling pupils to understand that their actions bring consequences.

The potential benefits for schools of values education include:

1. helping to develop a positive school ethos that is more harmonious because of the direct correlation between values education and behaviour;
2. creating a calm and purposeful environment where everyone feels valued;
3. enabling staff to feel valued in a culture of care and support;
4. enabling pupils to understand themselves, through an awareness of their inner selves, so that they grow to be self-disciplined, having the ability to observe and determine their own positive behaviour;
5. creating personal and school harmony by introducing a moral vocabulary through the explicit and regular consideration of values words (such as *peace, co-operation, care* and *respect*), which is learned by hearing, reading, reflecting on, writing about, discussing and practising;
6. fostering a school ethos that emphasises quality holistic education with an emphasis on high personal moral and academic standards;
7. supporting the development of good quality relationship between all who work in the school.
8. helping pupils to be in touch with their inner world of thoughts, feelings and emotions;
9. encouraging pupils to develop their positive dispositions and to choose their attitudes;
10. promoting self-knowledge and thinking skills (of adults and pupils) through reflective silent sitting in assemblies and lesson time;
11. encouraging the skill of active listening;

12. developing emotional intelligence: by talking about their feelings, pupils learn to express themselves more clearly, to control their behaviour and empathise with others;
13. having the positive support of parents and the community.

5. Recommendations

The research evidence from this small-scale study, leads to one major recommendation and a series of subsidiary ones.

The major recommendation is that there is a need for further research to verify the impact of values education. Research should be undertaken by establishing a longitudinal study ranging across a number of schools that have adopted values education.

This need for further research is based on the understanding that others may have analysed the data differently and concluded that other factors, besides values education, were present in Palmer Primary School that established its good quality of education. Although the weight of evidence led to the stated conclusions, nevertheless, the researcher is mindful that, in this study, an important range of influences were not considered, which could have influenced the positive learning environment of the school.

For instance, the quality of relationships between members of staff is one such noteworthy area for future study. Although this study would argue that the quality of relationships in the school was a by-product of the deliberate and consistent application of a values-based approach to the school's educational philosophy, nevertheless new research would need to establish if values education is effective only in schools where the staff relationships are very good, as they were in this research. It

could be argued that this study does appear to have a set of sixteen 'ideal' teachers, who seem almost utopian in terms of their positive attitudes and agreement about values education. Are good staff relationships enhanced because of values education or because they were a particular set of optimistically-minded people? Also, new research should consider whether, besides values education, other aspects of the curriculum, such as the Arts and Citizenship, 'give life' to positive relationships.

Another factor for future analysis is the personality of the headteacher. The Portin (1995b) research of the headteacher indicated that the leadership style of the headteacher was reflective, democratic, informal, friendly and consultative. Future research would need to establish whether this is the only style of leadership that creates the learning and teaching environment observed in Palmer Primary School, or are there others? Indeed, are the personality, spirituality and character of the headteacher and teachers significant factors that mould the ethos seen in the case study, rather than values education?

A new research agenda would also need to consider more fully the influence of the school's community and factors related to the school's status, for instance, as a church or county school. As was seen in Becket School, the values of the school were strongly influenced by its Christian principles. The nature of the catchment area (middle class) was not researched to consider whether family values influenced the school's ethos. Also, besides the limited sample, family values were not extensively considered at Palmer as a factor contributing, or not, to the positive school climate and outcomes.

Further research should also seek to establish whether values education can realistically be a movement for positive renewal of the education system. For instance, would more extensive research support the notion of a new educational paradigm, that seems to emerge from this thesis, one that could be termed the philosophy of valuing? Its central tenet is that: Values education is a way of conceptualising education that places the search for meaning and purpose at the heart of the educational process. It recognises that the recognition, worth and integrity of all involved in the life and work of the school, are central to the creation of a values-based learning community that fosters positive relationships and quality in education.

From this definition of values education emerge a number of subsidiary recommendations. These are that:

1. the values education concept should be considered as an agreed set of principles and practices that underpin all aspects of a school's life and work;
2. effective values education should be centred on the understanding that without appropriate values words pupils find ethical thought difficult to access. Therefore values education should be based on the introduction of a common values vocabulary, defined by the school and considered as a vital precursor for the creation of a values-based school community, and expressed in a statement of values;
3. the headteacher should give empathy and full support to the consistent application of values education. Values-based leadership should therefore be an area for future enquiry and research;
4. the key to effective values education begins with the role and person of the teacher. The teacher, in terms of his/her own identity and integrity, is the prime instrument for modelling values education. Consequently, teacher education should consider values education as integral to its provision;
5. teachers should not only be appropriately trained but also nurtured and cared for, by themselves and each other;

6. schools should be encouraged to be values-based learning communities and classrooms should be encouraged to be values-based learning environments;
7. schools should consider the benefits of reflection, which include finding a meaning and purpose in life, the development of understanding, critical thinking, self-awareness and consideration of the self and others. Reflection should be considered as a means of creating the space and time for pupils to realise that they have the freedom to choose their attitude and behaviour. In providing time for *silent sitting*, we give pupils the opportunity to be reflective learners. No other part of the curriculum is concerned so specifically with the internal world of the child, and hence with developing this faculty;
8. the school community should see values education as underpinning the whole curriculum and life of the school (not just as part of its rules and regulations) in order to improve the overall quality of education.
9. schools should develop an holistic view of people (teachers, pupils and others) as thinking and valuable (*human beings*, not *human doings*), and should develop an holistic approach to education and schooling, addressing the needs of the whole person;
10. school should see positive relationships as essential for the creation and maintenance of a values-based climate for learning.

Behind these recommendations lies an understanding and assumption that values education is far more than a process of instilling values in pupils. It is concerned with the very meaning and purpose of education; a statement about the quality of education

that can be achieved and the impact that this can have on society. With this view of the role and purpose of education, schools that adopt values education could positively influence values in society.

This study's research question was: *Does teaching values improve the quality of education in primary schools?* The tentative answer, based on the evidence in this thesis, would imply a cautious yes to the question. However, it is recognised that a great deal more research across a range of schools needs to be undertaken to validate this conclusion.

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Does teaching values improve the quality of education in primary schools?

- a study about the impact of introducing values education in a primary school

NEIL HAWKES

*A thesis submitted in fulfilment of the requirement for the degree of
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Appendices

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Appendix 1: Nell Noddings

Nell Noddings describes the *philosophy of caring*. In North America, *caring* has become almost a technical term to describe a focus on moral development, which acts as an alternative to Kohlberg's more cognitive approach (Gilligan, 1982). Within a *caring* philosophy, teachers focus on the interests and capacities of pupils engaging them in moral discourse. Noddings (1992: 39) argues, *surely intelligent adults can and should talk to the children in their care about honesty, compassion, open-mindedness, non-violence, consideration, moderation and a host of other qualities that most of us admire.*

For Noddings, the aim of education should be re-established as a moral one, that of nurturing the growth of competent, caring, loving and lovable people. Such a moral purpose encourages the development of positive character traits, thereby supporting the development of schools that are moral in purpose, policy and methods. A negative outcome of the current school system is that a high proportion of pupils feel uncared for by schools (American High Schools) (Comer, 1988). Comer argues that too often teachers seem unable, perhaps through a perceived lack of time, to make connections with their students that would sustain a sense that adults care for students. To change this perception, teachers need to demonstrate more overtly that they care for their pupils. Noddings argues that if pupils feel cared for, through the modelling of this quality by teachers, then they in turn learn the capacity to be more caring. She draws attention to female capacities, skills and attitudes, which she considers are currently undervalued. A number of research programmes have concluded that giving adolescents opportunities to care does encourage longer-term caring behaviour (Chaskin and Rauner, 1995), (Beck, 1994).

Noddings maintains that the key skill of the teacher is to 'care' for the pupil. She illustrates how teachers care for pupils by listening to their needs and interests. Such teachers respond differentially, thereby helping pupils to develop the capacity to care for the self, others, the environment, objects and ideas. In an earlier book Noddings (1984) describes moral development based on an ethic of caring having four essential components. She defines them as *modelling, dialogue, practice* and *confirmation*. Modelling by teachers is important in most schemes of moral education but in one founded on caring it is vital. Teachers do not tell pupils to care; they show them by establishing caring relationships with them. Further, modelling is vital because the capacity to care may be dependent on a meaningful experience in being cared for. Open-ended genuine dialogue, with neither party knowing at the beginning what the outcome will be, is important too. It is the means to reach informed decisions. This is more than talk or conversation: a common search for understanding. Parents and teachers find putting this into practice challenging, as they often have an outcome in mind. Dialogue contributes to an important habit of mind; that of seeking adequate information before making a decision. It also helps to connect us with each other, helping us to maintain caring relations. Practice is equally important. Times to practise (community service) give opportunities to gain skills in care giving and to develop positive attitudes towards caring. Many organisations have training programmes that not only induce skills but also shape minds. It follows that if we want pupils to care, they need to be given the opportunities to develop the characteristic attitudes of caregivers. Practice in caring should transform schools and potentially society. The fourth and final component of an ethic of caring is confirmation, which is described by Buber (1965:25) as the affirming and encouraging of the best in others: *When we confirm someone we spot a better self and encourage its development*. To do this we need to know the person well to see what he

or she is trying to become. We know by listening carefully in a trusting relationship.

Confirmation lifts us toward our vision of a better self (Buber, 1965: 25).

Appendix 2: Michael Fielding

Michael Fielding's *person-centred* philosophy is described.

Michael Fielding (2002), Reader in Education at the University of Sussex, argues that the current emphasis on school effectiveness will inevitably fail to meet the needs of pupils in the twenty-first century and proposes the establishment of person-centred schools as a viable alternative. Although Fielding would not lay claim to the intellectual stature of many of the philosophers cited above, nevertheless his views, which draw on the propositions expounded by MacMurray, further develop the Aristotelian tradition and therefore warrant inclusion in this section. Fielding's preferred *person centred* model is a logical development of the philosophical tradition that focuses on the holistic development of the pupil. It empathetically resonates with the work of other contemporary educational philosophers, notably Nell Noddings, and applies aspects of Martin Buber's thinking.

Fielding suggests that educational policy makers have focused on a narrow range of measurable outcomes by which to measure school effectiveness and standards. They, and the practitioners who implement the policies, have become prisoners to a model of school improvement that he asserts is doomed to failure. He argues that teachers are disillusioned because their teaching role has been changed so that they spend a great deal of their time acting as technicians, implementing strategies that imply that the ends are more important than the means. Why is the model, favoured by government, failing? Fielding, who draws on the philosophy of MacMurray (1941), argues that failure is built into the present system because education has strayed away from its central moral purpose, which he maintains is about becoming more fully human and better people. This purpose is achieved through communal relationships that fall into

two categories. The first is *functional*, day-to-day task-centred relationships, exemplified by activities such as buying a train ticket or shopping. These, usually transient relationships, underpin the efficient functioning of society. The second is *personal*, person-centred relationships that nurture the development of the individual. Friendships exemplify such relationships, as they are based on acceptance and mutual support and are free of constraints based on role or status. Within friendships we can feel free and safe and can be ourselves. Moreover, we develop more completely as people in and through our relations with others. MacMurray expressed this notion in the following way:

We need one another to be ourselves. This complete and unlimited dependence of each of us upon the others is the central and crucial fact of personal existence...Here is the basic fact of our human condition.
(MacMurray, 1961: 211)

Thus, personal relationships, built on freedom, equality and care, nurture the sense of a mutually supportive community that sustains a just society. Of course, the two models of relationships are not mutually exclusive (one needs the other). However, Fielding argues that, although both are necessary and interconnected, they are not equal. Again, MacMurray expresses this as *the functional life is for the personal life...the personal life is through the functional life*. Therefore the functional life should support the individual to become more fully human and to engage with others in community. This is important because successful social, economic and political life depend in the first instance on the development of a sense of community. The former three aspects of society only have a moral legitimacy if they enable personal and communal relations to flourish. If they do not, it is legitimate to question our political, social and economic structures. Do they give us the opportunity to be fully human?

