

Meeting the Davis Family: A Case Study Examination of Values Education and Home Schooling

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DEDICATION

To my much loved and late Grandmother, Hilda Hughes, who passed away August 2007 before she had a chance to see me graduate. She would have enjoyed this immensely, and would have been proud of me.

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ABSTRACT

This research examines values education of a home schooling family operating within Australia's education system, including a comparison the National Values Education framework. Home schooling as an alternative form of education is growing rapidly around the world, with current analysis suggesting that there are ten to twenty thousand children undergoing home schooling in Australia. Many parents choose this alternative education out of concern for the values being taught to their children. Research has reinforced the current priority being given to values education as an essential part of effective schooling, also the primacy of the home in values formation, and the importance of home and school working together. The aim of this study is to investigate whether home-schooled children are able to identify and enact values they have learned as part of their education, if there is a values system that has been passed between parents and children, and if the values education of a home schooling family fulfils the requirements of the Australian Government.

The methodology chosen to explore this phenomenon was a case study of the Davis family. It was found that values education situated within home schooling did not disadvantage children. The results showed that values, as an educational goal and outcome were a high priority, intentional, and fulfilled the requirements of the Australian Government. Also, the study confirmed that values education had real-life and significant impact on the children of the Davis family. This research will be valuable not only for bridging a gap in literature, but also in attempting to focus attention on the need to understand the phenomenon of home schooling from all aspects, including values education.

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Chapter 1

Introduction to Study

Introduction

Although extensive research into values and education has been carried out by the Australian Department of Education, Science and Training, such research has focused on values education within a conventional schooling environment. There is a lack of research and literature that focuses on values education in home schooling. This also leaves a gap in research and literature as to the intentions of parents with regards to values within this alternative form of education, and the effectiveness of values education in home schooling. While the extensive study into values education by the Australian Government demonstrates the importance and emphasis it places on teaching values in conventional schools, the way in which values education in unconventional types of schooling, such as home schooling, compares to the standards of the Australian Government is an area of study that has been neglected. Research of the values education in a minority educational setting such as home schooling is equally important as the considerable research implemented for values education in conventional schools.

Context of Current Values Education and Home Schooling

Research

Brian D. Ray (2006), a leading researcher in the area of home education, states that one of the most common reasons why parents choose home schooling is to teach a particular set of values, beliefs, and worldview. Guiding principles developed from the Values Education Study (2003) recognises that “in all contexts schools promote, foster and transmit values to all students”, and that “education is as much about building character as it is about equipping students with specific skills” (cited

in Australian Government, 2005, p. 1). Hill (1991) states that values education goes on even when it is not consciously planned for, and that consequently when its effect is not acknowledged or controlled, the result is often that the wrong values for life are conveyed by default.

Home schooling has experienced a significant growth in recent years (Ray, 2006). Many home school advocates argue that their view of morality and beliefs and values are not being adequately taught in public schools, if at all, therefore they opt for home schooling to assure that their children are provided the opportunity to learn the morals and values that they deem appropriate (Romanowski, 2001). At the same time many hope that home schooling in a supportive environment may protect their child against the learning of negative values. "Home schooling allows families to integrate their personal beliefs and values, whatever they may be, into all areas of the curriculum" (Romanowski, 2001, p. 80).

State systems have also experienced growth in the area of values education (Australian Government, 2005a). The 2003 Values Education study revealed schools emphasised that partnerships with parents and caregivers and their local community were fundamental to successful values education:

The findings of the survey and outcomes from the 50 school projects reinforce the timeliness of the current priority being given to values education, the primacy of the home in values formation, the role of the school and all teachers in values education, and the importance of home and school working together (p. 2).

Therefore, when the educator of the child is both the parent and the teacher in a home schooling situation, what affect does that have on the values education of the child? Is it possible to justify home schooling if the state is conducting values education? How the values taught in a home school situation compare to the values taught in a conventional school system is an area that is lacking in recent literature and research.

Research Questions

This research examines the values education evident in the home schooling situation of an Australian family. The following questions have been designed to make the research problem specific and concise:

1. Do home-schooled children confirm the impact of values education through their identification of values?
2. What importance do the parents of a home schooling family place on different values as significant outcomes/goals in the education of their children?
3. Is there a correspondence that exists between the values parents perceive as most important in the education of their child and their children's values?
4. Are students able to apply the values they have learned in a home schooling situation to real life-situations?
5. To what extent do the values present in the views of parents and students correspond with the nine values outlined in the Australian DEST framework?

The area of home schooling is one that has proved somewhat popular amongst researchers, however little of the research literature has to date examined home schooling in relation to values education, therefore the purpose of this study is to evaluate the values evident in an Australian home school situation.

The methods of the proposed study include parent and student interviews, the identification of students' self esteem using the Rosenberg self-esteem scale, and a moral scenario posed to students' based on Kohlberg's nine moral dilemmas to determine whether students are able to apply values to real-life situations.

Definition of Terms

For the purposes of this study, the views of the DEST Values Education Framework will form the basis for definition of values and values education. The term ‘value’ and ‘values education’ can be given a variety of meanings in different contexts. A value can be described as a statement expressing a person’s belief in an idea; particularly it deals with judgements of worth or obligation (Hill, 1991, p. 4). There are two views on values outlined by the Australian Government DEST Values Education Framework. Firstly as “the principles and fundamental convictions which act as general guides to behaviour, the standards by which particular actions are judged as good or desirable” (Halstead & Taylor, 2000, p. 169 – 202). Secondly they are “the ideals that give significance to our lives, that are reflected through the priorities that we choose, and that we act on consistently and repeatedly” (Hill, accessed 13-10-06).

Values education as defined in the framework is “any explicit and/or implicit school-based activity which promotes student understanding and knowledge of values, and which develops the skills and dispositions of students’ so they can enact particular values as individuals and as members of the wider community” (Australian Government, 2005a, p. 8).

Home schooling could be regarded in a number of ways. These include “an educational alternative to conventional school practice, where parents and guardians assume the primary responsibility for the education of their children, rather than delegating that responsibility to a state or private school” (Education Queensland, 2003, p. 6). Similarly, home schooling can be defined as:

The practice of parents educating their own children themselves rather than sending them to schools for formal education. The home schooling movement is characterised by parents taking the full responsibility for their children’s education instead of delegating that responsibility to another person or institution. In this sense it is different from distance education, which still

delivers the responsibility of a child's education to an institution (Home Schooling Review, 2003, p. 6).

Relevance and Significance of Study

There is growing discussion within the community at large about how children acquire their values, as outlined by the DEST Values Education Framework. The primary sources of values education for children are their parents, caregivers and families. The Values Education Framework (2005) clearly outlines "values education is an essential part of effective schooling" (p. 2). The 2002 Ministerial Council on Education, Employment, Training and Youth Affairs notes that: "values-based education can strengthen students self-esteem, optimism and commitment to personal fulfilment, and help students' exercise ethical judgement and social responsibility". One of the most common reasons why parents choose to home school is to teach a particular set of beliefs, values or worldview.

Case study research that evaluates the values evident in a home school situation as perceived by the parents and students, using a Values Education Framework will be valuable in creating a greater awareness, within the community, parents, teachers and home schooling families. Such research would draw attention to the importance of values education in alternative educational contexts. It will also highlight the differences and similarities in the values education of a home school situation to the values education in a conventional school system.

The results from this study have the potential to form the basis for further beneficial research in this area. The proposed research could lead into wider studies that examine and draw conclusions about the effectiveness of values taught in home schooling. The results have the potential to relate to the recent findings of above average measures of social, emotional and psychological development, or to success in the 'real world' of adulthood (Ray, 2006). This may in turn lead to increased

awareness of home schooling as a viable educational option, and may potentially dispel common myths in relation to home-schooled students – or conversely, reveal some of the negative side effects of home schooling.

Organisation of Subsequent Chapters

While this chapter has outlined the problem, purpose, structure and rationale for the proposed research, the following chapter will establish the context for the study in terms of the current research and literature in the field of home schooling and values education. Chapter Three gives a detailed overview of the methodology used in the study, including research methods, participants, instruments, and the analytical techniques employed. A record of the results of the study has been documented in Chapter Four, whereas Chapter Five discusses the findings based on the results of the study. Chapter Six outlines the final conclusions concerning the study.

Literature Review

Introduction

An overview of research into values education, with its connections to the home schooling approach, establishes the context within which the two phases of this research are based. This review outlines four broad sub-topics related to values education and home schooling, comprising of (a) the awareness of importance of values education, (b) attempts to address the need for values education, (c) the home schooling phenomenon, and (d) values as a reason for home schooling.

Awareness of the importance of values education encompasses the recognition that there has been an imbalance in the current education system. This imbalance has favoured the academic over values in the education of the child. A review of definitions provides a basis for shared understanding of the meanings of the applied terms relevant to values education. These definitions have certain implications about the explicit and implicit nature of values education, in that all teachers convey values, all schools are sources of values learning, and thus that values should not be an unintentional outcome of education, rather an explicit goal.

The Australian government has attempted to address the need for values education as a formal approach through the Australian Department of Education, Science and Training (DEST) Values Education Framework 2005. Although DEST has carried out extensive research into values and education, such research has primarily focused on values education within a conventional schooling environment. Extensive study into values education by the Australian Government demonstrates the importance and emphasis it places on implementing values into convention schools. Values as a part of education have always been a feature of private schooling, and a primary reason why many parents choose private education. Values

also feature as an important motive behind parent's decision to home school – a type of education that has always existed.

Home schooling is a phenomenon that is growing around the world in many nations – it is the fastest growing form of education in America (Ray, 2006). It is also quickly growing in popularity among minorities. Demographically, there are a wide variety of people who home school – from atheists and Christians, to conservatives and libertarians (Ray, 2006). Home schooling is not new, in fact Australian educational history reveals the transitioning of educational responsibility from the home through the church, to the state (Harding, 2007). Therefore, the re-emergence of home schooling as a form of education is a phenomenon that needs to be understood.

Research shows that a high proportion of parents choose to home school out of concern for their children's attainment of values (Duvall, Dalquadri & Ward, 2004). Much of the research carried out in the area of home schooling has concentrated on such aspects as academic achievement, reasons for home schooling, personal experiences, home schooling methods and socialization concerns. Yet the implementation of values education in home schooling – admittedly an unconventional type of schooling – and the resulting outcomes of values learned in a home schooling situation, is an area that has been neglected in past studies on home schooling. Little research literature to date focuses on home schooling in relation to values education.

Awareness of the Importance of Values Education

Specialising in international education and values education, Dr. Lourdes R. Quisumbing (1998) has outlined one important reason for the rise in the awareness of values education. He notes that students are being provided with knowledge and information, to the extent that their minds are overloaded with more data than they

can understand, interpret, and much less appreciate. Although they have acquired the appropriate thinking, analysing skill to perform tasks efficiently, they do not necessarily perform them effectively. Quisumbing (1998) believes there has been an imbalance in the education system - an overemphasis on knowledge and skills and a neglect of values and attitudes. Hypothetically, the product of the educational system is

an informed and knowledgeable person who may not be mature or emotionally stable, an intelligent and informed individual, a financial wizard who may turn out to be corrupt or ruthless, a skilful and competent technician but not necessarily an honest or responsible member of the workforce (Quisumbing, accessed 07-12-06).

Realisation of this imbalance in the current education system has led to a greater awareness of the need to turn the focus more to the incorporation of values in education, and the conscious teaching of these values. The Australian National Framework now recognises that valid education is about the whole and integrated person - not only as a learner of understandings, knowledge, attributes, skills and dispositions, but also the development of an autonomous, well-defined self (Australian Government, 2005b).

Review of Definitions

A value can be described by a statement expressing a person's belief in an idea; it particularly deals with judgements of worth or obligation (Hill, 1991). There are two views on values outlined by the Australian Government DEST Values Education Framework. These are: "...the principles and fundamental convictions which act as general guides to behaviour, the standards by which particular actions are judged as good or desirable" (Halstead & Taylor, 2000, pp. 169 – 202); and "the ideals that give significance to our lives, that are reflected through the priorities that

we choose, and that we act on consistently and repeatedly” (Hill, accessed 13-10-06).

Values education as defined in the framework is:

any explicit and/or implicit school-based activity which promotes student understanding and knowledge of values, and which develops the skills and dispositions of students so they can enact particular values as individuals and as members of the wider community (Australian Government, 2005b, p. 11).

This suggests that not only do students learn about values, they learn to internalise and practise certain values through explicit and implicit education from the school (Australian Government, 2005b).

In itself, values education stems from the recognition that all teachers are teachers of values, all schools are centres of values learning, and that values education should not be a matter of chance, rather something that ought to be explicitly planned for, implemented and monitored (Australian Government, 2005b). The National Framework (2005) outlines some core values that can be identified and broadly agreed on as the values that underpin Australian society in the democratic and civil state it aspires to be. These values include: care and compassion, doing one’s best, fair go, freedom, honesty and trustworthiness, integrity, respect, responsibility, and understanding, tolerance and inclusion (Australian Government, 2005a). The Guiding principles for effective values education emphasise values as an explicit goal of schooling (Australian Government: DEST, 2005). These principles further emphasise (a) helping students understand and apply values; (b) safe and supportive learning environment where students can explore values; (c) curriculum which meets individual student needs; (d) teacher professional learning; (e) a whole school approach; and (f) regular review of approaches and outcomes (Australian Government: DEST, 2005).

Attempts to Address the Need for Values Education

DEST Framework: A Formal Approach

According to the DEST Values Education Framework, there is growing discussion within the community at large about how children acquire their values (Australian Government, 2005a). The primary sources of values education for children generally are their parents, caregivers and families (Australian Government, 2005a). Schools also play an extremely important role in values formation. Recent research shows that state school enrolments have dropped over the past decade, while private school enrolments have risen rapidly (Craig, 2006). Forty percent of parents choose private schools (Craig, 2006). As the parent's rate moral philosophy as the most important reason for paying fees, this trend is widely perceived to be a reflection of parental preference for the traditional values taught in private schools (Anderson, 2000). The Values Education study (2003) conducted an online survey, collecting data from parents, students and teachers in forty schools across Australia (Australian Government: DEST, 2005a). The study found that 97 percent of parents who responded believed that there was a need to teach values education in schools, and 99 percent of teachers believed that parents should be active participants in values education (Australian Government: DEST, 2005). This reveals the high level of concern and interest that parents have in the values that their children learn, and also reinforces the importance of parental involvement in their children's attainment of values. The Values Education Framework (2005) clearly outlines that values education is an essential part of effective schooling (p. 2).

All students acquire values through a range of influences including the school experience (Australian Government, 2005b). The goals of the National Framework (2005b) state that when students leave school, they should "have qualities of self-confidence, optimism, high self-esteem and a commitment to personal excellence as

a basis for their potential life roles as family, community and work force members”, and “have the capacity to exercise judgement and responsibility in matters of morality, ethics and social justice, and ... to make rational and informed decisions about their own lives and to accept responsibility for their own actions” (p. 11). The Ministerial Council on Education, Employment, Training and Youth Affairs noted that: “values-based education can strengthen students’ self-esteem, optimism and commitment to personal fulfilment, and help students exercise ethical judgement and social responsibility” (Australian Government: DEST, 2005, p. 1). Thus the values education received by the student or child is crucial, and can be the difference between a well balanced, integrated, aware and responsible adult, against one that is lacking in these mature developments.

Private Schools

Although the Values Education Framework is being implemented in public schools, public schooling continues to attract its critics – particularly parents concerned for the life-long education of their children. In 2004, the Sydney Morning Herald reported that Prime Minister John Howard claimed that flight from public schools was a result of political correctness and lack of values (Doherty, 2004). Due to great debate sparked by this claim, a study designed by the Australian Council for Educational Research (ACER) was conducted in order to explore the reasons behind the growth in the proportion of students in private schools compared to Government schools. It was found that the strongest effect on the selection of a private school was the importance associated with parents’ perceptions of the school upholding traditional values (Beavis, 2007).

Home Schooling

Recent research has reinforced the primacy of the home in values formation (Australian Government: DEST, 2005). As the following sections explain, education originally transitioned from the home, through the church, and finally became the responsibility of the state (Harding, 2007). As a result of a growing demand for quality values education, in recent years there seems to be a reversal trend from the state to private educational systems, and increasingly a significant growth in one particular alternative system of education – home schooling.

The (Re-) Emergence of Home Schooling

The Home Schooling Phenomenon

Home education is growing around the world in nations including Australia. In the United States, recent statistics show that home schooling may be the fastest-growing form of education at 7% - 12% per year, with 2 million students currently being home-schooled in the United States (Ray, 2006). Recent research shows that there are a wide variety of people who choose to home school, including opposites on the scales of various religious and political persuasions, and those with diverse economic, racial and educational backgrounds (Education Queensland, 2003; Ray, 2006). Home schooling is also becoming a more viable option for minorities, with about 15 percent of the families engaging in home schooling in the United States being non-white/non-Hispanic (Ray, 2006).

Among the reasons for selecting to home school, an increasing number of parents perceive conventional schools as failing to promote traditional values. These parents are increasingly responding by educating their children at home (Duvall et al, 2004). Home education challenges many fixed ideas in society at large – the conventional idea that teachers teach and parents raise (Williams, 2006).

Consequently it is difficult for many outsiders to accept the concept of home schooling (Williams, 2006). However, since a child's first learning experience occurs within the context of the home and family, is it really such a complex concept to come to terms with? For many, it seems that home schooling is simply a natural progression of learning in the education of the child.

Historical Context

Home schooling is not a new phenomenon, nor have schools always been a necessary instrument for educational, social and cultural reproduction (Harding, 2007). Home education played an important and formative role in education among the ancient Mesopotamian societies, Roman society, the early Hebrews and other societies – all cultures that experienced growth without schools as a necessity for education (Harding, 2007). Historically, according to Harding (2007), the Judeo-Christian culture emphasised home based pedagogy, in which the family was the chief education institution. Houston and Toma (2003) point out that home education in history was, in part, due to the lack of available alternatives, but that the creation of a wealth of public schools with the passage of compulsory education laws, almost entirely faded away the choice to home school with strict truancy laws. It was during the nineteenth century, Harding (2007) notes, that home education lost its acceptance in the western world, and that instead “compulsory, centralised, institutionalised, age-segregated education, empowered by law, became the accepted norm” (p. 3). Harding emphasises that this dominance of education by a compulsory state-based monopoly, has only been developed over the past two centuries. The term ‘Education’, is now “a collective expression, institutionalised in schools and enforced by state law” (Harding, 2007, p. 3). There seems to be evidence suggesting the antiestablishment period of the 1960s fuelled the resurgence of home schools as a modern form of education (Houston & Toma, 2003). Journalists though, have more

recently portrayed home schooling as the preferred alternative by fundamentalist religious households (Houston and Toma, 2003). The underlying factor in home schooling is that it has consistently been found in all studies to be a rapidly growing phenomenon (Harding, 2007; Houston and Toma, 2003; and Ray, 2006).

Australian Educational History

A glance at Australian educational history shows that early educational responsibility occurred from the home, and gradually transitioned through the church to the state – a process initially ratified in Australia in 1872 with the Victorian Education Act (Harding, 2007). In Australia, the learning requirements and goals of education were designed by the state to be based on ‘common Christianity’, however, in the 20th century; Christian values were slowly withdrawn from the syllabus and replaced with humanistic values (Australian Christian Academy, 2003). According to some educational authorities, Australian schools experienced a decline in literacy and numeracy standards around this time, and the moral decline in the syllabus was accompanied by a secular moral decline in students (Australian Christian Academy, 2003). This is characterised by the Australian Christian Academy (accessed 10-10-06) as: “the questioning of biblical values and parental authority, a marked increase in teenage delinquency, drug and alcohol abuse, sexual promiscuity, teenage pregnancy and suicide”. As a result, many professional educators and parents have concluded that Australian state schools may not be the “most desirable environment for the academic and social development of children” (Australian Christian Academy, access 10-10-06; Graham Leo, 2007, p. 202). It is generally accepted in Australia today, that education is the responsibility of the state and commonwealth governments (Harding, 2007).

In Australia, it is hard to give an exact figure of the number of children involved in home schooling, as a portion of home schooling families choose not to

tell authorities that they are in fact teaching their children at home. While estimates in Australia range from between 0.2% and 2% of the school-age population, analysis suggests the true figure is around 0.5% - which is about ten to twenty thousand children undergoing home schooling (Williams, 2006).

Home Schooling the 'familist counterculture'

Home schooling is an important example of what historian Dan Mack (cited by Anderson, 2000) terms as a growing 'familist counterculture'. The term 'familist counterculture' in a broad sense refers to a counterculture which rejects the "elitist culture's contempt" for traditional family values and celebration of a "me-first" ethic in pleasure and work that has been responsible for high divorce and illegitimacy rates, as well as a generation of neglected children (Anderson, 2000). One home schooling mother, Connie Mashner believes that home schooling enables the parent to become the cultural gatekeeper and protect children from a popular culture advocating rebellion and sexual promiscuity (cited by Anderson, 2000). The growth of contemporary Australian home schooling can in part be attributed to the conditions of the culture surrounding the family, according to Harding (2007), the 'do-it-yourself' attitude that generates their desire to "transmit their own values and worldview to their children instead of allowing non-family members to transmit theirs" (p. 11).

Students may be exposed to and endure negative learning experiences during their thirteen years of public schooling, and the consequences can be serious – although many learn to cope (Romanowski, 2001). The home schooling environment provides the support of a concerned family where confidence can slowly be regained – confidence building that is more likely to be found in homes than schools (Romanowski, 2001). Michael Romanowski (2001) argues that education is not exclusively about a child's intellect – it also includes character. Home schooling, he

explains, allows for the integration of personal beliefs and values into all areas of the curriculum. This can be positive, but also potentially harmful to the child if negative values are being taught consciously or unconsciously. Nevertheless, many parents hold the same opinion of home schooling as social scientist Rudner, who states: “When a nine-year-old comes home with garbage language and garbage values, home schooling makes sense” (cited by Anderson, accessed 06-12-06).

Values as a Reason for Home Schooling

One of the most common reasons for home schooling according to Ray (2006), a leading researcher in the area of home education, is to teach a particular set of values, beliefs, and worldview. Guiding principles developed from the Values Education Study (2003) recognise that “in all contexts schools promote, foster and transmit values to all students and that education is as much about building character as it is about equipping students with specific skills” (Australian Government, 2005b, p. 5). Hill (1991) states that values education goes on even when it is not consciously planned for, and that consequently when its effect is not acknowledged or controlled, the result is often that the wrong values for life are conveyed by default. Thus, values are an integral part of everyday life.

Many home school advocates argue that their view of morality and beliefs and values is not being adequately taught in public schools, if at all, therefore they opt for home schooling to assure that their children are provided the opportunity to learn the morals and values that they deem appropriate (Romanowski, 2001; Hill, 1991; Kidman, 2006). Colleen Strange from the Home Education Association explains: “We’re educating our kids all the time, home schooling has picked on this and extended it” (Kidman, 2006, p. 9). Home schooling allows parents to create or adapt a curriculum to suit what they want their children to learn. This includes the values they want to convey. Furthermore, many hope that home schooling in a

supportive environment may protect their child against the learning of negative values. Negative values in this context refers to values that lead up to or cause children to act in ways that contradict the behavioural norms and beliefs of society, and those behaviours perceived to produce harmony in society as a whole. It is home schooling that “allows families to integrate their personal beliefs and values, whatever they may be, into all areas of the curriculum” (Romanowski, 2001, p. 80). Although many home schooling parents choose this alternative form of education to teach positive values to their children, there is also the possibility that negative values are being taught – whether conscious or unconscious. However, there has been no wide-scale research on this aspect of home-based education to the current date.

Lack of Recent Research

Examining Values Education in Home Schooling

Although extensive study into values and education has been carried out by the Australian Department of Education, Science and Training in Australia, such research has focused on values within a conventional schooling environment. There is a lack of research and literature that focuses on values education in home schooling, the implementation of values within this alternative form of education, and how it compares to the values education of conventional school systems.

The 2003 Values Education study revealed schools emphasised that partnerships with parents and caregivers and their local community was fundamental to successful values education:

The findings of the survey and outcomes from the 50 school projects reinforce the timeliness of the current priority being given to values education, the primacy of the home in values formation, the role of the

school and all teachers in values education, and the importance of home and school working together (p. 2).

The Need for Research

The National Framework (2005) has outlined that all schools are centres of values learning and all teachers are teachers of values, and these are facts that can be extended to the home schooling situation. Therefore, when the parent is also the educator of the child in a home schooling situation – an alternative form of education, what affect does that have on the values education of the child? If the National Framework (2005) recognises that all facets of school life, including curriculum, canteen, teachers, testing, behaviour management, school management, funding priorities, promotion policies, Council meetings and the cleaner's greeting are values laden and promote particular values, home schooling must also have its own unique facets which promote certain values. Regrettably, how the values taught in a home school situation compare to the values taught in a conventional school system is an area that is lacking in recent literature and research. Further research into this area has the potential to open up avenues not only for future research, but the ability to implement more effective values education in conventional and alternative education systems.

What are the Implications?

Thus home schooling and values education are both areas of considerable importance in education as a whole. Two factors are very clear: firstly that home schooling is a growing phenomenon in many nations including Australia, secondly that values education is an essential part of effective schooling. It is evident that the choice for home schooling by many parents is based on their concern for the values their children are learning in conventional school systems. Home schooling allows

parents to tailor the curriculum to suit what they want their children to learn – including the values they want their children to attain. Values education in home schooling is an area of research that has been overlooked in the body of recent literature on home schooling. Values education has proved to be an important part of education in conventional schools, and research into the values education of home school situations may provide a greater insight and knowledge of how to implement effective values education in alternative forms of education, children's perceptions on values and values education, and the values parents teach their children when they themselves are the teachers.

Methodology

Introduction

The purpose of this study as outlined in Chapter One, was to examine the perceived values within the cultural setting of a home schooling situation, using as a comparison the National Values Education framework. The review of literature outlined that the nature of values education is implicit and explicit, and that all schools and teachers are sources of values. It described values education, emphasising the fact that it is an essential component of effective education, and that values should be an explicit goal of education. The primacy of the home in values formation was considered, as well as the fact that home schooling is a growing phenomenon with values as a significant deciding factor. The review of literature reinforces that little of the research literature to date focuses on home schooling in relation to values education.

Arising from the review of literature were several unanswered questions, some of which form the basis of this research. The approaches best suited to address the questions forming the basis of this study were considered. The key components of the research included 'home schooling' and 'values'. There are many potential complexities involved in a family's decision to home school. Research based on these components has the capacity to provide a richness of information within this culture. Furthermore, research of this nature requires a personal in-depth study, and a detailed contextual view of values in a home schooling family. This research aims to investigate values education within the context of home schooling.

Qualitative Methodology

Since this study aims at closely examining the shared patterns of beliefs and values of a particular group in society, an appropriate research framework must be utilised that maximises the findings of this culture-sharing group. Culture has a significant influence on the beliefs and values of groups in society – including one of the most important institutions: the family. There is much depth and possible complexity associated with a family's decision to home school, and as such has the potential to produce a richness of information, providing many avenues for discussion and debate. This information can usually be applied to other similar cultural contexts. Research undertaken in this nature has the capacity to obtain as holistic a picture as possible of a particular group (Fraenkel & Wallen, 2006). Thus conducting research within such a narrow frame is justifiable, as it will offer a detailed contextual view of values in a home schooling family.

Thus, in view of the proposed study, it was concluded that a qualitative methodology was the most appropriate framework to be used for this research. Supporters of qualitative research designs usually emphasise its potential for theory development through coding and interpretive procedures (Jarratt, 1996; Creswell, 2006). Qualitative research is used when the problem under investigation needs to be solved by allowing the answer to “emerge”.

Various qualitative research methodologies were considered in determining the most suitable framework for investigating the problem. Potential methodologies and approaches included ethnography, case study, phenomenology, grounded theory, narrative research, and historical research. A researcher undertaking an ethnographic study concentrates on the study of culture, and provides a detailed picture of a culture-sharing group – a purpose it is well suited for (Creswell, 2006). A case study is an in-depth exploration of a single individual, several individuals – separately, or

within a group – a program, events, or activities (Creswell, 2006). Alternatively, a phenomenological study investigates various reactions to, or perceptions of, a particular phenomenon (Fraenkel & Wallen, 2006). Grounded theory designs are used mostly to develop a theory through the exploration of common experiences of individuals (Creswell, 2006). On the other hand, narrative approaches involve the exploration of individual stories to describe the lives of people, while historical research focuses exclusively on the past (Fraenkel & Wallen, 2006). The defining factor in selecting the methodology for the study was the limited size of the sample required, as well as the situation of home schooling within a cultural context. The methodologies considered for their suitability included the case study and ethnographic approaches. Of the possible range of methodologies, it was determined that a case study research design was most suited to investigating values within a home schooling family, as the participants required for the proposed study were narrowly framed within the setting of a family.