Michael Fielding addresses these concerns by proposing a typology based on the two forms of relationships (described above), containing four approaches to schooling.

This intellectual construction and analysis leads to the proposition that one of his models (*person centred*) must be seen as the most viable alternative to the current model of school effectiveness, which is constructed on the proposition that the model of schooling should be based on achieving *high performance*. Fielding asserts that this current economic (rather than educational) model of schooling is inappropriate, being instrumental, dreary, lacking in diversity and doomed to failure. On the other hand, the success of the imaginatively conceived *person centred* school is based on it being interpersonally and morally satisfying, whilst concurrently able to achieve good standards. In such a school, teachers act as educators mutually reinforcing both means and ends. They promote good interpersonal relationships (between all members of the school community) to enhance effective pupil learning. School structures support an active and dynamic learning community that promotes respect for the individual, a focus on individual needs and personal achievement, which in turn support the promotion of communal unity.

Fielding suggests that there are two other (flawed) models of school organisation (aspects of which can be identified in current forms of schooling) that he describes as *schools as impersonal organisations* and as *sentimental communities*. He argues that the former marginalises the personal, being mechanistic and efficient, conceiving the development of relationships as irrelevant and destructive of outcomes. In this model the teacher is viewed as a technician, the controller of content. The *sentimental community* model values the development of the person at the total expense of the functional and is consequently ineffective. Such organisations become complacent and obstruct an active sense of learning.

Appendix 3: David Carr

The concept of *spiritual education* is considered by David Carr.

Carr's detailed critique of the term *spiritual education* is worthy of description and analysis because it challenges the notion that spiritual education can be distinct in the school curriculum. He considers why the *spiritual* cannot be a part of education. He asks what knowledge and skills are the domain of a spiritual curriculum that, for instance, cannot be identified as an integral aspect of religious education. Carr (1995) argues that the NCC document on spiritual education (1993) dislodges spiritual education from religious education. However it *is reattached to everything under the curriculum sun...to reduce spiritual education to a hopscotch of only vaguely connected items of cognition, intuition and feeling* (Carr, 1995: 84). He argues that, whilst a definition of spiritual education may be seen as a priority, seeking one is probably not feasible. More practical and important is having a general grasp of the meaning of spiritual education. *It is not so much a matter of definition as of understanding some of the many overlapping differences and distinctions* (Carr, 1995: 86). Carr develops his argument with reference to both Christian thinking about *spirit*, that finds its root in the Latin and Greek understanding of *breath*, and Platonic thinking, that made no clear distinction between spiritual identity and what Plato called *soul*. The spiritual seems equated with personal identity (thoughts, feelings, beliefs and an orientation towards a condition of transcendence).

Carr concludes his essay by returning to the NCC paper on spiritual education, reminding the reader that because something is inspirational it does not necessarily follow that it is spiritual. Religion and art directly address spiritual issues, in ways that other subjects do not do. He believes that the NCC paper has fallen into the trap of

widening the use of the term spiritual to the point where it means value driven. He argues that values in general do motivate and inspire but they are not all spiritual in character. He denies that spiritual education can be cross-curricular and diffusive, yet he emphasises that it is a whole school matter. Thus he argues that spiritual education is more likely to be successful in schools that take religious education and the arts seriously. On the contrary such aspects seem not taken seriously at governmental level. Is this yet another reason, he wonders, for the NCC document seeing spiritual education as being tacked on to the curriculum? For Carr, spiritual education is concerned with the pursuit of spiritual knowledge, the grasp of spiritual truths and the cultivation of spiritual dispositions. He concludes:

It is possible for us to hold on to the conventional and correct intuition that spiritual education has a special, indeed intrinsic, connection with some realms of knowledge, understanding and enquiry more than others whilst recognising in a non-reductive way the implications for such enquiry and understanding for the whole development of an individual as well as the whole life of the school. (Carr, 1995: 97)

It is arguable that Carr's criticism of the NCC paper fails to take account of practice in schools and the plurality of types of schools. Most schools are not based on a religious foundation and contain pupils and adults from varying faiths, and indeed many who do not ascribe to any faith. Therefore, it would have been inappropriate for the NCC paper to assume that all schools would view spirituality from the standpoint of religious faith. The NCC paper was primarily addressed to local authority maintained schools and not aided faith schools. It seems to have been trying to find a way of presenting spiritual education inclusively. Carr though appears to ascribe great importance to the logic of nurturing spirituality in a religious environment. However, the document does not dismiss religious belief; it is the first aspect that it describes as spiritual education. *Awe and wonder*, too, have been an important element in schools for helping pupils to develop foundation experiences that help them, at their stage of development, to begin to appreciate the numinous.

An issue worthy of emphasis concerns Carr's view that government does not take personal development seriously. This is echoed by the Australian academic, Rossiter, who argues that teachers feel that the Government's intentions are:

skewed in favour of the economic rationalist view of national progress and that the rhetoric needs reinterpretation in favour of a more holistic student-centred approach. (Rossiter, 1996)

In summary, Carr argues that spiritual education should be concerned with the pursuit of spiritual knowledge and truths that lead to the cultivation of spiritual dispositions. Consequently, spiritual education is mainly located within religious education and the Arts, as they both share similar spiritual language. Carr's critique and analysis rigorously interrogates careless semantics, amply illustrating the inherent difficulty in reaching a consensus about the nature of spiritual education and how it should be incorporated in the curriculum. Carr's significant academic contribution has been to seek to clarify the use of the term spiritual. This process is not only important for the academic but for the teacher who is involved in nurturing aspects of spiritual development.

Appendix 4: Danah Zohar and Ian Marshall

Spiritual intelligence is a term that has been developed by Danah Zohar and Ian Marshall.

It gives the moral sense that challenges us to ask questions such as: Do I want to be in this situation? SQ has a neurological unifying function that integrates all intelligences. IQ, EQ and SQ may act independently or together. An individual may be high in one area but not in another.

Zohar and Marshall argue that in the development of western psychology two processes have dominated the understanding of the self. Freud described them as the primary and secondary function. The primary process or *id* is concerned with instincts and emotions. The *id* is the unconscious self whereas the secondary process or *ego* is the conscious rational part of the self. The *id* is associated with emotional intelligence (EQ) whilst *ego* is aligned with intelligence quotient (IQ). Spiritual intelligence (SQ) introduces a third process that creates an expanded understanding of the self, by providing the self with an active, unifying meaning-giving centre. For without SQ there is a hole at the centre of the self. IQ and EQ do not appeal to anything beyond themselves. They cannot be transformed, as they have no transpersonal dimension. Simply put: IQ is explained by neural psychologists as equating with the serial neural wiring of the brain. On the other hand, EQ is based on associative neural wiring. Zohar and Marshall consider that SQ is the third neural system, as it creates synchronous neural oscillations that unify data across the whole brain. Therefore, this system integrates, unifies and transforms material arising from the other two processes, namely IQ and EQ by facilitating a dialogue between reason and emotion.

There have been four separate areas of research that have produced this evidence. In 1997, neuropsychologist V.S. Ramachandran at California University investigated the existence of the God Spot in the brain (Ramachandran and Blakeslee, 1998). He argued that this spiritual centre is located among neural connections in the temporal lobes of the brain. On scans taken with position emission topography, these neural areas light up whenever research subjects are exposed to discussions of spiritual or religious topics. Wolf Singer (1999), the Austrian neurologist, undertook the second area of research. He showed that the neural processes in the brain are devoted to unifying and giving meaning to experience. He showed that there is a neural process that 'binds' our experience together. Prior to this work only two neural organisations were recognised; these being the serial neural connections that form the basis of IQ and the neural network organisation bundles that are the basis of EQ. The third area of research undertaken by Rodolfo Llinas in the mid 1990s developed the work of Singer through the use of magneto-encephalographic technology (MEG) (Llinas and Ribary, 1993). This work allowed the brain's oscillating electrical fields and their associated magnetic fields to be studied. The last area of research was undertaken by Terrance Deacon (1997), the Harvard neurologist and biological anthropologist, who has studied the origins of human language. He has argued that neither computers nor animals can use language, because they lack the frontal lobe facility for dealing with meaning. The evolution research of symbolic imagination therefore underpins the notion of spiritual intelligence. It argues that we have used SQ literally to grow our human brains, giving us the potential for rewiring, growth and transformation.

How do we use SQ? Zohar and Marshall argue that we use it to be creatively flexible, visionary, when being creatively spontaneous, when dealing and solving existential problems. Spiritual intelligence acts as the compass when we are dealing with matters that are at 'the edge' of our experience or expectations. It is at 'the edge', the border between order and chaos, where we can be at our most creative.

The ego acts selfishly whilst SQ enables us to be transpersonal, having a vision of goodness. SQ enables us to ignore the pull of ego, to live at a deeper level of meaning by wrestling with problems of good and evil.

Perhaps, they wonder, the attainment of wisdom is why we have been biologically equipped by our brains to be spiritual creatures?

The school placed an emphasis on providing opportunities for pupils to be aware, develop an understanding of their internal worlds and thereby enhance self-awareness.

Appendix 5: Hay McBer

Educational consultants, Hay McBer (2000), were commissioned in research the characteristics of highly effective headteachers that are most likely to raise pupil achievement. Its findings create a clear contemporary picture against which values education, as an effective method for developing an optimum climate for learning, may be considered.

Central to this research study is the consideration of evidence that investigates the notion that the development of values education in a school provides the underlying principles that can underpin the school's curriculum, thereby creating a positive school ethos/climate that raises achievement. Does values education, by focusing on the development in pupils of positive qualities and principles termed values, further the growth in pupils of character, citizenship, personal, social, moral, spiritual and cultural development? Does research evidence indicate that, for this to be effective, the headteacher and staff have to reflect on their own values as expressed in their behaviour? Does staff behaviour, that models values such as respect, responsibility and care, create a school climate/ethos that encourages high standards of both behaviour and achievement? The Hay McBer research, whilst not explicitly citing values education, does provide a source of evidence that provide answers to such questions.

This research study proposes that the Hay McBer research and resulting professional development programmes, as described above, implicitly support values education as a philosophy and methodology for developing a positive school climate/ethos that encourages the achievement of good quality primary education. It creates a

framework within which the teaching and learning strategies can be considered as viable methods for developing a values education.