The methodology called for an approach that explored values, attitudes, beliefs, decision-making choices, intentionality, views and perceptions of a typical culture-sharing group. Thus the chosen methodology has particular links to the ethnographic approach. Ethnography is in fact usually used in conjunction with case study research. Ethnographic designs are ideal for researching culture-sharing groups. It is this link between ethnography and its application in research within an existing culture that is central to the chosen qualitative approach to the problem. According to Creswell (2006) “ethnographic designs are qualitative research procedures for describing, analysing and interpreting a culture-sharing group’s shared patterns of... beliefs” (p. 436). He further states: “A belief in an ethnography is how an individual thinks about or perceives things in a cultural setting”. This

directly relates to the purpose of the proposed research – to investigate perceived values within a home schooling situation, a cultural setting in its own right.

The Case Study

There are certain qualities concerning home schooling choice and values education that add to the complexity of the study. Reasons for home schooling and wanting values-based education are situated within a context that involves cultural issues. These often include religious convictions, perspectives on family and child development, and particular views about the values that parents desire their children to adopt and assimilate. Therefore qualitative research was chosen because this allows for a purposeful investigation, but one not limited by pre-conceived survey questions or quantitative research instruments.

Increasingly, case studies as a qualitative research strategy are gaining greater recognition in scholarly circles. The methodology of the research takes more the form of intrinsic research – where “the researcher is primarily interested in understanding a specific individual or situation” (Creswell, 2006, p. 436). Furthermore the case study of one family will produce a richness of data that is not a characteristic of other research methodologies, as the picture has the potential to emerge freely within its appropriate cultural context. An important advantage of using the case study approach is that many professionals are able to empathise with the study, as the sorts of situations presented and described are recognisable (Hodkinson & Hodkinson, 2001).

A case study characteristically does not involve the controlled conditions of a laboratory, and thus it is more difficult to control all variables. However, it utilises a descriptive method, which is useful in allowing answers to the problem transpire and occur naturally. Case study methods rely mainly on descriptive methods and the description of behaviours, not necessarily providing the explanations behind them. In

terms of the research aims, although explanations may be possible they are not the initial goal. Instead, the goal of using a case study methodology is to create a very personal in-depth study – one that is a stipulation of the research question.

Findings of case studies can hold similarities to other settings and situations, thus there is often a certain amount of valuable truth in them. A case study methodology will minimize problems with conflicting values systems that can occur in a broader study. A particular strength of case study research is that it stimulates a productive dialogue between ideas and evidence (Oz, 2004). In this sense, the case study methodology will be particularly useful in attaining the detailed contextual view of values in a home schooling family that this research requires.

There are a few limitations of the qualitative case study methodology. Firstly, a case study only involves the study of a single individual or a few, and as such is not representative of a general group or population. However, although there was a narrowed scope of research in this study, it is this that facilitates the construction of a detailed, in-depth understanding of the essence of the study (Hodkinson & Hodkinson, 2001). Another limitation is that case studies often rely on descriptive information provided by different people, and thus there is the potential for important information to be omitted. Furthermore, most of the data collected in a case study are retrospective, and the level of accuracy of the data is therefore reliant upon memory and recollection. This is a recognised limitation of the case study: that it is generally a subjective methodology, and as such reliability and validity of results have the potential to be low if the study is not carefully carried out.

In all research, there is the possibility of bias – especially in qualitative research, as it tends to be a more subjective methodology. The researcher was aware of personal bias, as some experience in home schooling formed the basis of

interest in this study. Steps were taken to minimize bias through consultation with a supervisor, and group meetings.

Nevertheless, case studies simplify the phenomena being investigated in ways that strongly relate to the experiences of individuals, small groups or organisations (Hodkinson & Hodkinson, 2001). The aim is that in a detailed, in-depth study of a single case, valuable insights will be gained which may lead to further research in a broader sense (Fraenkel & Wallen, 2006).

Requirements for Participants

While quantitative research assumes that subjects will represent a random sample from the wider population, a case study approach selects participants based on their availability rather than their degree of representativeness of the population. The scope of this study was focussed because case study data on large scale can be very expensive, however research on small scale – a case study of one group, for example, is manageable, and can give valuable data. A family willing to participate in research was selected according to the required specifications of the case study research. Preferably, the chosen family was to be made up of two parents with a minimum of two children who had been home schooling for at least two years, and were willing to participate in the research. The children of the chosen family were to be of a suitable maturity and age level, as the study intended to measure of self-esteem and moral development as outcomes of values. Finally, the form of home schooling used by the family was preferably curriculum based.

The chosen family also needed to be selected for practicality and logistical reasons, so that contact with the family was easily achievable. Participant selection in any case study is admittedly open to bias, however, as the methodology of the proposed research was a case study, it was not meant to represent the population,

rather attain a detailed contextual view of values in a home schooling family, and open up avenues for further research.

Ethical clearance was obtained before conducting this study (see Appendix 1). Ethical concerns involved in the study included wording interview questions carefully, so that the interviewee did not feel obliged to answer in a certain way. Also the researcher was aware that preconceived views on home schooling or personal bias may influence the wording of interview questions, and was careful to avoid bias. The right to privacy of participants was another ethical concern that the researcher was highly aware of. The names of the family and participating members were changed into pseudonyms for confidentiality purposes.

Participants

The parents of a family were asked to consent to the research. Initial contact was made via a telephone conversation, and subsequent email and phone contact where appropriate. The parents were given consent forms (see Appendix 3) asking permission for their children to participate in the research, which covered the interview process, as well as the completion of the Rosenberg self-esteem test and the Kohlberg moral dilemma.

Instruments and Procedures

Research Instruments

Four instruments were developed to assist the data collection process. These instruments comprised (a) a parent interview, (b) a student interview, (c) a student self-esteem test, and (d) a student-writing task based on a Kohlberg moral dilemma. The purpose of the parent interview was to draw from it the values that parents considered to be most important for themselves and as home schoolers in the

education of their children, and identify possible relationships between students' learned values and parent's emphasised values.

The student interview was developed to determine whether home-schooled students could identify values, which values they considered most important personally, and to establish possible connections between student and parent values. Rosenberg's work on self-concept with particular emphasis on self-esteem provides a self-esteem instrument that is widely recognised. Its application to this research is for the purpose of providing a broad and in-depth picture of the participants, and to explore possible outcomes of education conducted in a home environment. The final instrument presented a Kohlberg Moral Dilemma to home-schooled students, where students read a short scenario and responded to questions, with the purpose of examining whether students were able to apply the values they learned to real life situations, as well as how developed they were morally.

Parent and Student Interviews. The objective of the parent and student interviews was to identify parent and student views on values education in home schooling, and from this identify the existence of possible relationships between parent-emphasised values and students' identification of values. Parent and student interviews were conducted separately by the researcher, to determine personal values, views on the significance of values, how important values were in the parents' decisions to home school, and the ways in which the parents' aimed to incorporate values into their curriculum. Parent and student interviews were conducted through a telephone interview for reasons of distance from the researcher and resourcing limitations. These were recorded on audiotape and transcribed for analysis.

The parent interviews were conducted using specific questions related to values identification, and parental perceptions of values in home schooling. The

student interviews, on the other hand, were conducted using a different set of questions related to values identification. These were age appropriate, and related to specific research questions.

Student-Writing task: Kohlberg Moral Dilemma. A scenario was given to the students to examine whether they could apply values to life situations. This was designed to determine the extent to which they demonstrated understanding of values by their ability or inability to base their actions on values. This aims to test the claim of the Australian DEST Values Education framework, that “values-based education can... help students exercise ethical judgement and social responsibility” (Australian Government: DEST, 2005, p. 1). The scenario to be used was taken from Kohlberg’s nine moral and ethical dilemmas. The purpose of presenting a Kohlberg Moral Dilemma to students was to identify whether students were able to apply learned values in real-life situations, and to determine the moral developmental stage of each student. The Kohlberg Moral Dilemma was given to students’ as a written task, sent electronically, as this was decided to be the most convenient method for students’ to respond to.

Student Self-esteem Test. The Rosenberg Self-Esteem Scale was given to the students’ to explore the possibility of relationships between home schooling, values and an important indicator of personal development, in this case, self-esteem. This aimed at testing the claim of the Australian DEST Values Education framework, that “values-based education can strengthen students’ self-esteem, optimism and commitment to personal fulfilment” (Australian Government: DEST, 2005, p. 1). The Rosenberg Self-Esteem Scale is a widely used, reliable self-esteem measure in social science research (University of Maryland, 2006). The Rosenberg self-esteem test was presented to students with the objective of identifying whether the values that the participants described were evident in their personal development through

home schooling, as the DEST framework claims that values education results in the higher self-esteem of students. The self-esteem scale was distributed electronically to students, as this was determined to be the most convenient method.

Analysis of Data

Data organization and procedures

Parent and Student Interviews. Interviews were analysed to determine the values present in one home schooling situation, the relationship between parent's values and children's values, the importance of values in home schooling to the parent's, to ascertain the degree to which these values reflect the values of the Australian DEST framework, and how values are implemented into the curriculum. Analysis of the interviews included the transcription of data into a form that could then be coded. The coding analysis was performed manually as the sample was small, and coding of the data involved separating explicit and some implicit values within the interviews that matched with the nine values of the National framework according to their corresponding Christian values. Table 3.1 was used in this process, and each National value and corresponding Christian values were allocated a colour, which was used to highlight the values present in interviews. The data for parent and student interviews were then tallied in tables according to their frequency, and graphs using percentages calculated from the tallied results were used to visually represent and identify areas of emphasis. The purpose of graphing the percentages of the tallied results was to establish any particular trends or patterns in the emphasis the Davis family placed on certain values. In order to provide a fair analysis and comparison of the Davis family values against the Government Values Education Framework, National values were identified with corresponding Christian values, as previously mentioned. These are presented in the following table (Table 3.1).

Table 3.1: National Values and their corresponding Christian Values

DEST VALUES STATEMENT		CHRISTIAN CURRICULUM FRAMEWORK	
National Values	Code	Christian Values	Code
1. Care and Compassion	NV1	Acceptance	CV1
		Concern	CV4
		Courtesy	CV6
		Forgiveness	CV10
		Gentleness	CV12
		Goodness	CV13
		Kindness	CV20
		Love	CV21
		Service	CV30
2. Doing your Best	NV2	Self-motivation	CV29
		Cooperation	CV5
		Purposefulness	CV26
		Tolerance	CV33
		Achievement	CV3
3. Fair Go	NV3	Cooperation	CV5
		Justice	CV19
		Equality	CV7
		Fairness	CV8
		Humility	CV15
4. Freedom	NV4	Freedom	CV11
		Humaneness	CV16
5. Honesty and Trustworthiness	NV5	Honesty	CV14
		Trustworthiness	CV35
		Truthfulness	CV36
		Integrity	CV18
6. Integrity	NV6	Faith in God	CV9
		Integrity	CV18
		Spirituality	CV31
		Trust in God	CV34
7. Respect	NV7	Obedience	CV23
		Personal worth as a child of God	CV25
		Respect for self and others	CV27
8. Responsibility	NV8	Accountability	CV2
		Mission	CV22
		Purposefulness	CV26
		Responsibility	CV28
		Stewardship	CV32
9. Understanding Tolerance and Inclusion	NV9	Patience	CV24
		Tolerance	CV33
		Humility	CV15
		Humaneness	CV16
		Impartiality	CV17
		Equality	CV7

As the Davis family identified particular Christian values, these were identified against the corresponding National values.

Analysis of Moral Development: Kohlberg's Stages. Kohlberg's moral dilemmas are well known and widely used indicators of moral development. A more recently developed measure of moral development was not used, as access and availability were often limited. Kohlberg's stages of moral development are known to be valid and reliable, and have been used in numerous studies (Ziegenfuss, 1999). Kohlberg's moral dilemmas have been used in comparative studies, such as those exploring Kohlberg's theory of moral development in relation to children of different cultures (Baek, 2002).

Student responses and level of moral development were measured against Kohlberg's six stages of moral development, as well as Fowler's scoring scheme, which Kohlberg used to compare moral with religious stages (Kohlberg, 1984). Scenarios were analysed to identify the child's degree of moral, ethical and social justice development in relation to values. The scenarios aimed at giving an estimate of the moral development of the student, to test the claim of the Values Education framework in relation to values-based education. Since the responses of students' included religious reasoning, it was necessary to determine moral development based on equivalent stage descriptions for religious responses. The following table provides a description of Kohlberg's Six Stages of Moral Development, and the parallel stage of religious reasoning.

Table 3.2: Kohlberg’s Six Stages of Moral Development and Parallel Description of Religious Reasoning

LEVEL	STAGE	MORAL DEVELOPMENT	DESCRIPTION OF STAGE AND CORRESPONDING RELIGIOUS STAGE
A: Preconventional Level	Stage 1	Punishment and Obedience	At this stage of moral judgement, children’s thinking is rooted in a sense of obedience to adults, whose authority is based in their superior physical characteristics. God is depicted at the parallel religious stage as also having superior physical characteristics, greatly exaggerated.
	Stage 2	Individual Instrumental Purpose and Exchange	At Stage 2, children base their moral reasoning on a sense of fairness in concrete exchanges. At the corresponding religious stage, they appreciate that the relationship with God also involves an exchange.
	Stage 3	Mutual Interpersonal Expectations, Relationships, and Conformity	At this stage, one’s moral judgements are based on a desire to meet the expectations of one’s community and to do what is necessary to maintain relationship of affection and trust. At this stage of religious reasoning, God is conceived as, in Fowler’s (1976) words, “a personal deity”; for example as a “friend” or a “caring shepherd.”
B: Conventional Level	Stage 4	Social System and Conscience Maintenance	At the fourth stage of moral judgement, there is a concern of maintaining the social system. At the parallel religious stage, God is viewed as a lawgiver, not only for the social order but also for the natural order.
C: Postconventional and Principled Level	Stage 5	Prior Rights and Social Contract or Utility	This stage of moral judgement is based on a concern for resolving moral conflicts through an appeal to the social contract recognizing universal human rights. What is crucial at this stage is the recognition that a “just” society must respect the rights of individuals. At this stage of religious reasoning, God is seen as an “energizer,” supporting and encouraging autonomous moral action.
	Stage 6	Universal Ethical Principals	This stage takes the perspective of a moral point of view from which social arrangements derive or on which they are grounded. The perspective is that of any rational individual recognizing the nature of morality or the basic moral premise of respect for other persons as an ends, not means.

Analysis of Self-Esteem: Rosenberg’s Scale. The Rosenberg Self-esteem Scale is one of the most widely used self-esteem measures in social research. The scale generally has a high reliability, with test and retest correlations typically falling within the range of .82 to .88 (University of Maryland, 2006b). The Rosenberg Self-esteem Scale has been used in numerous cultural and social research studies, as for example the one conducted by Adriana J. Umaña-Taylor (2004) exploring ethnic identity and self-esteem among 1062 Mexican-origin adolescents.

The Rosenberg Self-Esteem Scale consists of 10 Likert scale items, answered on a four-point scale. Student responses were assigned values from 0 – 3. The total score ranges from 0 – 30, 30 being the highest. Data results were presented in table format. Percentages were calculated from student scores, and a self-esteem rating was given to each student based on the table below.

Table 3.3: Percentages for Self-esteem Scale and their Associated Ratings

<i>PERCENTAGE</i>	<i>RATING</i>
95 – 100	Exceptional
75 – 95	High
60 – 75	Above Average
50 – 60	Average
35 – 50	Low
20 – 35	Very Low
0 - 20	Poor

Results

Introduction

The previous chapter summarised the rationale for selecting a case study methodology, research instruments, data collection method and data analysis procedures for this case study. The analyses of the (a) student interviews were conducted using qualitative research methods, and a frequency tally, (b) parent interviews were analysed using qualitative research methods, and a frequency tally, (c) the Rosenberg Self-esteem test was analysed by coding a Likert scale system, and finally, (d) the Kohlberg Moral Dilemma scenario was analysed according to Kohlberg's Six Stages and Fowler's comparative religious stages. This chapter will describe the results and how these address the research questions, as well as provide an in depth perspective on the purposefulness and perceived benefits of home schooling as it has been experience by the Davis family.

Background Information

The case study concentrated on the home schooling experience of one family. The Davis family (a pseudonym to protect anonymity) is a typical nuclear family consisting of five children: Hannah, Sam, Mitchell, Amanda and Sarah – three girls and two boys ranging in age from 6 to 18. Only four of five home-schooled students, however, were used in the case study, as the Davis' fifth child was considered to be too young to participate in the case study research. Peter, a registered nurse, and Sally, with a degree in home economics, have been home schooling their children for almost fourteen years. Based on responses to interview questions: 'Why did you decide to home school?' and 'How important were values in influencing your decision to home school?' reasons for home schooling were obtained. Initially it was

Sally's idea to home school, for reasons of the 'original plan'. As Christians and regular churchgoers, they wanted to follow Christ's example, including the fact that Christ's mother home-schooled Him. Sally recalls: "*I just didn't want anyone else to take over that role for my children, I wanted to be their influence in their younger years, not give that role to someone else*". Peter and Sally use a Christian curriculum that has a biblical philosophy and worldview, and was developed specifically by the Australian Christian Academy for the purpose of home schooling. The curriculum uses a self-instructional method of learning centred around children and their learning, encouraging goal setting, and providing "a wholesome role model"(Australian Christian Academy, 2003). It also encourages learning at the child's pace, progression under parental supervision, and character building.

Although the reasons have changed over the years as to why they continued to home school, Sally and Peter both agree that their strongest reason for home schooling has been because of values. Peter's assessment of the importance of values in deciding to home school, was that values made up about "99 percent" of the decision to home school.

Although in the early years Sally was mainly involved in the primary schooling of their children, Peter became very active in the high school years. Peter is very involved in the Mathematics and Science aspects of schooling, and since he does shift work, if he is at home, Sally can be doing other work as Peter can supervise and help the children in their work. Sally and Peter agree that what they have now is a partnership in home schooling.

When Peter and Sally were home schooling all of their children, a typical home schooling day consisted of a fairly strict routine and schedule, which started at 5:30am for Peter, and 6:30am for the children. Individual worship came first, then family worship, and after breakfast, a rotating roster where the children took turns in

doing different tasks around the house. Each year Peter and Sally review the schedule as their children get older, and can handle more responsibility. After this, the children were supervised and helped in their schoolwork. School could turn out to be fairly flexible, however, enabling time for social interactions such as other home school families visiting on occasions, or grandparents visiting.

After lunch, the children continued doing their schoolwork until they had finished the required amount for the day – then they were free to do whatever they wanted. This included anything from playing the piano, using the computer, and checking emails, to reading books. There were afternoon jobs to do, then after dinner, Peter and Sally would conduct two family times from around 6:30pm to 8:00pm, one for the small children so that the activities would be at their level until 7:00pm, then one for the older children until 8:00pm. Spending this quality time as a family included sitting in the lounge room, or sitting outside and watching the stars, going for a walk, playing ‘footy’, and other such activities. This was the overall plan, but as Peter notes: *“it probably didn’t happen typically! [Laughs] That was the plan, but it was very flexible”*.

Today, Hannah, the oldest child of the Davis family, is in her first year of University doing a Bachelor of Nursing, while Sam, the second oldest of the family is currently undertaking a plumbing traineeship, and has started working. According to Peter, the home schooling routine is less strictly scheduled now, as there are only three children at home undergoing schooling. Concerning home schooling Sally confides: *“It’s become a way of life...it has its ups and downs like everything, but basically I think we enjoy it more because it keeps the family close, and you know... worldly influences aren’t exactly a problem like they would be if they were at school”*.

Students' Perceptions of Values in Home Schooling

The results described in this section relate to research question one which stated 'Do home-schooled children confirm the impact of values education through their identification of values?' From one family, two currently home-schooled students – Mitchell and Amanda, and two children previously home-schooled – Hannah and Sam, were interviewed using an interview protocol designed to investigate the research question. The interview questions required students' to recall (a) what a value was, (b) identify some of the values they learn/learned in home schooling, (c) values that a 'good' student practices, (d) values that are important to them, and (e) how they put the values they learn/learned into practise. These questions provided the students with a sequential structure from which they could respond with their perceptions on values in home education. The analysis of the transcribed responses from the interviews, as described in Chapter 3, involved transcribing interviews, identification of values, coding values against National and Christian values (see Table 3.1) and tallying the frequency of reference to specific values by each participant. It was then possible to determine whether students could identify values consistent with those outlined in the DEST values education framework. This framework outlines nine key values, including care and compassion, doing your best, fair go, freedom, honesty and trustworthiness, integrity, respect, responsibility, and lastly understanding, tolerance and inclusion.

Responses from Student Interviews

Due to the length of transcribed interview responses, only specific quotes from participants have been included in the Results chapter. For additional details, samples of students' responses are available in Appendix 8. A copy of Student Interview Questions has also been included in Appendix 6. Students did not always

explicitly refer to these criteria, as this could require a level of maturity and meta-cognition exceeding the developmental stage of some of the students in this research. Frequently students would describe events or situations that demonstrated the presence of internalised values that could be readily inferred from the transcript. The following selection of responses relate to research question one.

Students were asked: 'What makes home schooling 'good'? What do you like about it?' Hannah, Sam and Mitchell identified a closer family unit as being a benefit of home schooling. Hannah and Sam both thought flexibility and values were considerable advantages, and Hannah commented: "*we had the home values that were implements [sic] and given to us – they really stick, and by sort of beholding we become changed, when you're in that environment that's what you sort of become I think*". Both Hannah and Mitchell emphasised it was good to be sheltered from peer pressure, while Amanda thought that home schooling was fun.

In response to 'What are some values you learn in home schooling?', Hannah replied: "*Self-discipline, probably loyalty, trustworthiness, um being structured, um loving... having to live with family 24/7 you really learn really a lot about forgiveness and how to be with each other, and controlling your temper and just – because your family is who you're with all the time you're who you are, you don't have anything - any walls around you*". Sam emphasised honesty, cooperation, tolerance and respect: "*you learn to get along with everyone, like I don't jump out in a fight kind of thing, like I would let it cool off*". Respect and kindness were specifically mentioned by Mitchell, and Amanda also identified being nice to others and obedience.

Students were asked: 'How is learning in a home schooling situation helping you to become the person you want to be?' Hannah specifically mentioned how being schooled from a curriculum with specific Christian subjects encouraged her to

do missionary work and live her life for God as she was taught: *“if I was going to school, I don’t think I would have that because you go home and you’ve got homework and you’ve got social life whereas at home, we paced ourselves, we had time for worships, we had time to be with each other, time for recreation, we had time for gardening, we had time for outdoors”* For Sam, home schooling keeps him away from the negative influences he perceived to exist in conventional school systems, while for Mitchell, home schooling taught the values which a person can use in interactions with others, and in the common tasks of life. Amanda commented that home schooling taught her to be kind, nice to others, obedient, and to further develop aspects of her faith and integrity.

Identifiable Trends

Among the responses to the interview questions, home-schooled children of the Davis family consistently placed a high emphasis the importance of integrity based on their faith belief-system. Hannah stated: *“Most important values would be the ones that were given to me as far as keeping a relationship with God, cause without God I can’t get through the day, and it doesn’t really matter whatever I do, like as long as I set aside the time every morning to be with God, then God can live through me and show me what I have to do and that’s – that’s the only way I can live really”*.

Mitchell said: *“[respect and kindness]...all come naturally if you have a walk with God... I have my personal devotional time each morning, and that’s kind valuable [sic] to me”*. Amanda says of home schooling and her parents: *“They help me learn more about what God does and how He helps you and everything”*. Sam focused on moral integrity, demonstrating an advanced moral development by looking at both sides of the issue: *“Doing home schooling, and not going to school – going to school you have a lot more influences that make you want to do things that*

aren't right. But I suppose if you're too strict, like I know a few people, their homes are really strict home schoolers [sic], and once they get out in the world they just go crazy and try everything that they never got to try growing up".

Hannah places a high emphasis on care and compassion: *"I'd say values would be love, like loving unconditionally...loving, being fair, being kind, being forgiving, not giving up on us, like – even when we muck up, they [my parent's] still loved us, and we always knew that, and that was – that really meant something – it was really good".* Amanda also places a high emphasis on this particular value, explaining a time when she was doing service in the community, and displayed care and compassion to the aged residents of a nursing home: *"We went to a nursing home because we joined a choir, and we went there and they - one lady was – had a – didn't have a smile, and when we were finished, she had a very cheerful smile... and after the choir, I went around and gave – talked to the people, and one lady couldn't talk and she didn't and went – you know how some old people mumble because they can't talk, well I just went and gave her a cuddle and I walked off".*

Respect is something Mitchell considers to be of high importance, and he described a situation within the home where respect and humility was taught: *"if I'm doing school or something, and Mum will say 'come and pack the dishwasher' or something, like it teaches you to surrender what you want to do, and do the will of someone else".* Mitchell also places a high emphasis on understanding, tolerance and inclusion: *"Because without those values... the whole household runs a lot less smoothly. A lot more bickering and fighting about... little things that aren't really important, and... if I didn't have tolerance, then things that my little sisters might do would be quite annoying, which would... make us fight, which would put stress on Mum and Dad... so the family as a whole will run as it should".*

The criteria applied to the analysis of values statements highlighted that some of the values – although not explicitly mentioned – were inherent in the responses of students. This included honesty and trustworthiness. Hannah was honest in admitting she sometimes got very frustrated with learning, and really admired her father's dedication in helping her. Mitchell likewise displayed honesty when confiding that it was very hard for his father to get him motivated in learning because he hated it.

The same responses to interview questions opened different perspectives on values in home schooling. The areas touched on included negative values attained through constant socialisation in a conventional school, as well as peer pressure. It was also suggested by Hannah that the environment a person grows up in determines the person they become.

Acknowledgement of the Curriculum

During student interviews, children were asked: 'How do your parents teach these values [that you learn in home schooling]?' The unanimous response was that the learning of values primarily occurred through family. Hannah, Mitchell and Amanda specifically identified family worships and the encouragement of personal time with God as primary means of teaching values. All students identified aspects of the school curriculum as teaching values. Hannah explained: "*each subject would have scripture verses at the beginning, and little cartoons throughout the book that would demonstrate... trustworthiness, or cooperation or kindness, or helpfulness, etcetera*". Hannah also identified specific Christian subjects built into the curriculum, saying: "*all of these other subjects... gave us that, like, Christian foundation, and taught us those values as we did our school*". In response to the previous interview question on how Peter and Sally taught values, Sam responded: "*Pretty much through schooling, because it teaches you values*". Similarly, Amanda responded: "*It's all in my school... they have these, you know those cartoon things in*

it, and it's – it teaches me how to be kind and nice to others and be obedient and everything like that"

Parents' Perceptions of Values in Home-Based Education

The parents of home-schooled students Hannah, Mitchell, Sam and Amanda were interviewed with specific questions intended to gather responses which answered the second research question which states: 'What importance do the parent's of a home schooling family place on different values as significant outcomes/goals in the education of their children?'. In answering this research question, an exploration of the question split into corresponding sections assisted in examining whether there was (a) an identifiable emphasis, (b) a consistency, or (c) a deficiency in the values being taught. The interview questions required parents to (a) reflect on the values they considered to be most important, (b) reflect on whether they considered their personal values as being the most important in the education of their children, (c) consider how they teach their children these values, (d) consider the benefits and disadvantages of teaching values in a home schooling situation as compared to conventional schooling, and (e) reflect on how developed their children's values were.

Responses from Parent Interviews

A sample of parent responses has been included in the Appendix 7, as well as a copy of the Parent Interview Questions (Appendix 5). As the parents were given the option to answer an open-ended response on to each question, and the researcher was intending not to prescribe the type of response, the parents' responses show their individual interpretations. This led to a wider variety of responses.

On Values and Influence

In relation to values and influence, Peter commented: *"You know the whole teaching thing – the whole home schooling thing isn't just about a curriculum, it's about – it's about values, it really is and that goes beyond the curriculum time, it goes to talking about any problem that they might have with any aspect of their life"*.

As to whether home schooling was perceived to be a better environment to teach values or not, Peter responded: *"To learn values it is by far, but you know no system is a perfect system, like I don't for one minute think that home schooling is a perfect system... but to me that's not as important – and that's I think just about prioritising – what values are the important ones, and the rest deal with later you know, they can pursue anything they want to pursue in time... but at the moment – at the moment, I think we have a different idea about what is important in education"*.

Something that was a deciding factor in the favour of home schooling for Sally was: *"the fact that when your children go to school... 9:00 til 3:00, in the day they are with other children... who... maybe aren't taught from their parents the same values that we have, and I see that it's a negative thing in the sense that they are with those children and - and teachers, for that amount of time – they get to take the big chunk of the day they are with other – other people and other children, for the most part of the day, and they come home, and you've got you know the tired hours of the afternoon with them – you don't have – as parents – you can't have as a greater impact with you children as if they go to school, compared to with if they are at home"*.