The research findings indicate that a positive *climate* in the school is the most important factor leading to pupils achieving high attainment. The research claims that there are six main features that an effective school climate contains, namely *responsibility, flexibility, standards, team commitment, clarity* and *rewards*. Changing or improving the climate, by focusing on the development of these features, therefore results in improved pupil performance.

The Hay McBer research was carried out during 1998 and 1999, to inform the development of the Leadership Programme for Serving Headteachers (LPSH). It was sponsored by the Department for Education and Employment (DfEE) and investigated the characteristics of highly effective headteachers. The headteachers involved were selected on the basis of a number of different sources measuring excellence in varying ways, including pupil progress results and Ofsted reports. The research identified six styles of leadership that leaders use in a variety of private and public industries, including education. The styles were described as *democratic, coaching, authoritative, affiliative, coercive* and *pacesetting*. The research showed that successful headteachers use a greater variety of styles than leaders in other settings but did not use the *pacesetting* model as predominantly. The research questions whether, because of their more limited range of preferred styles, leaders of industry would make good headteachers. Hay McBer used the research to develop models of excellence, based on the characteristics demonstrated by highly effective headteachers in a variety of settings and sizes of school. The research indicates that a school's positive climate is created by its leadership, notably the headteacher, who ideally possesses a 'cluster' of characteristics that work together in order to sustain highly effective performance. One of these characteristics is *respect for others*: an underlying belief that individuals

matter and deserve respect. This characteristic matters, because headteachers who show respect for others give a clear lead in demonstrating that the pupil is at the centre of everything that happens in a school. This means that listening to and valuing individuals is important to achieving improved standards. This generosity of spirit matters because it is contagious, creating an ethos of mutual respect in the school community. Such a headteacher listens actively to pupils and others, hears what they say, shows interest, and acknowledges and validates their points of view and contribution. He or she is attentive to the individual's unique qualities and values others who behave in a way that shows pupils or others that they are valued as individuals. People are valued for what they contribute. They create a community where there is mutual respect, encouraging individuals to value each other when there are differences of view and background. They also consistently and publicly praise achievements of pupils who have achieved against the odds.

A characteristic such as *respect for others*, combined with the other vital characteristics of transformational leadership, creates the *climate of the school* that brings about dramatic improvements in pupil performance and subsequent attainment. At the heart of the Hay McBer model of effective leadership is a core of strongly held and enacted values. These relate to underlying *respect for others*, described above, that is expressed in a passionate concern that everyone should treat pupils and all members of the school community with respect. They relate to challenge and support: a preparedness to do everything to instil self-esteem, including challenging others and providing support so that all pupils achieve their potential. They also relate to personal conviction such as confidence in oneself, especially in challenging situations. These are rooted in unshakeable values about the importance of education, which may be broadly humanistic, deeply spiritual or driven by a desire to serve pupils, parents and the community. According to the research, highly effective heads build a compelling vision for their school. They do this by strategic thinking:

constantly referring to and using best practice and the ideas of colleagues, being outward-facing, thinking creatively about what will work for their school and reshaping the vision to take account of future needs, such as the increasingly important role of information communication technology (ICT). They have an intense and relentless drive for improvement: setting challenging targets that raise expectations and set uncompromisingly high standards for teaching, learning and achievement, with no room for complacency. Their vision reflects their own values and embraces the spiritual, moral, social and cultural development of all pupils.

Such highly effective heads create space for themselves to reflect about future opportunities and plans. They provide transformational leadership, working with their governing body and, with and through their leadership teams, generating team working by seeking and valuing others' inputs. They have a high degree of understanding of others, enabling them to take advantage of the strengths of their staff teams, by developing potential and deploying the totality of their resources to the best effect. They build on their ability to 'read' others by getting others on board to believe that step change is possible and to achieve it. They use impact and influence to deliver the vision, and to gain resources from wherever they can. Above all, highly effective heads are always creating clarity about what needs to be done and by whom, and then unswervingly holding people accountable for doing it, challenging poor performance when necessary. Highly effective heads use a wide range of contacts and networks in their schools and communities and are personally in touch with every aspect of school life. They actively seek information about the quality of teaching and learning from children, teachers, support staff, parents, governors, and members of the wider school community. They seek to make the school accessible and accountable to them. Their understanding of the environment and their understanding of organisations means they can use the dynamics within and outside the school to deliver the vision. At its heart, the models of effective leadership are animated by the head's energy and values.

The models also have toughness in them because they target all effort on whatever it takes to create positive results for pupils. They also require a versatility and flexibility of approach that enable the head to deploy whatever characteristics are required in a particular situation and context. Finally the mix of characteristics for transformational leadership is unique to each individual. Different combinations of these key characteristics are displayed in order to deliver outstanding performance in a variety of distinctive ways.

The Hay McBer research not only considered whole school climate but looked at classroom level climate too. The research showed that classroom climate predicts pupil progress and operates at classroom level as it does in the whole school. From the research, a model of the effective teacher has emerged that puts their *skills* and *behaviour* central to pupil progress and achievement. Of the two characteristics, teacher *behaviour* is considered to be the most significant factor in affecting classroom climate. Therefore, by working on their behaviour, teachers can change the climate of the classroom. Seven characteristics of effective teacher behaviour have been isolated (but not clearly defined), these being *participation, standards, clarity, support, fairness, safety, environment* and *interest*. Apparently the three most important ones are *standards, clarity* and *interest*. Professional development programmes have been created by Hay McBer, including a website (www.transforminglearning.co.uk) that allows teachers to access materials that will assist them to understand and develop these key behavioural characteristics.

Appendix 6: Mark Halstead and Monica Taylor

The concept of *ethos* was explored by Mark Halstead and Monica Taylor.

Halstead and Taylor suggest that school ethos is an important element in school effectiveness and in values education.

Their definition of ethos includes the following components:

- a school's underlying philosophy, values and aims;
- the styles leadership, management and governance;
- the dominant forms of social interaction;
- the nature of inter-personal relationships within a school;
- the attitudes, personality, values, beliefs, expectations and behaviour of teachers and non-teaching staff;
- the implementation of a school's curriculum model, including extra-curricular activities;
- the influence from policies and people from external agencies such as the local education authority (LEA);
- the way that conflicts are resolved;
- the physical environment of the school (its buildings, facilities and grounds);
- the links with parents, other schools and the local community;
- the patterns of communication;

- the nature of pupil involvement in the school;
- the rule making and discipline procedures;
- the anti-bullying and anti-racist policies.

When a school deliberately reflects on the above list of structures with the intention of creating a positive school ethos, Halstead and Taylor argue that certain characteristics are more likely to be evident. These may include:

- open discussion with a focus on fairness and morality;
- pupils exposed to different points of view and higher stage reasoning;
- student participation in rule setting and the exercise of power and responsibility;
- a greater development of a sense of community; e.g. the just community studies suggest that differences in moral atmosphere between *just community schools* and normal schools resulted in long-term effects on students' moral behaviour. Kohlberg and his colleagues developed the *just community schools* to provide students with an optimal context within which to grow morally (Higgins, 1991).

The above characteristics contribute to building a school's distinctive ethos.

Appendix 7: Alex Rodger

Alex R Rodger, developed a holistic approach to values education in an Argentinean school in 1995. He describes how a moral community was developed through a values statement, the curriculum and in-service development. His booklet acts as an interesting comparative study that has similarities to Palmer School (Rodger, 1996).

Alex Rodger was the Director of the Values Education Project, within the Northern College (Dundee and Aberdeen, Scotland) and funded by the Gordon Cook Foundation. The Foundation was set up to promote values education, defined as education designed to further the growth of character, personal, moral and social development, and citizenship. It has no political or religious affiliations.

This booklet describes, in a case study, how Alex Rodger acted as consultant for the development of values education to St. Andrew's School, in Buenos Aires, Argentina. The school, which comprises one secondary school and two primary schools in separate buildings, is bilingual. It is a pluralist community (Presbyterians, majority of Roman Catholics, Jewish and other Christian and non-Christian students) that in 1994 was about to embark on a process of clarifying its values and developing its morals and ethics curriculum from Kindergarten to Secondary 5. Rodger was invited to be the consultant to the project and began work at the school in 1995.

Rodger argues that values education is vital because it educates pupils so that they will be able to live effectively, in a world where people with various basic convictions (religious or none) can live harmoniously. Never, he maintains, has there been a more urgent need. Yet schools are often at a loss, in the face of so many competing pressures, to know what they should do. If the central values of the school are clear then other issues may be more simply, if not easily, dealt with. He argues that if a

whole community has a clear understanding of and commitment to the same basic values, many problems will not arise and those that do can be addressed in the context of that agreement.

On page 13 of his booklet, Rodger propounds a model for understanding school values and describes how the school produced a statement of values. This process may be compared with current good practice. In the process of working towards being a school of excellence, many schools create a vision of their ideal school (the school they wish to be). This leads the school's community to create a vision statement by considering what they want the school to be, what will it look like in terms of ethos, relationships and curriculum, and how learning and teaching will ensure that each pupil is enabled to strive towards achieving their potential. However, this vision statement is most effectively interpreted into daily practice if the school has initially considered the basic principles, values, that it considers underpin the kind of community it wishes to be. Rodger's experience demonstrates how values determine and shape the aims of the school; aims being the general statements of the broad goals that the school wants to achieve. Such aims are expressed in school policies, which act as frameworks to guide the school in its efforts to achieve consistency in its life. Such policies then act as guidelines for the life of the school (its practice).

Once the values that underpin the school's life have been determined, Rodger then recommends that a statement of values is written and included in the school's prospectus as part of its vision statement.

Rodger argues that, if a whole community has a clear understanding of and commitment to the same basic values, many problems will not arise: and those that do can be addressed in the context of that agreement. Lastly, a system of monitoring needs to be set up to check regularly that the values espoused by the school in its

values statement are the same as the values that are lived in the school. An aim of values education is to expose this potential gap and narrow it.

Rodger suggests that the real test of education is to observe how the pupils behave when the teacher is not present; what the pupils have learned. Also to consider how schools provide opportunities for each pupil to be engaged in serious reflection on his/her moral stance (spiritual matters e.g. meaning of life, significance of human lives within the cosmos).

Rodger (1996: 53) suggests that there is a need to change ourselves as we invite others to change. He asks whether a school can be a humane community. What is the relevance of values education in a pluralist world? The answers, he suggests lie in society's potential to support the development of peace and harmony throughout the world by promoting a core set of universally accepted values in schools. The aim of values education is to promote a common ethic, a new paradigm, which supports the individual in developing a personal ethic, a moral attitude, which will positively affect behaviour and contribute to the peace and well-being of society. Ideally, this process will lead to a global ethic premised on the prerequisite for a change in the inner orientation of the hearts of people. The intention of the aim is not to dilute distinctive cultural or religious identities but to further the search for a fundamental consensus based on shared values. The basis of these values is founded on the *Golden Rule*, what you wish done to yourself, do to others. Such an ethic potentially leads to the fundamental requirement that every human being should be treated humanely.