Among the interview questions, parents were asked: 'What values do you personally consider to be most important?' Peter and Sally both agreed that integrity and a Christian belief system were important. They also agreed that creating a faith environment at home and setting a Christian example was essential, so that their

children could learn by experience, and see that “*character is caught not taught*”, as Sally believes. Parents were also asked: ‘In what way do you aim to teach your children these values?’ Peter’s response included that a whole day in home schooling revolved around God as the curriculum is based on a Christian worldview, and it is here their children learned many of the values. Sally added that the respect the children were taught to show their parents helped their children in their faith development.

The parents were asked: ‘Are you happy with the values that your children are being taught as compared to the values that may be taught in a conventional schooling system?’ Both Peter and Sally expressed their satisfaction with the values their children were being taught as compared to the values they may have been taught in a conventional schooling system. Sally was proud of her children’s socialisation skills, in that even her youngest children could carry on an adult conversation with an adult. Peter focussed on the fact that his children had grown up as each other’s best friends, and as such they use each other as confidants and counsellors. He commented: “*they’ve developed such a close relationship, at an early age... ultimately they’re the relationships that count and... it’s the same with their relationship with us, like, we know where they’re at... we know where they’re at with their school, we know where they’re at with things – with their physical abilities, social interaction – it’s almost like we go through their relationships with them*”.

In response to the question: ‘What are some values that you believe are better taught within a home school situation?’, Peter reiterated an earlier statement by Sally that values are not just taught – they’re caught. He expanded on this by stating that it is a lot more relaxed at home, with a lot more emphasis on integrity – the Christian experience, and faith development.

Perception and Projection: Students' Future Self and Values

Parents and students were asked to project values they foresee as a feature of their lives in the future. Peter and Sally were asked: 'At the end of the day, what values would you like to see your children practice?' For Peter, everything comes down to Christian experience and faith development: *"we have the... saying in our home that your freedom comes with responsibility – and once the person is acting responsibly – they have total freedom. And that only comes with God"*. True education, according to Peter, is all about relationships, first with God, then people's dealings with one another, and this creates happiness. Sally agreed with this view, adding that one of the most important values she would like to see her children practising at the end of the day would be self-reliance, and the ability to work through the problems of life responsibly.

The children of the Davis family were asked: 'What kind of a person do you want to be when you grow up? What values do you want to practise?' For Hannah, her future values included those that lessened the stress and worry of life, those that made for a happy person and living a full life. She also emphasised integrity, and a developing Christian experience. Sam's projection of his future self and values demonstrated a respect for his father and the values his father has: *"I want to, you know, be honest, fair, like a normal parent should be, pretty much I want to, yeah, I probably want to be a bit like Dad. Yeah, yeah, have values, yeah, like he does"*. Mitchell says in response to the kind of values he wants to practise in the future: *"Well, basically, to... go on to be tested on each of those values, and... so that they will grow and I will have opportunity to... to allow them to grow as such"*. Amanda would like to have a very kind personality and be obedient.

Frequency of Students' Emphasis on Values

The information from student interviews was tallied to determine the frequency in which each value was mentioned or inherent. Data was collected in the following tables to show the emphasis the students placed on each value. Frequency and emphasis of each value was determined based on the requirements set out in chapter two on methodology.

From the tallied results, percentages were calculated using the total results for each individual tally and the total value of each tallied value, and the data was graphed in order to represent the emphasis of each student visually. The following tables and graphs (a) represent each student's tallied results, and (b) present each student's emphasis on values as a percentage of their total tallied results.

Table 4.1: Frequency of Hannah’s Emphasis on Values

Value	Tally	Frequency/ Emphasis
Care and Compassion	HHH HHH HHH HHH HHH I	High emphasis
Doing your Best	HHH HHH HHH HHH III	Very frequent
Fair Go	HHH HHH I	Frequent
Freedom	HHH	Infrequent
Honesty and Trustworthiness	HHH I	Frequent
Integrity	HHH HHH HHH HHH HHH HHH III	High emphasis
Respect	HHH II	Frequent
Responsibility	III	Infrequent
Understanding, Tolerance, and Inclusion	HHH III	Frequent

Table 4.1 shows that Hannah’s values of high emphasis were Integrity and Care and Compassion.

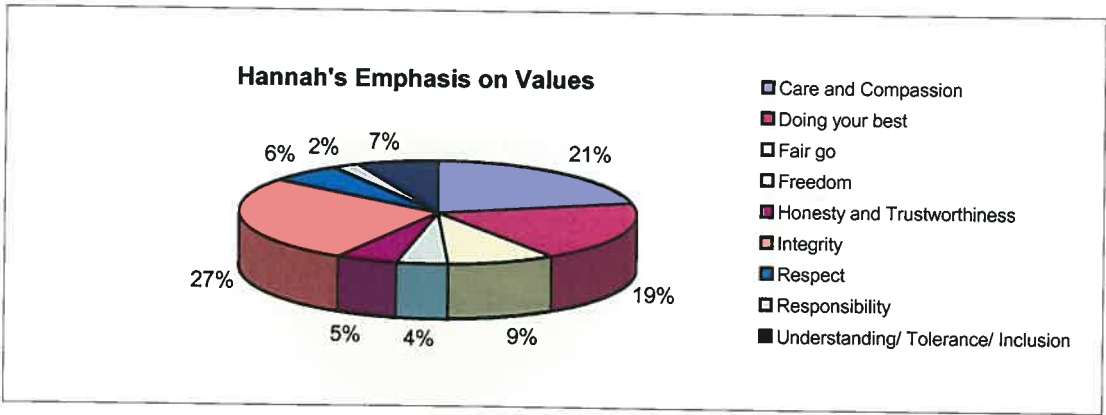


Figure 1: Graph showing Hannah’s Emphasis on Values

Figure 1 shows that Hannah’s four most emphasised values were: Integrity, Care and Compassion, Doing your Best, and Fair go. Among those values less emphasised, there was a general consistency, except for a lower frequency placed on responsibility.

Table 4.2: Frequency of Sam’s Emphasis on Values

Value	Tally	Frequency/ Emphasis
Care and Compassion	I	Infrequent
Doing your Best	+++ II	High emphasis
Fair Go	+++ III	High emphasis
Freedom	+++ I	Frequent
Honesty and Trustworthiness	+++ I	Frequent
Integrity	+++ II	High emphasis
Respect	+++	Frequent
Responsibility	II	Infrequent
Understanding, Tolerance, and Inclusion	+++	Frequent

The results from Table 4.2 show that Sam’s values of high emphasis were Fair go, Integrity and Doing Your Best.

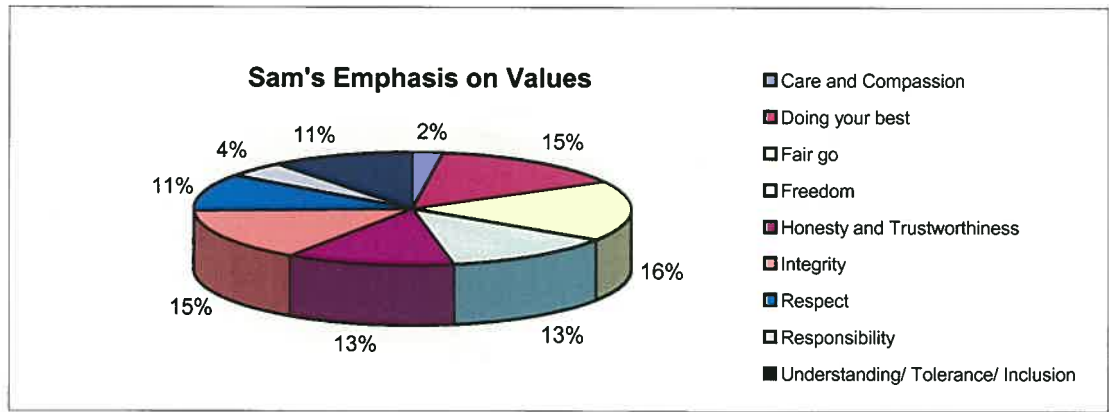


Figure 2: Graph showing Sam’s Emphasis on Values

Sam’s four most emphasised values were: Fair Go, Integrity, Doing your Best, and Freedom. The emphasis that Sam placed on less emphasised values was fairly consistent, except for Responsibility and Care and Compassion.

Table 4.3: Frequency of Mitchell’s Emphasis on Values

Value	Tally	Frequency/ Emphasis
Care and Compassion	+++ +++ +++	High emphasis
Doing your Best	+++ +++	Very frequent
Fair Go	+++	Frequent
Freedom		Infrequent
Honesty and Trustworthiness		Limited reference
Integrity	+++ +++	Very frequent
Respect	+++ +++ +++ +++ +++	High emphasis
Responsibility	+++	Infrequent
Understanding, Tolerance, and Inclusion	+++ +++ +++ +++	High emphasis

Table 4.3 showed that Mitchell’s high emphasis was on such values as Respect, Understanding, Tolerance, and Inclusion, and Care and Compassion.

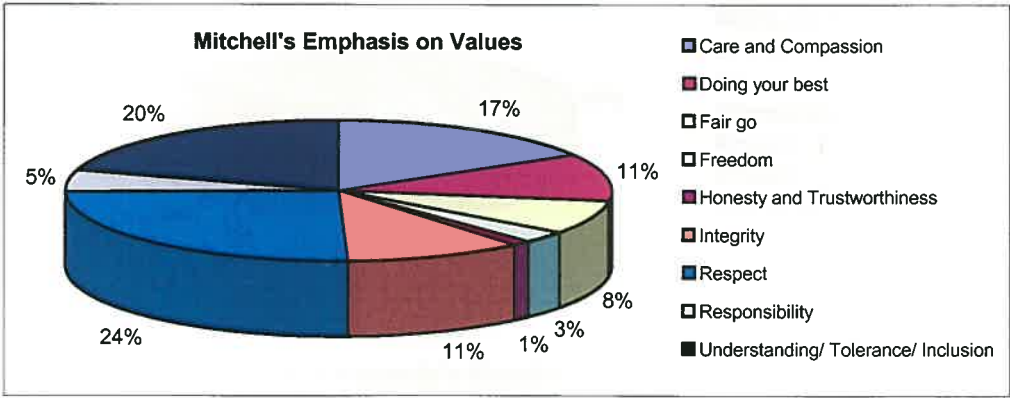


Figure 3: Graph showing Mitchell’s Emphasis on Values

Mitchell’s four most emphasised values were: Respect, Understanding, Tolerance and Inclusion, Care and Compassion, Integrity and Doing Your Best (there was equal emphasis here). A low emphasis was placed on Honesty and Trustworthiness, Freedom, and Responsibility.

Table 4.4: Frequency of Amanda’s Emphasis on Values

Value	Tally	Frequency/ Emphasis
Care and Compassion	+++ +++	High Emphasis
Doing your Best	-	-
Fair Go	-	-
Freedom	-	-
Honesty and Trustworthiness	-	-
Integrity	+++	Very Frequent
Respect		Limited reference
Responsibility	-	-
Understanding, Tolerance, and Inclusion		Limited reference

According to Table 4.4, the value Amanda most highly emphasised was Care and Compassion.

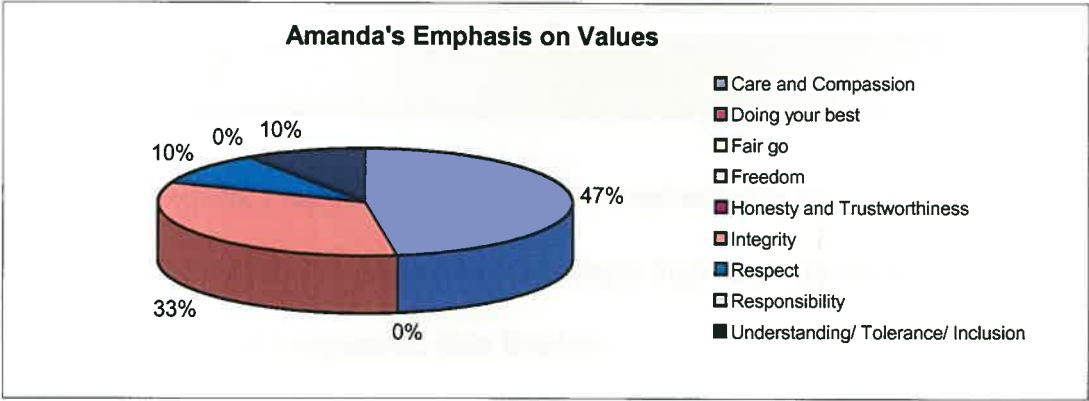


Figure 4: Graph showing Amanda’s Emphasis on Values

Amanda’s four most emphasised values were: Care and Compassion, Integrity, Understanding, Tolerance and Inclusion, Respect. Amanda did not mention any values other than these four, however, as the youngest of the participants, this result was expected, as Kohlberg’s developmental stages indicate (Table 3.2).

Frequency of Parent’s Emphasis on Values

The following table (Table 4.5) and graph (Figure 5) represent (a) parents’ tallied results, and (b) present parents emphasis on values as a percentage of their total tallied results.

Table 4.5: Frequency of Parents’ Emphasis on Values

Value	Tally	Frequency/ Emphasis
Care and Compassion	HHH HHH HHH II	Very Frequent
Doing your Best	HHH I	Limited Reference
Fair Go	III	Infrequent Reference
Freedom	HHH HHH HHH IIII	Very Frequent
Honesty and Trustworthiness	II	Infrequent Reference
Integrity	HHH HHH HHH HHH HHH HHH HHH HHH HHH HHH	High Emphasis
Respect	HHH I	Limited Reference
Responsibility	HHH HHH III	Frequent Emphasis
Understanding, Tolerance, and Inclusion	HHH I	Limited Reference

The frequency tally documenting where emphasis was placed on values showed that the parents placed an overwhelmingly high emphasis on integrity, followed by care and compassion, then freedom.