Values education gives the pupil the opportunity to examine the meaning of values and apply them in their life. It develops a common language, an understanding that can be applied across cultures. It does not preclude the development of a second language that people share with members of their sub-culture, which helps to form their personal identity and distinguishes them in certain aspects from those members

of the wider culture who are not members of the sub-culture. This process is expressed by Sachs (1991) as the need for people to learn 'two languages' in order to live in harmony.

The significance of Rodger's work is that it graphically illustrates what this thesis is researching, namely, whether teaching values improves the quality of education. It has some similar features to Palmer School, illustrated by the following points. Rodger asserts that, by creating a positive atmosphere based on shared values, the school would be more likely to be effective in terms of providing a good education for its pupils. The process of values development was seen as the most important aspect of the school's work, to be implemented before all other aspects. The work in Argentina was being developed at the same time as values education in the case study school in the UK.

Appendix 8: Twenty-two core values of Palmer Primary School

| | 1997/1998 | 1998/1999 |
|-----------|----------------|------------|
| September | RESPECT | QUALITY |
| October | RESPONSIBILITY | UNITY |
| November | TOLERANCE | PEACE |
| December | THOUGHTFULNESS | HAPPINESS |
| January | FRIENDSHIP | HOPE |
| February | LOVE | PATIENCE |
| March | COURAGE | CARE |
| April | APPRECIATION | HUMILITY |
| May | HONESTY | SIMPLICITY |
| June | UNDERSTANDING | TRUST |
| July | CO-OPERATION | FREEDOM |

The twenty-two values were in a two-year cycle, which meant that the pupils would study them three times, deepening their understanding of values, during their six years at Palmer Primary School.

Appendix 9: Teacher questionnaire

This questionnaire was used in Palmer and Becket schools.

1. What effects do you think teaching about values has on pupil behaviour? Examples?
2. What effects do you think teaching about values has on the quality of pupil work?
3. Is there any evidence that academic standards are improved because the pupils learn about values? Examples?
4. In what ways do you think the focus on values has enabled your teaching to be more effective across the curriculum? Examples?
5. To what extent has teaching about values had an effect on your teaching and behaviour?
6. Besides teaching about values in what ways do you model the school's values through your own behaviour?
7. What effect do you think values education has had on the ethos of the school? Examples?
8. Can you give examples of how teaching about values in the school has improved the quality of education here?
9. Do you have any other views about values education that you would like to share?

Appendix 10: Communication plan

Effective communication was seen as underpinning the pedagogy at Palmer. The communication plan was developed with the degree of care that ensured that the infrastructure of the school would reflect the school's motto of *Care and Excellence* and values-based empowering principles of leadership were enacted in the school.

It was recognised by the headteacher that ensuring consistency of pedagogy among staff was crucial to achieving a values-based school. In order to achieve this, careful thought was given to how staff communicated. A written communication's plan on its own could not achieve effective values-based development. It needed to be brought to life by the individuals who led each important aspect of the school's life. The principle of distributive, values-based leadership, was actively employed in the school. The headteacher maintained strategic leadership and overall responsibility for the school but gave responsibility for aspects of the curriculum to other staff, demonstrating the values of respect and trust. Specific task teams were drawn together by various members of staff as needs dictated. For example, the member of staff responsible for long, medium and short term planning convened a task group to determine what elements should be included in the planning and the most effective means of implementing the plans. Often, much of the school's development, monitoring and evaluation occurred through the more formal system of meetings. Another priority was to ensure that everyone was fully informed about the various networks that existed in the school. The sole purpose of these networks was to enhance the learning of pupils and to improve the quality of teaching. This was largely achieved by organising the school so as to manage continual change effectively, whilst maintaining a school culture that reflected the values policy and the following agreed Vision Statement (xxxdate):

The purpose of the school is to provide learning and teaching which responds to the unique educational needs of each child. A calm, happy and purposeful working atmosphere is fostered within a caring community. An active partnership is encouraged between children, parents, governors and teachers. High standards are promoted by expecting pupils to work hard and to persevere in all areas of the curriculum.

The school's inclusive style of leadership and governance encouraged active, collegiate participation. A hierarchy of relationships became non-existent, only a hierarchy of responsibilities. This meant that the newest colleague was valued, being considered as equally important as any other and felt confident to make a full and effective contribution to the life of the school. Status was seen as not guaranteeing wisdom. Transformational leadership was encouraged, as it was considered to be about creating opportunities for all colleagues to feel valued in the school. In this way, the staff ensured that its work reflected its collective ability. The school's governors appreciated values education as the method for achieving good practice in the school. An example is in their job description for the headteacher regarding his specific duties related to values education:

To give strong leadership to the school's community, founded on the principle and virtues of empowerment, delegation, imagination and quality relationships.

To develop a Values Education Policy that will underpin the work of the school and be an inspiration to others. (Governors, 1994)

In order to achieve the duties outlined above, the headteacher will:

Aim to unlock minds and hearts of all people in his care.

Work to develop excellent relationships in the school based on the values of peace, love, co-operation and unity. (Governors, 1994)

In 1998, the headteacher's personal targets included:

Continuing to develop the school's understanding of values education by producing a values education 'tool kit' for teachers. This will comprise some of the best practices currently used by the teachers at the school. It will serve as an induction document about teaching and learning for new teachers. It will draw on the best of pedagogical principles and practices of teaching. (The headteacher's Appraisal Target for 1998)

Responsibility was not to be confused with leadership. Although the headteacher had the legal responsibility for the day-to-day organisation and management of the school, each member of staff acted in a leadership role when discussions were taking place over which they had responsibility, e.g. mathematics leader when maths was being developed.

During the first months of implementing a values education policy at Palmer, the greatest danger to managing effective change was initiative overload. Care had to be taken not to allow too many aspects of the school's life to develop simultaneously. At one point the school had far too many planning meetings, which had the harmful potential of leading to overload and 'burn-out' if appropriate action had not been taken. A major problem was that everyone was keen to see positive school improvements. As changes occurred staff and governors began to recognise the need for even more changes to raise standards.

The appointment of two Key Stage Leaders (Key Stage 1 and 2) was central to the school's development. Their task was to support the Head and Assistant Head by overseeing developments in their Key Stage and working together to create a whole school approach to all aspects of development. The changes that occurred are largely due to the way that these colleagues initially shared the Head's vision for Palmer Primary School and subsequently spared no amount of effort to bring it into reality. The foregoing should not be read to imply that developments at Palmer were dependent solely on a senior management structure. As the School's philosophy

developed and matured, all existing staff and new colleagues were empowered to make their own contribution to the school's life. Indeed, staff appointments demonstrated that the school's philosophy was attracting teachers who had an empathy with the values philosophy of the school.

Appendix 11: Values guidelines

Values guidelines underpinned values education at Palmer Primary School:

- The school's curriculum
- The school's purpose
- The school's core values
- What are the needs of children?
- What the school does to meet these needs
- How are values taught?
- Activities that encourage values development, Key Stage 1
- Activities that encourage values development, Key Stage 2
- The development of skills
- Activities that encourage the development of reflection
- Benefits for the pupils
- Conclusion

The school's curriculum

The school defines the curriculum as every intended aspect of school life. The intended curriculum is the formal medium through which the whole child is educated. All subjects in the curriculum are important as ways of teaching about values. Besides the

intended curriculum there is the informal and hidden aspects of the curriculum. As a school, staff have carefully considered these important dimensions of the life of the school and have ensured that, as much as possible, the school's values permeate them. Supporting the school's curriculum planning is the notion that enabling the child to be conscious of both the spiritual and material world helps them to perceive the subtle interrelationship between the intuitive, emotional and intellectual faculties.

The school's purpose

The school's prospectus stated:

The purpose of the school is to provide learning and teaching which responds to the unique educational needs of each child. A calm, happy and purposeful working atmosphere is fostered within a caring community. An active partnership is encouraged between children, parents, governors and teachers. High standards are promoted by expecting pupils to work hard and to persevere in all areas of the curriculum. (xxxdate)

The school's core values

Twenty-two core values were selected after extensive discussion with staff, parents and governors. They reflect the qualities/dispositions that the school community wants to encourage in the pupils. The values give a common vocabulary that forms the basis of discussion about personal behaviour. The values are referred to during assembly times and at other appropriate times during the day. The core value for the month is considered during a set values lesson. The value is also represented in classrooms through posters, notices, pictures and literature. A list of the core values that the school focused on for a month at a time during 1997-1999 is given in Appendix 8.

What are the needs of children?

'Time' was included in the initial discussions about what values the school wanted to promote. So time was set aside for discussions about what the needs of the children were. It was found that what the children needed so did the adults in the school. In order for the school's purpose to be achieved, and the above values to be meaningful to the pupils, an understanding of the basic needs of children needed to be appreciated by the staff. The school staff reflected on what children needed that would create the conditions that would enable them to develop fully into mature adults. The following list, which could be considered as somewhat self-evident, nevertheless expresses what the staff thought the children at the school needed most. The children needed to:

- be loved;
- be given a sense of security and a clear understanding of what is expected of them;
- be valued as people;
- have a balance of experiences (active/quiet, sound/silence);
- experience a variety of learning experiences (communicating/reflective; taught skills/exploratory work);
- be helped to develop their own web of relationships;
- develop self-awareness and a knowledge of the world outside of themselves;
- experience creative experiences, including external exploration and internal reflection;
- be fully involved in the process of education.

What the school does to meet these needs

Staff, both teaching and non-teaching, always endeavour to be consistent in their own behaviour and in their expectations of the children. They:

- value all children;
- display great patience and listen carefully to children;
- focus on and emphasise the positive, in terms of work habits and behaviour;
- face reality and help pupils to come to terms with difficult issues, such as death;
- only disapprove of poor behaviour never the child!
- have time for each other and try not to rush;
- are mutually supportive;
- are all valued as equal partners in the school;
- speak quietly and avoid shouting;
- are valued by the governors and community;
- have a good sense of humour!
- communicate with parents to ensure that they have knowledge about the school's values.

How are values taught?

There is a saying that values are not taught they are caught. However, if this is the case then in order for them to be ‘caught’, teaching and learning opportunities need to be created in school for pupils to experience and reflect about what a value means and how it can be applied in their lives. To do this the school considered the following three key areas:

- the school’s values including its institutional values;
- how to teach about values implicitly through the whole curriculum;
- how to give pupils experience and knowledge explicitly about values in prescribed lesson time.

After these key areas had been considered, policy and practice were determined. A key part of the process was to determine the pedagogy that would give structure to the values teaching programme. Following a great deal of staff discussion about the teaching and learning strategies of values education, it was agreed that:

- each lesson should have a section to help the teacher understand. It was important that the teacher was able to understand the value and impart it to the pupils. The school produced lesson plans covering the 22 values for all year groups;
- use should be made of a ‘stimulus’ for the lesson, based on a story, discussion, experience, artefact, etc. The learning objective was to be made clear, e.g. to understand why the value of honesty is an important guide to our behaviour. Using a story as a stimulus for the lesson had many advantages. It put across the value in a way that all levels of awareness could access. It generated feelings, captured attention and often inspired.