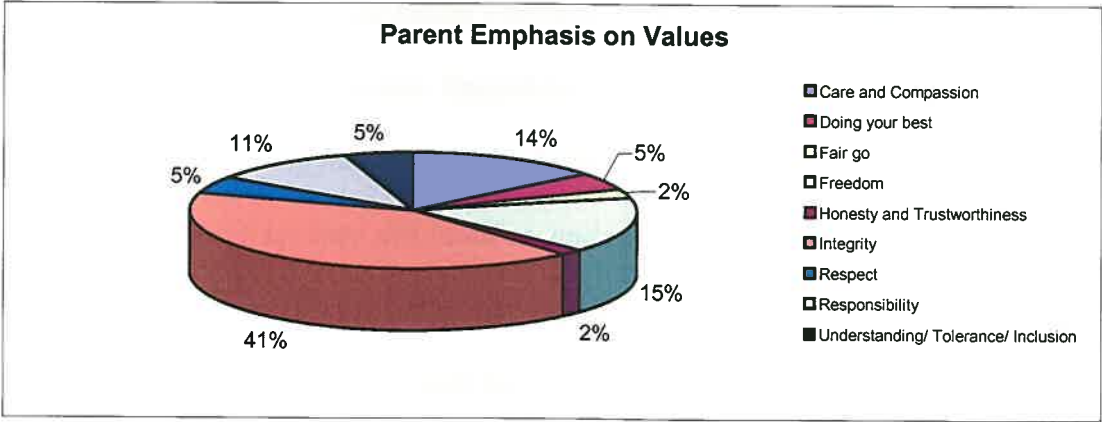


Figure 5: Graph showing Parents’ Emphasis on Values

The results show there was a particular emphasis that Peter and Sally placed on the value of integrity. Although there was found to be no deficiency of any of the national values used as a comparison in this study, there was found to be a lower emphasis on the value of honesty and trustworthiness. There is no evidence, however, to suggest that this particular value has been held as less important in relation to other values. Rather, responses from students and parents alike seemed to indicate the inherent presence of honesty and trustworthiness. Generally, the results in Figure 5 and Table 4.5 show a broad consistency in the emphasis placed on the remaining values. The results from the interviews demonstrated that Peter and Sally placed a high importance on values as an educational outcome and goal of education.

Comparison of Parent's and Student's Emphasised Values

The results described in this section relate to research question three which stated: 'Is there a correspondence that exists between the values parents perceive as most important in the education of their child and their children's values?' Parents and students were asked particular questions in relation to values to examine the research question. Students were asked: 'What are some values that are important to your parents?' All students identified a range of values they had observed to be most important to their parent's, including Christian values, faith development, belief in God, and being Christian parents. Hannah named specific values: "*loving unconditionally... being fair, being kind, being forgiving, not giving up on us, like – even when we muck up, they still loved us, and we always knew that, and... that really meant something*". Sam identified equality as being important to his Mum, while Mitchell identified values such as respect, 'willing obedience', and kindness towards siblings. Amanda named work and family as being important values for her parents.

Students were also asked: 'What values are important to you?' Hannah's responses placed a high emphasis on her faith development and integrity, as did Amanda. Mitchell named such values as respect, obedience, humility, unselfishness, tolerance, kindness and placed an emphasis on cooperation as a family. Sam also placed a high importance on tolerance, as well as honesty, and commented: "*I think what Mum and Dad taught me through my life has helped me a lot through... what I'm doing now...*"

Peter and Sally were asked: 'Do you consider these same values (your personal values) as being the most important in the education of your child?' Peter was definite in his response: "*if they were important values to us, then we'd be doing that*". Peter and Sally were also asked: 'How developed do you think your children's values are?' Peter viewed his children's values as something individual to each of them: "*the children are all different, and they each have developed – they all have taken on some of our values, and left some of them, and have some of their own values, like things that are important to them at their stage of life, which I don't necessarily agree with in some areas, but on the whole... that's their decision, and... I don't push them with that much anymore, other than if they come to me with troubles...*".

The following graph compares student results from the interviews to parent results with regards to values

Comparison of Parents' Emphasis on Values to Students' Emphasis on Values

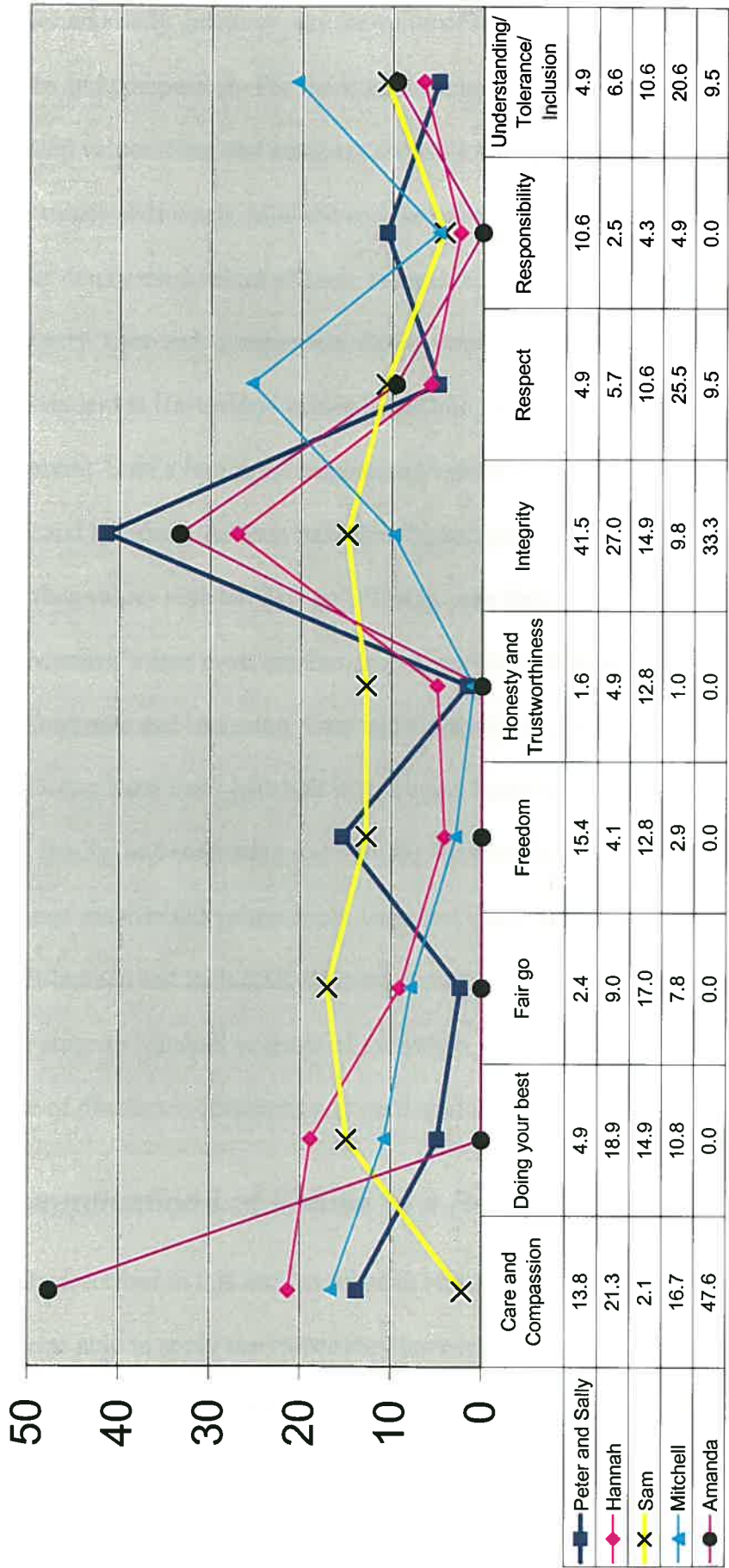


Figure 6: Graph showing a comparison of parent's and students' emphasis on values

The previous graph (Figure 6) shows an obvious emphasis on the value of integrity. For Peter and Sally, integrity was the value of high emphasis, followed by freedom, than care and compassion. For the students, integrity was consistently in the top four emphasised values. Care and compassion was a value that featured in the top four emphasised values of Hannah, Mitchell and Amanda, while freedom featured as one of the top four emphasised values of Sam. Hannah's four most emphasised values were: Integrity, Care and Compassion, Doing your Best, and Fair go. As Hannah is now a student at University, values like 'Doing your Best' and 'Fair go' were highly important. Sam's four most emphasised values were: Fair go, Integrity, Doing your Best, and Freedom. As Sam has taken on an apprenticeship and has started working, thus values such as 'Fair go', 'Doing your Best', and 'Freedom' were important. Mitchell's four most emphasised values were: Respect, Understanding, Tolerance and Inclusion, Care and Compassion, and equal emphasis on Integrity and Doing Your Best. Mitchell is still being home-schooled, and thus cooperating with family, and respecting and obeying his parents were important. Amanda's four most emphasised values were: Care and Compassion, Integrity, Understanding, Tolerance and Inclusion, Respect. Amanda showed indications of being at a similar stage to Mitchell in terms of the values considered to be of high importance: those of obedience, kindness, and getting along with the family.

Student applications of Values to a Real Life Situation

The results described in this section relate to research question four which stated: 'Are students able to apply the values they have learned in a home schooling situation to real life-situations?' Student interviews required the children to answer: 'How do you put these values into practise?' Home-schooled children all identified different ways in which they put the values they learned into practise. Hannah emphasised her Christian experience and the fact that values grew out of a

relationship with God. Sam related his experience with values to the workforce, in terms of being honest, doing the right thing, and keeping your mind on the job.

Mitchell mentioned specific values such as obedience, a willing attitude, tolerance and humility, and gave a small example of how he applied values to situations: *“Say if, um, if we have one of those icy pole ‘thingys’ [sic] that we get from the shop and chopped it in half, and one piece is noticeably bigger than the other, then um, like, to give that – the biggest piece to the other person and keep the smaller for yourself sort of thing, and um yeah, just – that-that’s just a little example, but you could probably imagine how it could relate to other things”*. Amanda related an experience where she showed care and compassion to an elderly lady in a nursing home.

Kohlberg Moral Dilemma

Students were presented with a Kohlberg moral dilemma, as outlined in methodology, chapter two. A copy of the scenario has been included in the Appendix (see Appendix 9). The following section presents students estimated stage of moral development based on responses to the scenario. A sample of student responses has been included in Appendix 10.

As explained in chapter three in the methodology section, student responses were compared against Kohlberg’s Six Moral Stages and Fowler’s comparative religious stages to determine moral development. The following table outlines the estimated stage of each student for each Dilemma question according to their responses.

Table 4.6: Estimated Stage of Development for each question of the Kohlberg Moral Dilemma according to student responses

	HANNAH	SAM	MITCHELL	AMANDA
QUESTION	STAGE	STAGE	STAGE	STAGE
1, 1a	5	3	1	1
2, 2a	4	3	2	1
3, 3a	5	3	2	1
4, 4a	5	4	4	1
5, 5a	4	4	4	1
6, 6a	3	4	2	1
7, 7a	4	4	3	1
8, 8a	5	4	1	1
9, 9a, 9b	4	3	3	1
10, 10a	3	2	3	2

A judgement was made determining the overall stage of moral development for each student. This was based on the most frequent stage accredited to students’ for each question of the Kohlberg dilemma. The following table outlines the final estimated stage, based on Kohlberg’s Six Moral Stages and Fowler’s parallel religious stages as explained in chapter four.

Table 4.7: Final Estimated Stage of Moral Development for each student

STUDENT	OVERALL ESTIMATED STAGE
HANNAH	Stage 4
SAM	Stage 3 / Stage 4
MITCHELL	Stage 2 / Stage 3
AMANDA	Stage 1

Rosenberg Self Esteem Scale

Students were presented the Rosenberg Self Esteem Scale to help in determining the effect of the application of values to their own daily life. The Rosenberg Self Esteem Scale was presented to students in order to examine the claim of the Australian DEST Values Education framework that values education results in strengthened self-esteem. The following tables show the score each home schooling student received for their responses.

Table 4.8: Scores Students received from responses to the Rosenberg Self-esteem Scale

	HANNAH	SAM	MITCHELL	AMANDA
QUESTION	SCORE			
1	3	2	2	2
2	3	2	2	2
3	3	2	2	2
4	3	2	2	2
5	3	1	1	1
6	2	2	2	2
7	2	2	2	2
8	2	2	2	2
9	1	2	2	2
10	1	2	2	2
TOTAL SCORE:	23/30	19/30	19/30	19/30

The results from the Rosenberg Self Esteem Scale display the level of self-esteem for each student. The scale of possible scores ranges from 0 – 30. These were compared against a table of percentages and ratings as presented in chapter three on methodology.

Hannah received a score of 23 out of the possible total of 30, receiving 77%, thus displaying high self-esteem. Sam, Mitchell and Amanda all scored a total of 19, receiving 64%, therefore demonstrating the presence of above average self-esteem.

Home Schooling Values and the National Framework

Research question five sought to answer: ‘To what extent do the values present in the curriculum and the views of the parents and students correspond with the nine values outlined in the Australian DEST framework?’ The following section explains the extent to which the values present in the views of the curriculum, parents, and students correspond to the National Values Education framework. In chapter three, it was explained that a fair comparison of the values from the views of the parents and students with the nine values outlined in the Australian DEST framework was needed, as the Davis family used a Christian curriculum. Thus national values were teamed with corresponding Christian values and coded according to the table in Chapter Two. This was then used as a basis for comparison. The following graph (Figure 7) presents parent and student emphasised values, in order to present the extent to which they corresponded with the nine values of the DEST Framework.

Corresponding Values of Home Schooling Parents and Students to National Values

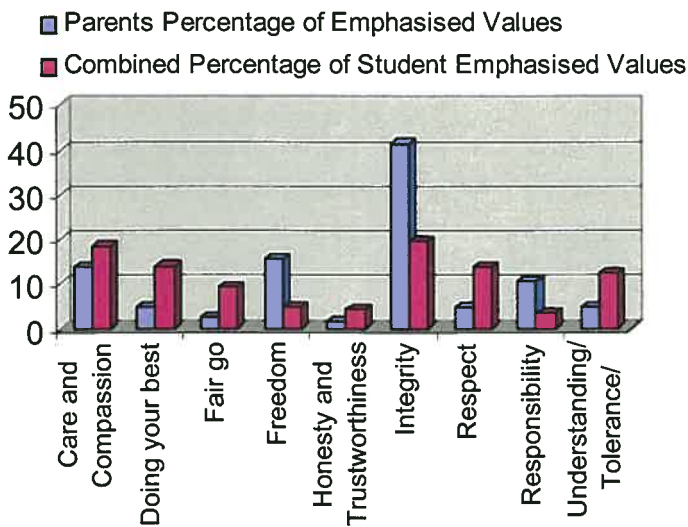


Figure 7: Graph showing a comparison of parent’s emphasised values and combined student emphasised values to the nine values of the DEST Framework

According to the results as displayed on the graph (Figure 7), both parents and students were able to identify values that corresponded to the values outlined in the Australian DEST framework. Thus, the results show that the values home schooling parents' emphasised in education of their child and the values students held to be of primary importance, had a high correspondence to National values specified in the Values Education Framework.