The listener was able to find parallels in their own experiences, which could help in difficult situations in the future;

- teacher-led discussion lay at the core of the lesson. Careful questioning led pupils to a deeper appreciation of meaning and helped them to translate the value into areas of their own experience. Lessons were not theoretical but aimed to help the pupils to modify and expand their own thoughts and actions. Whole class discussion allowed the value to be explored more deeply. The children gained insight from each other, especially if the teacher became practised in facilitating Socratic discussion, summarising ideas and leading the children into considering further possibilities;
- the next section of the lesson was an activity that would encourage pupils to engage with the value;
- a plenary session of review evaluated understanding and drew out key points that aided further development.

Activities that encourage values development, Key Stage 1

The following activities regularly take place in Key Stage 1 in order to for the pupils to consider the school's core values and encourage them to be reflective learners:

- encouraging the children to explore feelings and thoughts through drama, RE, dance, art and story;
- time being given for children to be taught creative skills and being given time to use them freely;
- exploring the use of senses throughout the curriculum, especially fostering the development of listening skills;
- resolving relationship problems through careful and patient discussions;
- developing an understanding of the self and others by deliberately focusing on topics such as 'ourselves';
- young children generally feel experiences with their emotions and senses first, so encouraging them to think and talk about their feelings. By talking about feelings and listening to other children talking, the children become more aware of the feelings of other people;
- recognising that issues concerned with feelings and relationships need to be revisited and expanded as the child matures and gains in experience.

Activities that encourage values development, Key Stage 2

The following activities support the values policy in Key Stage 2:

- considering, hearing about and reflecting on the feelings of others. For instance, the pupil is encouraged to consider the reasons for his/her feelings and to consider why others feel differently;
- listening skills to be further developed and empathy for the views and feelings of others considered and encouraged;
- considering issues, such as what happiness is, through the programmes of work concerned with writing, language, poetry and religious education. Experience shows that older children are often reluctant to speak about their inner thoughts but will commit them to paper if an atmosphere of confidentiality is developed;
- developing a class and school climate of trust between teachers and pupils is a fundamental aspect of values education. This can be through personal and social education activities such as 'circle time'.
- ensuring that class or school acts of worship encourage reflection through stillness and silence and encouraging the pupils to consider situations that require critical evaluation leading to decision making and the assessment of the consequences of particular choices.

The development of skills

Throughout the school, the development of the following skills are encouraged which contribute to reflective thinking about our values:

- displaying helpful politeness and good manners to all at school and visitors to the school;
- speaking quietly and politely to others;
- listening carefully and thinking about what others are saying;
- reflection, visualisation and stillness through silent sitting;
- empathy and tolerance;
- using imagination;
- being able to express feelings constructively;
- learning to manage feelings and resolve conflicts through discussion, understanding and practice;
- articulating thoughts clearly in order to enhance communication skills;
- walking quietly about the school building;
- developing positive attitudes to work and play;
- accepting personal responsibility for actions;
- care and respect of other people's property.

Activities that encourage the development of reflection

Several practices helped in the development of reflection:

- creating a peaceful climate in the classroom and looking for and creating peaceful places on the school site, e.g. the trail and nature areas;
- taking children to beautiful places to experience peaceful settings and encourage them to value them;
- pupils setting their own targets for work and behaviour;
- pupils involved in the assessment of their own work;
- giving opportunities for decision making;
- school behaviour policy that clearly defines how the school puts emphasis on behaving well and positive thinking;
- giving time in class for pupils to respond to some of the ‘basic’ needs within us, e.g. friendship, co-operation, love, thereby clarifying their understanding of values, and allowing children to sit in silence to think through their own thoughts (not only sitting working in silence);
- helping the children to be relaxed and unstressed but focused on their activities;
- including visualisation as a teaching technique to help in the development of the imagination and memory;
- opportunities for role-play are given so that skills associated with negotiation, co-operation and assertiveness are developed, which helps pupils to understand the potential consequences of giving way to peer pressure.

Benefits for the pupils

Benefits of values education include:

- pupils behaving more calmly and purposefully;
- pupils able to concentrate and reflect more on their own behaviour;
- pupils being more self-aware and self-accepting;
- pupils being more considerate to others and less ego-centred;
- pupils taking a greater responsibility for their own behaviour and realising that they have choices;
- the improvement of listening skills;
- pupils getting more from their lessons because they are thinking more before taking action;
- the improvement of self-confidence and self-esteem;
- pupils knowing themselves better and being able to relate to others more effectively.

Conclusion

These values education guidelines describe how values education was incorporated into the curriculum of the school. They show how the school used core values, such as respect and honesty, as a basis for its work. The success of the school's approach to teaching and learning through values education is not easily measured. However, it can be observed in the display of the personal qualities of the pupils in the community and in the school's positive ethos.

Appendix 12: Values education blueprint

This blueprint explains the process of values education:

1. The school decided why it wanted to introduce values-based education, its purpose and what it was to be about.
2. The staff had agreed to work towards being role models for values education.
3. The whole school community was involved in shaping the values education policy.
4. A process of values identification took place involving the school's community.
5. Twenty-two values were identified that would be taught over a two-year cycle, one value each month. These were chosen by the school (staff, governors and parents) through a careful process that involved thinking about what qualities (values) the school should encourage the pupils to develop.
6. The school considered how it would meet the needs of its pupils and staff and care for them.
7. The school's institutional values (e.g. how parents were welcomed) were audited through a process of consideration by the staff.
8. Self-reflection was seen as central to the establishment of a school that embodies values.
9. Subjects were identified that could make a specific contribution to values education.
10. A positive school ethos was developed from a commitment by the whole staff to values-based education.
11. Throughout the process of introducing core values there was staff, pupil, family and community involvement.

12. A key teacher was appointed as values co-ordinator/leader.
13. Pupils were fully involved, e.g. through the School Council.
14. A methodology was established for learning about values which included introducing values in a programme of assemblies, one value being highlighted each month, each class teacher preparing one value lesson each month, the value of the month being the subject of a prominent display in the school hall and in each classroom and newsletters to parents, explaining what the value of the month is and how they can be developed at home.
15. The range of skills, knowledge, attitudes and understanding to develop in the pupils was established.
16. Pupils learned how to focus attention and to actively listen whilst sitting still.
17. Long-term learning was promoted through frequent opportunities to reflect and to recall.
18. Development of a proactive School Council.
19. Benefits for pupils were identified.
20. The process was well planned, monitored, evaluated and celebrated in order to keep the process alive and constantly under review.

Appendix 13: Assemblies

Values are introduced to pupils at assemblies.

The role of the school assembly

A high quality school assembly was one of the most important aspects of Palmer School's curriculum and key to the introduction of values. Teachers who have been interviewed as part of this research have cited its power to nurture a positive school ethos that stresses care for the self, others and the pursuit of all forms of excellence. It appears to nurture the development of intrapersonal intelligence in the pupils.

What follows illustrates how school assemblies at Palmer are designed to make a positive contribution to pupil self-development and are therefore at the heart of raising achievement and standards. The examples given are based upon a form of assembly that has been developed by planning to encourage pupils to reflect upon the set of twenty-two universal values, such as love, peace, truth, co-operation and respect. These values act as the foundation not only for religious education (RE) but for the development of personal, social and health education (PSHE), citizenship and the spiritual, moral, social and cultural (SMSC) aspects of the curriculum. In other words, they underpin the school's institutional values and the whole of the curriculum!

What is an assembly at Palmer Primary School?

An assembly is when the school community, or a part of it, meets together to share aspects of life that are of worth. It acts as a medium for communicating matters of significance from one generation to another. In England, an act of collective worship is usually held as part of an assembly as it has been a legal requirement since the 1944 Education Act.

The role and purpose of an assembly

Acts of Worship Guidelines (xxxdate) explains the role and purpose of assembly at Palmer Primary School:

Our Assemblies, which include our Acts of Worship (the legal obligation), are an important feature of our school's life. They act as one of the main ways by which we create our positive reflective ethos and promote our values-based education. I am grateful to all colleagues who make a positive contribution to them. In fact, all colleagues make a tremendous contribution through their presence and active participation. Pupils are very aware that all staff, by their positive attitude, involve themselves in assemblies, acting as role models for the pupils to emulate. Assemblies contain times of quiet reflection that enable pupils to develop the deepest values and aspirations of the human spirit.

Frances Farrer wrote in the book *A Quiet Revolution* :

The staff believe the point of the assemblies is to affirm the school's identity and aspirations. This is at the heart of all the morning meetings, whatever form they take. A great deal of effort goes into the planning and presentation of what look like simple meetings to make sure that the precise atmosphere of alert stillness is created in the hall, the correct conditions for calm concentration, the exact balance of content. As with all the (school) activities the continuity of behaviour is exemplified by the teachers for the children. In many school assemblies you see teachers talking while children are expected to be silent, this is not so at (school) and demonstrates one of its great, essential strengths, the personal commitment of all the adults in the school to proper behaviour. It follows that as much as there must be no teachers talking, there must be no teachers arriving late, since what is demanded of the children is also demanded of the adults. (Farrer and Hawkes, 2000: 80)

As the quote above exemplifies, assemblies at Palmer aim to create, nurture and sustain a sense of community. They serve to develop a positive school ethos that affirms the school's identity and aspirations. The result being that the school lives in cohesive harmony that sustains the pursuit of excellence in all its forms.

The physical setting for an assembly is important and care is taken with such detail as heating, ventilation, comfort and the aesthetic nature of the room. To achieve an assembly of excellence, the appropriate atmosphere and tone can be created through the sensitive use of:

- a central focus, such as a display, that can help pupils think about the theme of the assembly;
- music that can help create a calm and reflective mood;
- black-out and spot lighting (if available) help to make assembly time special;
- the leader of the assembly being seated in an attitude appropriate for a reflective experience as the pupils arrive for assembly;
- all adults in an assembly modelling the behaviour that is expected of the pupils;
- pupils being actively included in all aspects of the assembly.

Underlying this is the assumption that those who lead an assembly at Palmer understand the term spiritual. In-service education for the whole staff was essential for them to understand this term. This is necessary because developing and deepening the spiritual dimension of life is key to ensuring that assemblies are powerful vehicles for establishing schools of excellence where values underpin the life of the school.

Morning assemblies

Monday morning assembly is particularly important, as it was designed to bring the whole school back together again after the weekend break, to re-focus upon the week in view, on its objectives and the tools that will be used to achieve them. Other assemblies during the week build on the standards that are set at the beginning of the week. Also the time of assembly varies with purpose.

What is demonstrated in an assembly is a reiteration of the value of each individual pupil, including their individual thoughts and abilities. There is a reiteration of the

importance of those elements to the community and the secure place of each pupil within the school. Finally, at a subtle but powerful level, there is a reminder of the importance to each pupil and adult in the assembly of the school itself. Indeed a very complex web of ideas, observations and intentions is woven into the assembly.

The pupils are invited to consider their inner capabilities, their positive worth, their place in the community and their purpose for the week, and to do it from the touchstone of that month's positive value. Pupils respond in the affirmative, so that they are focused, positive, calm and ready to start. The school community starts from the individual pupil and the value of each one, and allows them to see their part in their own world.

The role of reflection

Careful thinking about the physical setting for an assembly leads on to the consideration of its form and content. The practice of reflection, sometimes known as creative visualisation or stilling, is probably at least as rare in schools as it is in the larger world. Reflection helps pupils at the school focus upon the positive aspects of themselves that they can value and build on. Incidentally, the use of the word meditation is deliberately avoided because it can create an impression, to the world at large, of images of cross-legged gurus reciting mantras! Reflection, on the other hand, is not so open to misinterpretation.

Silent reflection is a key element in an assembly and crucially includes:

- creating an appropriate atmosphere in the assembly that is conducive to leading the pupils in a reflective exercise;
- encouraging pupils to sit in a relaxed, comfortable and still manner;
- developing the ability to use the inner eye of imagination;
- the person conducting the assembly using appropriate words to stimulate the creation of a picture on the screen of the minds of the pupils;
- pupils developing the skills necessary to go within themselves, thus being observers of their thoughts, in order to nurture positive images that support positive behaviour.
- the ability of the leader of the assembly to be able to set high expectations in terms of appropriate pupil behaviour and attitude is always emphasised. The pupils model themselves on this person whose behaviour must be sincere and authentic. Pupils are quick to spot inconsistencies in adult behaviour. They will avoid entering into the reflective spirit of an assembly taken by an adult whose own inner world is unstable. (Some may argue that this is an unrealistic expectation, as each adult is on their own path of spiritual development. However, the crucial aspect is to maintain an honest approach that avoids making any pretence at what is untrue in terms of personal beliefs and values.)

Words used during reflections

The following are examples of appropriate words that have been used successfully for reflections during assemblies:

With each breath let your body become more and more relaxed. With each out breath, breathe out any worry ... with each in breath feel yourself breathing in quietness and calm ...

Now imagine a beautiful waterfall of light entering the top of your head ... feel the waterfall of light gently flowing through your head ... down your neck ... into your chest and shoulders...The waterfall of light is warm and full of gentle energy...Feel it move down your shoulders, into your arms ... your hands and out through your fingers. More light falls as a waterfall down your back - into your tummy - your legs - down to your feet and out through your toes - washing away with it any stress or worry.

Now you are completely bathed in a continuous waterfall of light ... enjoy its freshness and the gentle calm it brings ... in a moment you are going to leave the waterfall of light and you will find yourself back in the hall, feeling relaxed, calm and refreshed ... when you are ready, open your eyes.

Consider the purpose behind each of the four parts of the following reflection:

- a. This morning in a moment of silence let us sit very still, close our eyes and feel relaxed.*
- b. On the screen of your mind, see yourself in your classroom, working hard at an activity, co-operating with others. Feel good about this work.*
- c. Now think about our month's value, the value of trust, and think about someone you really trust. How do we become trustworthy, so others will trust us? What qualities do we need to develop? Patience, tact, friendliness, co-operation, honesty, may be some of the qualities.*
- d. Choose one to think about during the day...Now open your eyes.*

In *a*, this form of words, which is often used, invites pupils to adopt a particular physical and mental attitude that sets the scene for the reflection. Pupils come to understand the expression *on the screen of your mind* in *b* and with practice learn to use their creative imagination. Positive feelings are invited about working with others in the classroom. In *c* the month's value word of trust is used. Thinking about

someone the pupil trusts, helps to develop a deeper understanding of the concept before returning to think about self-development. Finally in *d*, pupils are invited to take the thinking developed during the reflection into the rest of the day. This helps in the development of the value by making it a recurring theme to think about.

Importance of planning for a successful assembly

The importance of planning cannot be underestimated. Last minute thinking does not create meaningful assemblies. Assemblies can be based on a yearly plan that incorporates monthly values and weekly themes. This plan was the subject of staff discussion and amendment because it was important that all staff felt comfortable with the proposed themes. This process gave a sense of ownership of both the process and content of the assemblies. This was vital as it stopped assemblies from being seen as elements of the curriculum for which headteachers are solely responsible. An example of a yearly plan of themes and values is in Appendix 14.

Creating an assembly of excellence

Outstanding assemblies occurred at Palmer when a positive connection was established between the leader of the assembly and those taking part. This included both pupils and staff. The content of the assembly had to be both relevant and appropriate to the age and stage of the pupils. The leader consciously worked to enable all to be focused and in a frame of mind that was conducive to spiritual awareness. Spirituality is here defined as *that which is concerned with the inner personal world of thoughts, feelings and emotions*. Spiritual awareness was achieved through a process of establishing rapport with each person attending the assembly. How this was done is both subtle and complex, requiring good quality teaching skills. Some of the crucial elements needed for a successful assembly are noted below.

Before the beginning of an assembly, the person leading it arrived early to ensure that the room was properly prepared. Preparation included ensuring that appropriate

music was being played; music that assisted the process of helping everyone to be reflective. The school hall (in terms of cleanliness, display, heating, ventilation and tidiness) created an atmosphere that was conducive to ensuring a successful assembly. Coloured spot lighting was used to help create a special warm atmosphere. The leader of the assembly sat down and modelled the behaviour expected of everyone coming to the assembly. A relaxed, friendly yet serious attitude was adopted. This was not a time for exaggerated smiles or gestures as they can act as a signal that social interaction is expected. Pupils were taught that assemblies were about developing inner thoughts and they become used to, and indeed looked forward to, a quiet reflective atmosphere.

The leader modelled stillness as the pupils entered the hall. Staff modelled the expected behaviour too, as did pupils. Members of staff avoided interacting with each other or acting to police the behaviour of the pupils. Such action was deemed inappropriate as it could create a negative perception about what assembly was about. A key strategy that the leader of the assembly used was eye contact. He or she tried to have eye contact with as many pupils and staff as possible during these first few minutes. This connection was very important as it demonstrated that each person was valued and held in respect. This moment of eye contact is very powerful and demonstrated that connections can be established between people without the need for exaggerated gestures. It is also a highly effective way of establishing discipline, as each pupil was aware that they were being actively observed. The leader maintained control in subtle ways, such as through self-confidence. A held look to a pupil who is not focused was usually all that was needed to check inappropriate behaviour. In this way the pupils were reminded that assembly is a time for reflective thought.

It was seen as vital that an assembly had an enriching quality. This was accomplished by associating the theme of the assembly with the experience of the pupils. This made the experience relevant and real to them. By telling an inspiring story, such *The*

Selfish Giant by Oscar Wilde, enabled pupils to make connections with their own attitudes and behaviour. Also, relating the adult's own personal experience to the theme of the assembly and drawing in other members of staff to comment was enriching. Relating exciting experiences, such as being taken on the back of a modern motorbike dressed in appropriate kit, grabbed the full attention of everyone. Describing the journey, with all its thoughts, feelings and emotions, used a personal story to illustrate a theme that related to real experiences. Such communication techniques helped to connect the subject matter with the pupils' own lives. Such connections were needed for the pupils to understand the relevance to them of the values and principles discussed during assembly. We needed them to say, *Yes, I'll try that, I'll change today!* Thus guidance and encouragement were prerequisites for enabling pupils to have that inner debate that modified behaviour through self-regulation and self-discipline.

The leader of the assembly also reinforced the concept of the school as a community, by telling groups that they had done well. Referring to positive examples of good behaviour or work created a culture of success and high pupil self-esteem.

By involving the pupils, by changing the tone of voice or by changing one's physical position maintained pupil interest. For staff too, the assembly was considered important, as they appreciated assemblies that were spiritually nourishing. The prayer or reflection, at the end of assembly, encapsulated the learning objective of the assembly. Time was well spent working out appropriate wording. It did not need to be long! For instance, *Help us to make our love unconditional and give it to others often.* (The story would have explained the meaning of unconditional.) When the spiritual content of the assembly was present and relevant then the adults were affected positively too.

The benefits of an *assembly of excellence* to both individuals and the school in general were enormous. Effects included:

- heightened awareness of the needs of others;
- greater sensitivity to the feelings of others;
- raised self-esteem;
- good behaviour based on self-discipline;
- potential to heighten consciousness;
- development of spiritual intelligence;
- generating an ethos that is calm, happy and purposeful;
- raising achievement and standards;
- contributing to developing personal autonomy and contentment.

Assembly conclusions

The foregoing evaluation of a Palmer assembly is important as it gives the context for the evidence that the staff give in answering questions about the role of values education in the school. The following examples of teachers' thoughts on the Palmer assembly describe two important aspects of the assembly process.

- School assemblies transmit the school's culture to all staff and pupils.
- The importance of teacher behaviour is emphasised here in the context of assemblies. Teachers cannot expect children to be quiet in assemblies if they aren't modelling this themselves.

**Appendix 14: Yearly plan of themes and values for assemblies
1998-1999**

| DATE WEEK BEGINNING | VALUE | THEME |
|----------------------------|-----------|---|
| 6 th September | QUALITY | Values |
| 13 th September | | Religious Ceremonies |
| 20 th September | | Prayer/Reflection |
| 27 th September | UNITY | Famous People |
| 4 th October | | Health Week (Care for Yourself) |
| 11 th October | | Aspects of Hinduism |
| 18 th October | | Harvest |
| 1 st November | PEACE | Remembrance Discussion about conflict, prayer for peace |
| 8 th November | | Jesus |
| 15 th November | | Feelings/thoughts |
| 22 nd November | | Worship |
| 29 th November | HAPPINESS | Individual differences |
| 6 th December | | Positive attitudes/character/personality |
| 13 th December | | Christmas |

Planning for Assemblies continued

| DATE WEEK BEGINNING | VALUE | THEME |
|---------------------------|---------------------------------|--|
| 11 th January | HOPE | The Bible |
| 18 th January | | Beauty and Wonder |
| 25 th January | PATIENCE | Places of Worship, church, temple and other sacred, special or personal places |
| 7 th February | | Love, different sorts for different things |
| 14 th February | | Spring, new beginnings |
| 28 th February | CARE | Dying (Loss) |
| 6 th March | | Mothers, her role. Rest of the family. Mother's Day |
| 13 ^h March | | Excellence: Examples from religious stories |
| 20 th March | | Easter |
| 27 th May | | Community. Humility |
| 3 rd April | | Wesak Celebrating birth, death and enlightening of Buddha |
| 10 th April | | Birth of a child, growth, babies, new member of family, baptism |
| 1 st May | | SIMPLICITY |
| 8 th May | Friends of Jesus. Relationships | |
| 15 th May | Environment, care | |
| 22 nd May | UNDERSTANDING | Disability, blindness or deafness |

Planning for Assemblies continued

| DATE WEEK BEGINNING | VALUE | THEME |
|------------------------|---------|---|
| 5 th June | TRUST | What are religious artefacts? |
| 12 th June | | Co-operation, kindness, doing your best, enjoyment |
| 19 th June | | People in need. Charity |
| 26 th June | | Care of animals |
| 3 rd July | FREEDOM | Journeys |
| 10 th July | | Giving thanks |

Appendix 15: Example of a values lesson

Penny helps pupils to understand values by using concrete examples is shown in this transcript of one of her values lessons.

I have brought some special things in to show you this afternoon. I am just going to put them down and then we are going to look at the special things that I have brought in. This afternoon we are going to think about patience, which we use a lot in the classroom, which we use a lot at home with our families and we also use when we go on journeys with our friends or parents. Can anybody read the word that I have written up there? This is what we are actually thinking of in February, this is our value of the month, patience. Do you know what that word means to you? Waiting. Shall we write that down? I wonder if I could ask Jessica what does patience mean to you? "You have to be patient when your mum is combing your hair at bedtime and there are lots of knots in it."