Discussion

Introduction

The results outlined in the previous chapter described findings for the investigation of values education situated within the context of home schooling, as experienced by the Davis family. While this chapter discusses home schooling it recognises that this research, using a case study methodology, is specific to the Davis family, and may or may not characterise the experience of other home schooling situations or other systems of education seeking to convey values. The findings that emerged from parent and student responses in the study reveal a rich variety of data with a range of implications worthy of discussion. The findings from each data source will be discussed according to their corresponding research question. The discussion will provide an analysis of results with reference to previous research, as described in the review of literature. This chapter also includes a summary designed to address the broad research problem that this research set out to investigate: the fact that there is a lack of research and literature that focuses on values education in alternative educational situations, including home schooling, and that there is a need to understand home schooling from this perspective.

The first research question sought to establish the types of values identified by students, as evidence that values education was an intentional part of home schooling. The second research question was concerned with identifying the values of parents, and the importance the parents placed on certain values. This was designed in view of determining an emphasis, consistency or deficiency in the values intended to be conveyed through home schooling. A third research question brought together the results from the first two research questions, seeking to identify how closely aligned parent and student values were. The fourth research question was

designed to examine whether learned values in home schooling were operationalised in day-to-day life; whether students were able put them into practise. The final research question concentrated on the extent to which the values attained in home schooling compared with the Australian Values Education Framework.

Students' Perceptions: Identification of Values

The purpose of first research question was to discover: 'Do home-schooled children confirm the impact of values education through their identification of values?' The results from the student interviews found that all students were able to identify values they had learned as part of their home education, to an extent that confirmed the impact of values education – revealing an intentional goal of home schooling. Hannah, Sam and Mitchell were able to describe a range of values consistent with all nine values outlined by the Values Education Framework. Amanda was only able to identify four of these values. This is the anticipated result for the youngest participant. This is consistent with the level of development predicted by the ethical framework of Kohlberg. Students emphasised the value of integrity, linking it to their faith belief-system. Other values of high emphasis included care and compassion, respect, freedom, as well as understanding, tolerance, and inclusion. Students also focussed on the ability of home schooling to bring the whole family closer together. When questioned on the primary sources to which they attributed their values, the sources of identification consistently referred to were the curriculum and their parents.

Recent research has led to the conclusion that values education is something that should be explicitly planned for (Australian Government, 2005b; Quisumbing, 2006). Analysis of student interview transcripts confirm a broad knowledge of values, and clearly show that values have formed an intentional part of the children's education. Through values education in home schooling, the children of the Davis

family have gained a rich experience and an appreciation of values. According to the review of literature values education is essential to effective education (Australian Government, 2005a). The Davis children seem to have benefited from learning values at home in various dimensions of schooling, including the cognitive, social, spiritual, cultural, emotional, and environmental. It could be argued that education of this nature meets the standards of 'effective education'. Therefore the values system within this home schooling situation has provided for the holistic education of the individual, and has met important essential needs of an effective education.

Parents' Perceptions: Importance of Values as Educational Goals/Outcomes

After verifying that values were obviously and consistently identified by the children of the Davis family, the study then sought to answer a second question: 'What importance do the parents of a home schooling family place on different values as significant outcomes/goals in the education of their children?' It was found that Peter and Sally's main reason for home schooling was values, and as such placed a significant importance on values as intentional outcomes and goals of education. This is consistent with recent findings concerning reasons for home schooling, which list values as being a key motivational factor (e.g., Australian Christian Academy, 2003; Duvall et al, 2004; Harding, 2007; Ray, 2006; Romanowski, 2001). Thus the Davis family are one of a significant proportion of families who choose to home school out of concern for values. Furthermore, as the literature attests to, home schooling is not new, as the education of the child originally occurred within the home (e.g., Harding, 2007; Houston & Toma, 2003). Peter and Sally as parent's have reclaimed the right and responsibility of educating their children according to their view of the role of education and values. Peter and Sally placed a definite emphasis on the value of integrity, focussing on a Christian belief-system as the foundation for

the values system, faith environment, and conscious effort to set a Christian example. Other values of frequent emphasis included freedom and care and compassion.

A point, repeatedly mentioned in the review of literature, was that values education should be an explicit goal of education to be implemented and monitored (e.g., Australian Government, 2005b; Quisumbing, 2006). As established previously in answer to the first research question, analysis of student responses showed that values education was intentional. What the analysis of parent responses showed, was a clearer outline of the implementation and supervision of values education. Aspects dealing with implementation and supervision included the curriculum, setting an example, worships, family councils, and delegated household chores among others.

An interesting focus of the findings was that the parents were not simply interested in just any values system, but a belief-based values system. Moreover, it is a values system that the parents chose and adapted to their requirements and preference. This case study examination of the Davis family, suggests that holistic education of children with an integrated and clearly defined values educational component, is consistent with standards of effective education – as characterised regularly throughout the literature (e.g., Australian Government, 2005b; Australian Government: DEST, 2005).

Correspondence between Students' and Parent's Values

Having established that the impact of values education was evident through the children's identification of values, and that parents placed a high emphasis on values, particularly integrity; the study sought to examine information gathered from the first two questions to inform the analysis addressing the third research question. Research question three sought to establish: 'Is there a correspondence that exists between the values parent's perceive as most important in the education of their child and their children's values?' Through an evaluation of the values parents perceived

as most important, and the values identified by the children as having been taught, it was then possible to determine the consistency with regards to the transference of values between them both.

Results showed there was a definite correspondence existing between parent's and children's values-systems. This was evident in a comparison of parent's and students' emphasised values, as graphed in the results section (see Figure 6). Amongst the values parent's continually emphasised (integrity, freedom, and care and compassion), of all the values, integrity was consistently identified in children's top four emphasised values. Freedom was a value in Sam's top four emphasised values, while care and compassion featured in Hannah, Mitchell and Amanda's top four emphasised values. The findings thus revealed similar values systems between parent's and children, but not a perfect mirror image of results, which would suggest indoctrination. This suggests that Peter and Sally have guided but allowed for the individual development of their children's values systems. Therefore, not only does this case study show that values education has been intentional, but the findings confirm it has been successful.

The review of literature described the increasing interest in home schooling, affirming that home schooling is a growing phenomenon, a structured form of education, and one that it does not occur in isolation (e.g., Education Queensland, 2003; Ray, 2006). It was also noted that in the body of recent literature, there was a lack of research concerning the degree of effectiveness of home schooling, in regards to the internalisation of a values system that parents have intentionally passed on. Home schooling is ideally situated for examining the extent to which a values system is passed between parent's and children. The overlapping values systems of the children and parent's in the Davis family, and the clear articulation and identification of specific values suggests that values education, when conducted in a home

schooling situation, may have the capacity for more impact on the children than through other systems of education. This is a reasonable prediction due to the internationality parents are able to bring to their values education programs, the frequency with which values can be integrated within the schooling program, and the reduced delineation between learning which is intended for school and lessons conveyed within the home context. The Davis family appears to have been very successful in transmitting the values system intended by the parents.

Possible reasons for this include that home schooling minimises the possibility of conflicting values systems, while at the same time, it provides a safe environment and guided framework within which to freely explore and experience values. These are attributes that the guiding principles of state schools aspire to follow (Australian Government: DEST, 2005). Within a home schooling environment, the parents of the Davis family have been able to implement values education of their choice, definition, and to their satisfaction.

Conversely, it must be acknowledged that the Davis family has shown itself to be a quality example of a home schooling family. It may be case that in other studies focusing on a single home schooling family, that the values systems passed on are largely negative. Thus additional study may reveal that values implemented responsibly and suitably in home schooling potentially produces exceptional outcomes, whereas home schooling promoting negative values, or tending towards the 'indoctrination' scale of values education may be found to have unfortunate consequences on the educational outcomes apparent in the children of that family.

Impact of Values on Real-life Situations and Personal Development

The findings summarised and analysed in this section relate to research question four, which asked: 'Are students able to apply the values they have learned in a home schooling situation to real life-situations?' Data were collected for both a

moral dilemma exercise and an instrument designed to measure self-esteem. It was discovered that students were clearly capable of applying their internalised values to real-life situations, and as such, it was found that values education had impacted on the educational outcomes of students.

There was an obvious trend in the Kohlberg moral and ethical dilemma data obtained from students, indicating a fairly steady progression of moral development throughout the different age groups. This ranged from the youngest participant, Amanda, who demonstrated Stage One moral development; to Mitchell, showing evidence of a progression from Stage Two to Stage Three moral development, with indications of Stage Four moral development; then Sam, also indicating a progression from Stage Three to Stage Four moral development; and finally Hannah, who was allocated an overall moral development at Stage Four, but showed evidence of Stage Five moral reasoning. It was discovered in a review of the literature, that the National Values Education Framework claims values-based education has the potential, not only to help students exercise ethical judgement and social responsibility, but also that upon leaving school they should “have the capacity to exercise judgement and responsibility in matters of morality, ethics, and social justice” (Australian Government, 2005b, p.11; Australian Government: DEST, 2005). Indications of the progressing levels of moral development present in the three oldest students, shows the potential capability of students, not only in applying values to real-life situations, but also dealing with real dilemmas in a responsible manner.

The results indicate that Hannah, Sam and Mitchell have well developed moral reasoning, and additionally, that these levels of moral reasoning seem to be quickly transitioning into higher stages. These results may predict the progression of

Amanda's moral development as she reaches the age and cognitive abilities of her siblings.

The Rosenberg Self-esteem Scale was presented to students' to explore the possibility of relationships between home schooling, values, and an important indicator of personal development – self-esteem. All of the home schooling children were found to have self-esteem scores between 'above average' and 'high'. It was also implicitly evident in the responses to the interview questions that children displayed optimism and a deep commitment to personal fulfilment through the values they emphasised, as outlined in the results.

According to the review of literature, the Nation Values Education Framework claims values-based education has the potential to strengthen students' self-esteem, optimism and commitment to personal fulfilment (Australian Government: DEST, 2005). Its goal is that when students leave school, they should have these qualities "as a basis for their potential life roles as family, community and work force members" (Australian Government, 2005b). The results indicate that an age-appropriate self-esteem score could develop by means of an effective system of values education. On this basis it could be reasonably suggested that the self-esteem levels of the Davis children can to some extent be attributes and indicators of an effective system of values education.

The responses from interviews, show that the children and parent's of this study had an increased opportunity to put their values into practise within the context of the combined learning opportunities of their home and family. This is also consistent with previous research, which placed great importance on the fact that values are an integral part of everyday life (e.g., Australian Government, 2005b; Hill, 1991). Results from both the Kohlberg moral dilemma and Rosenberg Self-esteem Scale are able to provide a hypothetical picture of how students' would use their

values in certain situations, and how those values impact on their sense of self. Literature has placed a great importance not only on learning values, but on internalising them and learning to enact and practise particular values as individuals and as members of the wider community (e.g., Australian Government, 2005b; Australian Government: DEST, 2005; Quisumbing, 2006). Due to this fact, a certain amount of significance can be attached to the results from the Kohlberg and Rosenberg exercises. Evidently, the children of the Davis family have the capacity to deal with issues of morality, ethics and social justice – as indicated by the Kohlberg dilemma results, as well as a healthy self-image and self-purpose – indicated by above average self-esteem results. This in turn is more likely to lead towards better life experiences and an increased self-fulfilment. Well-developed moral reasoning and age-appropriate self-esteem scores are arguably indicators of a progression towards what the review of literature review terms: “an autonomous, well defined self” (Australian Government, 2005b).

The nature of home schooling in this family is supportive not only of values education through schooling, but values education in all aspects of the children’s daily life. This has the potential to enhance how the children of the Davis family approach life, and resolve problems and dilemmas. It seems to have provided a solid basis and foundation on which to form future decisions. It is obvious that values education within a home schooling situation, has enriched the educational experience for both the children and parents of the Davis family, and thus has been a successful preparation for them to make “rational and informed decisions about their own lives and ...accept responsibility for their own actions” – as is the goal of values education (Australian Government, 2005b).

Home Schooling Values and National Framework Values

Research question five intended to explore and determine: 'To what extent do the values present in the curriculum and the views of the parents and students correspond with the nine values outlined in the Australian DEST framework?' The findings showed that the values present in the curriculum and the views of parents and students had a high correspondence to the nine values outlined in the Australian DEST framework. The values present in the home schooling situation of the Davis family only differed in that their values education was belief-based.

The DEST Values Education Framework is evidence of a desire and need for values education. Similarly, the fact that home schooling was an intentional means for achieving values education is something that, according to the recent literature, is consistent with reasons given by a high majority of home schooling families (e.g., Australian Christian Academy, 2003; Duvall et al, 2004; Harding, 2007; Ray, 2006; Romanowski, 2001). As previously mentioned, values are an integral part of everyday life. Quite obviously, something that home schooling is able to achieve that is less possible in conventional schooling systems, is the constant and consistent reinforcement of values made possible by the cultural environment of a family, and its inherent qualities of high involvement and interaction. It must be made clear, however, that this is neither a critique nor a review of state attempts to implement the Values Education Framework, rather a review of home schooling, its attempts to convey a values system, and the potential impact of that values system. The fact that home schooling values had a high correspondence to the outlined nine key DEST framework values, suggests that parental attempts to meet the requirements of a prescribed values education could be expected to be highly successful, not only to their satisfaction, but in satisfaction of the requirements of the Australian Government.

Conclusions on Discussion of Findings

Thus, the examination of values education in the home schooling situation of the Davis family had several implications. Firstly it confirmed that values education had a significant impact on the students of the Davis family, was valid and valuable for individuals, and that students' gained a considerable appreciation of values. Secondly, that the values-system implemented in home schooling by parent's was of their choice, definition and satisfaction. The findings strongly established the high priority allotted to values as both a goal of education and an educational outcome. Furthermore, a comparison of parent's and children's values-systems found that they corresponded, indicating that the approach to values education examined in this home schooling situation was both effective and successful. Thus it is reasonable to conclude that values education can successfully be implemented through home schooling.

Evidently, values education within the home schooling environment in this case study has had real-life impact. Values education in this environment was not found to limit children's capacity to function within a values system. On the contrary, the high scores in the Kohlberg Moral Dilemma indicate that the values education the children have received in home schooling has prepared them to resolve the problems and dilemmas of their own lives. Moreover, the findings from the Rosenberg Self-esteem Scale show a definite relationship between home schooling, values and personal development. The values education, exemplified by the home schooling of the Davis family, was found to be consistent with the standards of the Australian Government. The reality that a home schooling environment can provide continual and intentional day-to-day opportunities to engage with values in a variety of educational ways – other than solely the curriculum – is a fact that sets home schooling apart from conventional school systems. This indicates that values

education within a home schooling situation has not disadvantaged the education of the Davis family in any way with regards to values, on the contrary, it has enriched their holistic educational experience and enhanced their chances for living a fulfilling, purpose-driven and values-based life.