I actually had not thought about that. Do you know that last night I had written down some things on my piece of paper about being patient with other people and I had not thought about that. Having your hair combed by your mum and when there are knots in it you have to be patient, don't you. Do you say anything to your mum while she is doing it? I say, "Can you stop, mum, brushing my hair too hard," she stopped and then brushed it more gently. So you have to be patient with your mum when she is brushing your hair. (Ref:PT12)

As can be seen, this lesson was about the value of patience. The lesson had been subject to monitoring as part of the school's quality assurance programme of classroom monitoring. An extract from the researcher's notes, taken about the lesson, identifies a range of teaching strategies that Penny uses:

The pupils were sitting in a group on the carpet. The pupils had begun the lesson in silence and were giving their full attention to Penny. A cosy, friendly and purposeful atmosphere permeated the class. Pupils knew what was expected in terms of behaviour e.g. putting up hands, sitting still and taking turns.

The lesson began with Penny exploring the pupils' understanding of the concept of patience. On a white large sheet of paper, she wrote the word 'patience' and had two arrows coming from the word: one arrow pointed to the word self and the other arrow to others. A number of concrete examples were given by the pupils, which helped them to understand what is meant by patience. Penny skilfully followed answers up by using probing questions and

deepening the moral discourse with probing questions. The children were asked if they could be determined to be patient. Jasmine talked about learning to play the cello. Being patient and determined to learn the cello

[Penny kept using pupils' names to ensure that all pupils were kept in on task.] [Margaret, the LSA, modelled expected behaviour by actively listening to Penny, an excellent role model.] Penny formed connections with the children by talking about her own experience. She used an enthusiastic attitude that at all times focused on the positive, giving affirmation and positive reinforcement to the children as they made their contributions. She was modelling the value of patience in the way the lesson was conducted. Penny had thoroughly prepared for the lesson. All activities had been set up before the lesson began. She also had a lesson plan. The plenary part of the lesson focused on looking at what each child had done. All work was appreciated and their work acknowledged. (Palmer Primary and Nursery schools: Monitoring: Date: 10/2/99 Year 2 teacher: Penny. Subject: Values. Monitoring by: headteacher)

The observations support Penny's own perception of her teaching. She did use concrete examples to help the pupils to understand, she modelled the value of patience in the way that she conducted the lesson, she showed great care in the way that the lesson had been planned and taught, and she demonstrated that she had good relationships with her pupils. This example also illustrates the point made in the next sub-section about the role of the class teacher as a leader of values education.

Appendix 16: Pupil questionnaire

This questionnaire was issued to the whole Year 6 cohort at Palmer Primary School in 1999.

I am very interested to know what you think about values. Please will you answer the following questions?

1. Can you give the names of some of the values that you have learned about?
2. Please will you describe how you have learned about values?
3. What has learning about values taught you?
4. Do you find you behave differently since learning about values? Can you give an example?
5. Do you learn about values from watching how your teachers behave?
6. Does learning about values make you think differently about yourself and other people?
7. Do you think that your schoolwork is improved because you have learned about values?
8. In what ways has your behaviour changed since learning about values?
9. Do you think that children in all schools should learn about values? If your answer is yes then why do you think they should?
10. Is there anything else you would like to say about the way we have taught about values?

Thank you for answering these questions

Appendix 17: Questions and answers from ten Year 6 pupils

Pupil 1

I am very interested to know what you think about values. Please will you answer the following questions?

1. Can you give the names of some of the values that you have learned about?

Trust, freedom, fear, and co-operation

2. Please will you describe how you have learned about values?

Trust. I can be more trustworthy to my friends. Freedom. I can help others be free plus I can be free at weekends to play the piano and go out with my friends

3. What has learning about values taught you?

Values have taught me to be more trustworthy and has helped me to be a better person

4. Do you find you behave differently since learning about values? Can you give an example?

Values have helped me to behave and a more understanding person

5. Do you learn about values from watching how your teachers behave?

I have learned them from assemblies.

6. Does learning about values make you think differently about yourself and other people?

They have made me think how lucky I am because some children's parents can't afford the things I have got.

7. Do you think that your schoolwork is improved because you have learned about values?

No, but my handwriting has improved a lot because I can co-operate well.

8. In what ways has your behaviour changed since learning about values?

I haven't been so horrible since learning about values.

9. Do you think that children in all schools should learn about values? If your answer is yes then why do you think they should?

Yes they can be better people and have more friends.

10. Is there anything else you would like to say about the way we have taught about values?

I think I would like to be taught more values to make me an even better person.

Thank you for answering these questions

Pupil 2

I am very interested to know what you think about values. Please will you answer the following questions?

1. Can you give the names of some of the values that you have learned about?
Care, humility, trust, friendship, responsibility, co-operation, peace and love.
2. Please will you describe how you have learned about values?
I have learnt about values through all of the assemblies and how the people act.
3. What has learning about values taught you?
The values has taught me to be more polite and to take care in my work.
4. Do you find you behave differently since learning about values? Can you give an example?
Since I have be learning about values I have been more polite and I've helped people when their stuck on work.
5. Do you learn about values from watching how your teachers behave?
Yes because our teacher is good friend with another teacher so we can learn values from their friendship
6. Does learning about values make you think differently about yourself and other people?
Yes it does because I think about me and other people more positively.
7. Do you think that your schoolwork is improved because you have learned about values?
I think my schoolwork has improved because I have learnt to take care of my work.
8. In what ways has your behaviour changed since learning about values?
Since I have been learning about values I have been opening doors and encouraging others to try their very, very best.
9. Do you think that children in all schools should learn about values? If your answer is yes then why do you think they should?
I think every school should learn about values because they will turn some people into even better people.
10. Is there anything else you would like to say about the way we have taught about values?
Since I have been at this school I have improved lots because of the values so they must be very good.

Thank you for answering these questions

Pupil 3

I am very interested to know what you think about values. Please will you answer the following questions?

1. Can you give the names of some of the values that you have learned about?
Trust, humility, friendship, love, peace, co-operation and care.
2. Please will you describe how you have learned about values?
I have learned about values in assemblies through the year and how to use them.
3. What has learning about values taught you?
Learning about values has taught me more manners around school and at home.
4. Do you find you behave differently since learning about values? Can you give an example?
I do because I open doors and play with anyone.
5. Do you learn about values from watching how your teachers behave?
I do learn because of them getting along so well.
6. Does learning about values make you think differently about yourself and other people?
It does because I try my best and do my best.
7. Do you think that your schoolwork is improved because you have learned about values?
I do because I concentrate on my work very hard.
8. In what ways has your behaviour changed since learning about values?
My behaviour has changed because I try to ignore the people that are nasty.
9. Do you think that children in all schools should learn about values? If your answer is yes then why do you think they should?
Yes because it could stop bullying at other schools.
10. Is there anything else you would like to say about the way we have taught about values?
The school has taught values really well and I hope it carries on forever.

Thank you for answering these questions

Pupil 4

I am very interested to know what you think about values. Please will you answer the following questions?

1. Can you give the names of some of the values that you have learned about?
Peace, hope, co-operation, humility, freedom, happiness, and trust, love kindness, respect friendship, care.
2. Please will you describe how you have learned about values?
We have learned through assemblies.
3. What has learning about values taught you?
How to enjoy nature more and respect animals and peoples feelings.
4. Do you find you behave differently since learning about values? Can you give an example?
Yes, because I like to help injured animals and people.
5. Do you learn about values from watching how your teachers behave?
Kind of. I learn trust and care off them, but I also learn anger sometimes.
6. Does learning about values make you think differently about yourself and other people?
Yes it does, I like to help my friends along.
7. Do you think that your schoolwork is improved because you have learned about values?
Yes, other schools have violence, but we are not a violent school.
8. In what ways has your behaviour changed since learning about values?
I have become more aware of others around me and not being self-involved.
9. Do you think that children in all schools should learn about values? If your answer is yes then why do you think they should?
Yes, because when they grow up to teenagers they wouldn't be bullies.
10. Is there anything else you would like to say about the way we have taught about values?
Yes, I have enjoyed school very much and I don't want to leave. I hate Secondary school because it's so different, but here it's like a second home.

Thank you for answering these questions

Pupil 5

I am very interested to know what you think about values. Please will you answer the following questions?

1. Can you give the names of some of the values that you have learned about?
Freedom, courage, humility, understanding, friendship, care, trust, kindness, love and friendship.
2. Please will you describe how you have learned about values?
I have learned about values in assembly and in class or class assemblies.
3. What has learning about values taught you?
That you should always be polite, considerate and kind.
4. Do you find you behave differently since learning about values? Can you give an example?
Yes, I think I have behaved differently since I've been learning about values because I think I have become more polite.
5. Do you learn about values from watching how your teachers behave?
Sometimes I do because my teacher is very nice and she is also polite.
6. Does learning about values make you think differently about yourself and other people?
I think it does because I am more helpful around my teacher and mum and dad.
7. Do you think that your schoolwork is improved because you have learned about values?
Yes I do think it has improved.
8. In what ways has your behaviour changed since learning about values?
I have become more polite, helpful and caring.
9. Do you think that children in all schools should learn about values? If your answer is yes then why do you think they should?
Yes because it makes you feel better and if there is any visitors around the school you really want to tell them about values.
10. Is there anything else you would like to say about the way we have taught about values?
I think that values should be taught in every school because every needs to have them.

Thank you for answering these questions

Pupil 6

I am very interested to know what you think about values. Please will you answer the following questions?

1. Can you give the names of some of the values that you have learned about?
Freedom, co-operation, love, peace, humility, care and happiness.
2. Please will you describe how you have learned about values?
I have learnt about values in assembly.
3. What has learning about values taught you?
How to co-operate and not show off about something you achieved.
4. Do you find you behave differently since learning about values? Can you give an example?
Yes, because in year 2 I used to be spiteful , but now I am not.
5. Do you learn about values from watching how your teachers behave?
Yes I do because all of the teachers get on well together.
6. Does learning about values make you think differently about yourself and other people?
Yes, I think it does.
7. Do you think that your schoolwork is improved because you have learned about values?
Yes, my handwriting is a lot neater.
8. In what ways has your behaviour changed since learning about values?
I seem to be a lot more caring.
8. Do you think that children in all schools should learn about values? If your answer is yes then why do you think they should?
I think they should then the world would be a lot nicer.
10. Is there anything else you would like to say about the way we have taught about values?
I would just like to say they have taught me a lot.

Thank you for answering these questions

Pupil 7

I am very interested to know what you think about values. Please will you answer the following questions?

1. Can you give the names of some of the values that you have learned about?

Care, happiness, love, peace, humility, co-operation, freedom, respectful, trust, friendship and helpfulness.

2. Please will you describe how you have learned about values?

I have learned about values from my teacher and Mr Hawkes.

3. What has learning about values taught you?

How to treat people and respect them.

4. Do you find you behave differently since learning about values? Can you give an example?

Yes, because I didn't care for spiders and kept on standing on them, but when I knew values I would pick them up and put them in a safe place.

5. Do you learn about values from watching how your teachers behave?

Yes, because our teachers get along and so we get along.

6. Does learning about values make you think differently about yourself and other people?

Yes, because I know what they mean and I can write it in a story and it helps.

7. Do you think that your schoolwork is improved because you have learned about values?

Yes, because I have changed a lot since I learned values.

8. In what ways has your behaviour changed since learning about values?

It has changed a lot because now I am helpful and I care for people.

9. Do you think that children in all schools should learn about values? If your answer is yes then why do you think they should?

Yes, because it will help them in their lives because it has helped me.

10. Is there anything else you would like to say about the way we have taught about values?

I would carry it on so it can help lots of people to be caring, happy, loving, peaceful, show humility and co-operation, freedom, respect, trust, friendship and helpfulness.

Thank you for answering these questions

Pupil 8

I am very interested to know what you think about values. Please will you answer the following questions?

1. Can you give the names of some of the values that you have learned about?

Love, respect, co-operation, tolerance and freedom

2. Please will you describe how you have learned about values?

I have learnt values by listening and also by watching people like teachers co-operating.

3. What has learning about values taught you?

Learning about values has taught me not to be stupid or sill and do my work concentrating.

4. Do you find you behave differently since learning about values? Can you give an example?

Yes, I have behaved differently. I used to throw stones at people, but I don't now.

5. Do you learn about values from watching how your teachers behave?

I do learn values from watching my teachers like friendship.

6. Does learning about values make you think differently about yourself and other people?

Learning about values does make me think differently about me and other people.

7. Do you think that your schoolwork is improved because you have learned about values?

I think it's improved a bit because some people think of values and others still don't.

8. In what ways has your behaviour changed since learning about values?

My behaviour has changed since learning values because they make me think.

9. Do you think that children in all schools should learn about values? If your answer is yes then why do you think they should?

Yes because values teach you things like co-operation and trust so I think they should.

10. Is there anything else you would like to say about the way we have taught about values?

Yes, I am quite glad that the teachers and Headteacher taught us values because it makes you think about stuff.

Thank you for answering these questions

Pupil 9

I am very interested to know what you think about values. Please will you answer the following questions?

1. Can you give the names of some of the values that you have learned about?
Love, respect, freedom, care, friendship, humility and co-operation.
2. Please will you describe how you have learned about values?
I have learned about values in assembly and in class.
3. What has learning about values taught you?
It has taught me how to be more respectful to the things around me.
4. Do you find you behave differently since learning about values? Can you give an example?
Yes because I have changed since I have learned about the values.
5. Do you learn about values from watching how your teachers behave?
I learn from my mum and dad.
6. Does learning about values make you think differently about yourself and other people?
Yes because it helps me to show how other people like to be treated as well as I do.
7. Do you think that your schoolwork is improved because you have learned about values?
No it hasn't because I see no way that it can be improved.
8. In what ways has your behaviour changed since learning about values?
It has changed since I came up to year 6. I have been more focussed and have got used to what the values mean and how they can be shown.
9. Do you think that children in all schools should learn about values? If your answer is yes then why do you think they should?
Yes because it can change the behaviour and their attitude.
10. Is there anything else you would like to say about the way we have taught about values?
Yes there is if we keep on learning about values we shall have more polite people than nasty people and the world will be a nicer place to live in.

Thank you for answering these questions

Pupil 10

I am very interested to know what you think about values. Please will you answer the following questions?

1. Can you give the names of some of the values that you have learned about?
Love, trust, freedom, humility, honesty, friendship.
2. Please will you describe how you have learned about values?
We have talked about it/them in class and at home sometimes.
3. What has learning about values taught you?
Not much, just how to treat others the way I would want to be treated.
4. Do you find you behave differently since learning about values? Can you give an example?
Yes I am a lot more focussed on my work.
5. Do you learn about values from watching how your teachers behave?
No.
6. Does learning about values make you think differently about yourself and other people?
Yes, I appreciate them a lot more.
7. Do you think that your schoolwork is improved because you have learned about values?
No and yes.
8. In what ways has your behaviour changed since learning about values?
I am, again a lot more focussed.
9. Do you think that children in all schools should learn about values? If your answer is yes then why do you think they should?
Yes it is a great experience.
10. Is there anything else you would like to say about the way we have taught about values?
Thank you all very much for teaching me so many values.

Thank you for answering these questions

Appendix 18: Tristan's interview

Tristan was one of the pupils interviewed in 1999 as part of the research. This is a transcript of a later interview of his views about values education in January 2005.

Q Thank you for coming to talk to me about values education. You were a pupil at this school weren't you? What do you remember as a younger person about values education at this school?

A Well, it was a big part in the school curriculum. There was always a focus every month that would be discussed in class, in assemblies, with friends and teachers, and these were associated with values. And the way that they were taught was very kind of involving so that you would actually take it on. When you would think about it, you would believe it, you would really kind of integrate it to life and that's one of the things I remember most is the way that these things kind of fell into place. It seemed right, it seemed that you should ...Because it helps you in life, early on in your life when you first question boundaries and rules and you do think, "Where are they?" then values come in and says well. You don't hear somelife ... in a very good way, in an honest way that is helpful to others. And you think, yes, that's brilliant, that's how I want to live and because you catch it at such an early age you do want to continue it, you think it's fantastic. It does really affect the way you are as a person.

Q Can you tell us something about what values education was like in the classroom at this school?

A In the classroom, remember back all those years. It was a big thing. You would have a lesson every week where you could actually concentrate on the value itself and the teachers and pupils were involved. I do remember it was something you looked forward to. Interested and you looked forward to it and the way it was seamlessly put into lessons, linking into the value of the month. A lot of the time you were unaware of it, e.g. the English lesson was linked to the month's value.

Q Did you notice as a child then anything about the teachers that you perhaps linked with values education?

The teachers were kind of the embodiment of values in a way. They worked values themselves so you thought I want to be like that teacher, I want to be just like that. And the teacher would talk about values in assembly and class and you really want to know that person because you want to be like that. That helps because you really do want to listen and you take it in because you want to and because you respect that person for being that way, being values educated.

Q Do you remember assemblies?

I do.

Q What were assemblies like here?

Assemblies were a lot better than they are nowadays in my school. It was something that really got you thinking. It was thought provoking that you would start the assembly. You would sing because it's the law and then talk about the value for the week. And then there would be a story and I used to love the stories, by the way! A lot of them were religious stories but there weren't a particular religion. Christianity etc..... we would have Moslem ideas, Buddhist ideas and all these different stories, myths and tales coming into the assemblies. This person wouldso that you were enjoying it at the same time but also thinking that's value. I should be doing that, I should be like that person.

Q Do you feel that values education has affected you as a person?

Yes.

Q But you seem a nice person anyway so wouldn't you have been as you are anyway? Has there been anything extra because of values education?

...What I said earlier about boundaries. When Charles Darwin discovered evolution and people started questioning religion; what was right and what was wrong and unfortunately media isn't always the best guide but values education shows the way you could live. Not saying you should have to live like this but this is a nice way to live and for me to take it in and actually consider it all and think I want to be like that, you make a conscious decision to actually say I am going to do that, I am going to help these people but not just for yourself. You do it to help them, to help yourself of course but you spread it as well. It's bizarre. You don't think you would. I don't preach but you actually go around saying well, this is what I'd do, try it. Think about these things, think about how they affect you and have an effect on other people. And people think, oh yes, that's very good and you see the difference.

Q Can I take you into the present time? You left this primary school and you went to a secondary school. Can you remember when you got to secondary school? Was there any difference? Did you notice about how things were? And also, not to complicate my question, did you feel that because you had values education it helped you in any way?

I was very frightened, very frightened. Going into a totally different environment. Values education did help certainly. You go up and you really don't know what you are doing. You come and there are all these big people, giants to you, and you are not sure what you are supposed to. In all honesty, not everyone in such a large school is going to be living values. They are perhaps not values-taught nor have the facilities available and are perhaps less tolerant or perhaps less...people. That comes across straight away and you think do I follow them, do I do what they're doing to fit in and just go along with them and keep quiet or do I actually do something different and say what you think, and you do. You just kind of live your way doing the values education kind of thing. And you think, I don't need to be like that because you've got this which is much, much better and it helps you make so many more friends if you are tolerant, if you are patient with people, if you are caring and lots of people are but can't put a name to it. And what you've done is put a name to it, this is values.

Q Was there any difference between pupils that had been here and had values education from children from other schools?

Yes, certainly. Something I do nowadays in my old age is I mentor. I hang around with year 7 kids and go to their classes and talk to them a lot. There is a striking difference between people who come here where values education is taught and people from a place where that's not available. In their behaviour, in their mannerisms, groups of people: it's all very much based around it, it's kind of odd. People who come here are a lot more patient, a lot more caring and there is an approachability about them that you think, "This person, I can talk to." Those are the people I don't have to take aside and chat with because they question themselves and they kind of say, that's wrong, I am not going to do that. There are other people who don't have the ability to do that. Those are the people you talk to who coincidentally have not had values education. It's that striking that you can actually tell who has been to Palmer.

Q Is values education a part of your secondary school?

No it's not.

Q Would you like to see it?

I would love to see it.

Q If it were in a secondary school, can you think of ways that it could be embedded into the curriculum? Can you give some examples of some of your friends who are obviously using values in their lives?

Names? Katherine, she is fantastic. Values, she believes in them so strongly, I think it's amazing. She is a church-going person now, she never used to be but she is now and she really does want to tell people about values. She really wants to preach it, to teach it to other people. And I think it's amazing and she goes around school and she talks about values. Look you are listening to me, that's a value.

Q Can you say that all the children some way took some value with them from Palmer?

Easily. Everybody has got values. They are all there, they shine through in each individual. Often strongly in some and not so strongly in others, but they are there and they do affect the ways they think. The way they want to behave towards people.

Q Do you think our world would be a better place if we instituted values education in all schools?

Yes, I honestly think it will, because it is giving people a chance and guidelines to do something different with their lives in a harmonious way with people, which is also enriching for themselves. I think that everybody should get a chance to do this.

Appendix 19: Parent questionnaire

The parents were asked the following questions:

1. Thinking about your child's class, what kind of values are you aware of the teacher encouraging in the children? Examples?
2. Are you happy about the teacher fostering these values? Why? Why not?
3. Do you know how the teacher encourages these values? Lessons? Teacher's own behaviour? Assembly?
4. Do you think that your child is aware of learning values in school? If yes, ask for examples, amplification. If no, ask why do you say that?
5. How does your child respond to the teacher promoting these values we've talked about?
6. Any particular values you think your child has taken on board from school? Examples? How do you know this? And this carries over outside the class?
7. On the basis of the evidence you have, how would the teacher react if your child ignored, rejected or questioned the values the teacher wishes to foster? How do you know this?
8. Do you think that values education has affected: Your child's behaviour? Your child's standard of work?
9. To what extent do you support the development of values at home? Examples?
10. Do you think that the school is more effective because it teaches about values. Yes, then how? If no, then why not?
11. Do you have any other views about values education that you would like to share?