Conclusion

Introduction

The previous chapter discussed the results of values education in the context of home schooling, according to the perceptions of parents and students, and an overview of moral development and level of self-esteem. The aim of this study was to examine home schooling in relation to values education. This chapter will outline conclusions regarding the analysis of values education, and extent of success within a home schooling environment. Limitations and suggested recommendations for further research in the area of values education and home schooling will form the final sections of this chapter.

How successful was Values Education within Home Schooling?

This case study examination was designed to explore home schooling from the point of view of values education within the Davis family. The use of qualitative data collection provided a richness of information, allowing for a detailed contextual view of values in home schooling to emerge. The findings of this study form a broad picture of the success of values education in home schooling.

Based on the findings, the range of values identified by the children of the Davis family confirmed the impact of values education in home schooling. Furthermore, the parents of the Davis family placed a significant importance on values as outcomes and goals in the education of their children. The findings confirm that not only is values education able to be successfully implemented into home schooling; also that it was a values system of the parents' choice, definition and satisfaction. The consistency in the values systems of parents and children show that

the Davis family students have internalised a values system that has been an intentional result of values education. Thus, the values education of this family has not only been an explicit goal, but also a successful outcome of education.

Values education within the Davis home schooling environment has enriched the educational experience of the children in the study, as it was found to have real-life impact – evident in children's application of values to real-life situations. The attempts of the Davis family to implement values education have not only been successful, but also satisfy the standards of the Australian Government. It furthermore could be suggested, that the nature of high involvement and interaction present within the context of a home schooling family is more conducive to the consistent reinforcement of values than possible in a conventional schooling system.

The study found that values education was extremely successful in the case of the Davis family. Furthermore, as the study found the Davis family to be representative of a normal home schooling family, there is no reason to suggest to the contrary, that the same result has the potential to be true of other home schooling situations. The experience of the Davis family may strongly relate to the experiences of other home schooling family cultures. At the core of this case study evaluation, lies the lives of future citizens and members of Australian society, and the desire of their parents to provide the best and most valuable education they perceive to be possible in the interests of their child. This study concludes that values education within the home schooling situation of the Davis family has successfully enriched the holistic educational experience of the children, and that as such, their chances for living a more self-fulfilling and purposeful life are maximized.

Limitations

This study only examined values education within the experience of one family, and as such it is not able to make broad generalisations typical of a large

population of home schooling families. It is recognised that this case study research is specific to the study of the Davis family. Some concerns about home schooling include the possibility of indoctrination, minimised socialisation opportunities, lack of a range of academic subjects, and a general lack of professional teaching experience among others. These are all challenges that the Davis family may have to deal with as they continue to home school, however they do not appear to have adversely affected the futures of their children so far, as their oldest child is now studying at tertiary level, and their second child has taken up an apprenticeship. Their children appear to be well-adjusted individuals. Moreover, this study, was not concerned with exploring those issues in home schooling, rather an issue that has been largely overlooked in the body of literature. Perhaps research examining other case study situations may not find that values education within home schooling has been as successful or as favourably conducted as was found in the Davis family. Although these limitations to this case study do exist, such research irrefutably unearths a score of unanswered questions, thus establishing strong grounds for further future research.

Recommendations for Future Research

This researcher recommends that research examining values education and home schooling be conducted on a greater scale, to provide further insight into the phenomenon of home schooling from a perspective that is lacking in literature. There is much potential for a study similar to this to be conducted within a wider frame, and with a wider variety of methods. Such a study would make a significant contribution to the body of existing literature on other aspects of home schooling, and fill the gap in the body of literature exploring values education and home schooling. Areas of possible research may include exploring values education and home schooling in the context of non-religious affiliated families, families of varying

religious persuasions – such as the Muslim faith, families of different political persuasions, economic backgrounds and social standings, or families of varying ethnicities, races and cultures. Perhaps future research will further assist in establishing what meeting the Davis family hopes to have achieved: that such research is vital and necessary in a society where the collapse of values and moral decline has become of great concern, and where effective values education is an essential component of future citizens and members of Australian society, and their ability – indeed their right – to function successfully, to their fullest capacity, in all aspects of their life.

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Appendices

Appendix 1

Ethics Application

AVONDALE COLLEGE

HUMAN RESEARCH ETHICS (HRE) COMMITTEE
(Form updated April 2004)

**APPLICATION FOR APPROVAL OF
RESEARCH USING HUMAN SUBJECTS**

HRE Committee use only

☐

Approved

☐

Not approved

☐

Returned for modification

Signed

Date

1. INSTRUCTIONS

Have you read the guidelines on the disk for completing this form?

☒

Yes – Proceed to point 2.

☐

No – Please read them, then proceed to point 2.

2. TITLE OF RESEARCH PROJECT (Complete all answers in italics)

Values Education in Home Schooling: An evaluation

3. PRINCIPAL INVESTIGATOR

NAME *Winsome McHugh*

QUALIFICATIONS *BA/ B. Ed. (Honours) Undergraduate student*

FACULTY *Faculty of Education*

SUPERVISOR

NAME *Malcolm Coulson*

QUALIFICATIONS *Ph. D.*

FACULTY *VP (Learning and Teaching)*

4. CO-INVESTIGATOR(S)

None

5. INITIAL, CONTINUING OR AMENDED APPLICATION

Please tick one of the following:

- (a) New project ☒
- (b) Continuing project ☐
- (c) Amended project ☐

6. DURATION OF THE RESEARCH PROJECT

PROPOSED COMMENCEMENT DATE July 2006

PROPOSED DURATION OF THE PROJECT 18 months

7. FUNDING

Do you have funding? ☐ Yes

☒ No

If yes, identify the source:

N/A

8. COMMONWEALTH PRIVACY LEGISLATION

Does your project require access to data governed by Commonwealth Privacy Legislation?

☐ Yes

☒ No

If yes, please give details:

N/A

9. SCIENTIFIC OR EDUCATIONAL AIMS OF THE PROJECT

Brian D. Ray (2006), a leading researcher in the area of home education, states that one of the most common reasons for home schooling according to recent research is to teach a particular set of values, beliefs, and worldview. Guiding principles developed from the Values Education Study (2003) recognise that "in all contexts schools promote, foster and transmit values to all students and that education is as much about building character as it is about equipping students with specific skills" (Australian Government, 2005: 1). Although extensive study into values and education has been carried by the Australian Department of Education, Science and Training in Australia, such research has focused on values within a conventional schooling environment. There is a lack of research and literature that focuses on the implementation of values in home schooling, and how it compares to the values education of conventional school systems.

The aims of this proposed study are:

- (i.) *to evaluate the values inherent in a home school situation using the DEST (Department of Education, Science and Training) Values Education Framework, as perceived by a sample of home schooled students and their parents.*
- (ii.) *to determine whether there is a difference in the values demonstrated in a home school situation compared to the Australian DEST Values Education framework.*
- (iii.) *to profile the parents values as part of their children's education, and how they implement these values in home schooling.*

10. REPLICATION STUDIES

Has the same or similar research been conducted in Australia or overseas?

☐

Yes

☒

No

If yes, please give details:

Give reasons why replicative studies are required:

11. DETAILS OF PROJECT

11.1 RESEARCH QUESTION OR HYPOTHESIS/SES

1. *Are home schooled students able to identify values they have learned as part of their education?*
2. *Is there a correspondence that exists between the values parents perceive as most important in the education of their child and their children's values?*
3. *In what ways does the curriculum used in home schooling demonstrate the presence of values? Is there an identifiable emphasis on a particular set of values, a deficiency of any of the values, or a consistency in the values being taught?*
4. *To what extent do the values present in the curriculum and the views of the parents and students correspond with the nine values outlined in the Australian DEST framework?*
5. *Are students able to apply the values they claim to know to real life-situations?*

11.2 TARGET POPULATION

A case study methodology is being used in this research to minimize problems with conflicting values systems that can occur in a broader study. A case study of one family will produce better reliability of data, as the variables will be more controlled. Preferably, the chosen family will be made up of two parents with a minimum of two children who have been home schooling for at least 2 years, and is willing to participate in the research. The children of the chosen family will be of a suitable maturity or age level, as the study requires them to be tested for moral development and levels of self esteem.

11.3 RESEARCH DESIGN

This research is qualitative in nature, as the study will incorporate case study methodology. The collection of data evaluating the values inherent in home schooling will be done using the following methods.

1. **Parent and student interviews** will be conducted separately by the researcher to determine their personal values, their views on the significance of values, how important values were in the parents decision to home school, and the ways in which the parents aim to incorporate values into their curriculum. These will be recorded on audiotape and transcribed for analysis.
2. **Scenarios** will be given to the students to test whether they can apply values to life situations. This will determine the extent to which they demonstrate understanding of values by their ability or inability to base their actions on values. This aims to test the claim of the Australian DEST Values Education framework, that "values-based education can... help students exercise ethical judgement and social responsibility".
3. **The Rosenberg Self Esteem Scale** will be given to the students to determine the extent to which values has impacted their self-esteem (See attached 'The Rosenberg Self Esteem Scale'). This aims to test the claim of the Australian DEST Values Education framework, that "values-based education can strengthen students' self-esteem, optimism and commitment to personal fulfilment".
4. **A review of the curriculum** used in home schooling will be conducted by the researcher. The review

will be focused on identifying the values evident in the curriculum using as a comparison the focus values listed in the Australian Department of Education, Science and Training framework.

The research will be conducted according to the following steps:

Data Collection:

- 1. Distribution of consent forms*
- 2. Parent interviews*
- 3. Student interviews*
- 4. Students complete scenario task*
- 5. Students complete the Rosenberg Self Esteem Scale*
- 6. Review of the curriculum*

11.4 SAMPLING

11.4.1. How will the subjects be selected?

A family willing to participate in research will be selected according to the required specifications of the research. There will be a minimum of two parents and two children who have been in a home schooling situation for a minimum of two years. The children of the chosen family will be of a suitable maturity or age level, as the study requires the measurement of self-esteem and moral development as outcomes of values. The chosen family will be selected for practicality and logistical reasons, which limits choice to an easily accessible area near to the researcher.

11.4.2 Number of Subjects Approx. 4 – 6 (depending on the size of the family that is willing to participate in the case study).

11.4.3 Informed Consent

What procedures do you plan to follow to gain informed consent from your subjects? Please attach a copy of the consent form to be used. If you do not intend to gain informed consent explain why.

Consent will be sought from the parents of a family in a home schooling situation asking permission for their children to participate in the research, also for both the parents and children to be interviewed and their responses recorded. Please see attached "Letter to participants" and "Parental Consent Form". Parents will be assured of confidentiality of names and research data.

11.5 DATA COLLECTION PROCEDURES

Please attach a copy of your subjects' information letter and instrument, if applicable.

11.5.1. Briefly describe all data collection methods (eg. blood taking, ingestion of chemicals, interview, survey

instruments, educational testing, observation, etc) to be used with human subjects.

The parents and children of the family will be interviewed separately on values and their importance to education and role in home schooling.

Students will be given scenarios presenting a moral dilemma to see if there is evidence of students' claims to knowledge of values, and to measure the degree of their moral development. The scenarios to be used will be taken from Kohlberg's nine moral dilemmas (see attached a sample of 'Kohlberg's Moral Dilemmas').

Students will be given the Rosenberg Self Esteem Scale in order to determine their level of self-esteem. testing the claim of the Australian DEST Values Education framework that values education can strengthen students' self-esteem.

The curriculum used by the parents' in home schooling will be reviewed to determine the values that are present.

11.5.2 Outline the possible dangers, risks or ill effects of these procedures and the precautions to be taken to prevent or minimise them.

There are no dangers, risks or ill effects involved in the procedures. Neither the observation, interviews nor scenarios will effect the parent or children in any way.

11.5.3	In the case of interviews or surveys, how will confidentiality of data be maintained?
	<i>Data records will only be accessible to the researcher and supervisor and shall not be identified in presentations and/or publications arising from the study. Names will be kept confidential under pseudonyms.</i>
11.5.4	Where will the procedures involving human subjects be undertaken?
	The study will take place in an environment that the participant family is comfortable with, and will be decided on with the researcher.
11.5.5	What facilities are there for dealing with emergencies? (If applicable)
	N/A

11.6	DATA ANALYSIS PROCEDURES
	<i>Interviews will be analysed to determine the values that are present in one home schooling situation, the relationship between parents' values and children's values, the importance of values in home schooling to the parents, to what degree these values reflect the values of the Australian DEST framework, and how values are implemented into the curriculum.</i>
	<i>Scenarios will be analysed to measure the child's degree of moral, ethical and social justice development in relation to values. The scenarios presented will be from Kohlberg's nine moral dilemmas. The scenarios will measure the moral development of the student, to test the claim of the Australian DEST Values Education framework that values-based education can help students exercise ethical judgement and social responsibility. Student responses and level of moral development will be measured against Kohlberg's six stages of moral development.</i>
	<i>The Rosenberg Self-Esteem Scale consists of 10 Likert scale items, answered on a four-point scale. Student responses will be assigned values from 0 – 3. The total score ranges from 0 – 30, 30 being the highest.</i>
	<i>The review of the curriculum will be coded onto an analysis schedule based on the values outlined by the Australian DEST values education framework.</i>

12. **PROPOSED STORAGE OF AND ACCESS TO DATA AND RESULTS**

12.1	Where will the data be stored? <i>Locked filing cabinet, Avondale College Faculty of Education</i>
12.2	When and how will the data be disposed of? <i>Data sheets will be shredded after the standard five years</i>

13. **ADDITIONAL APPROVAL FROM OTHER ETHICS COMMITTEES**

13.1.	To which other ethics committee have you or do you intend to submit this proposal?
	N/A
13.2	If a decision has been made by one of these committees. what was the decision? (Please attach documented evidence)
	N/A

Appendix 2

Letter to Prospective Participants

Dear Parents and Caregivers,

As an education student at Avondale College completing an honours degree in education, I am conducting research aimed at investigating values education in home schooling. Very little research has been conducted in this particular area, and it would be valuable to have your opinions based on your home schooling experience.

I would like to invite a family with at least two children and a minimum of two years home schooling to participate in a case study. I would also like to invite you to consent to an interview on values and values education as related to your home schooling experience. Another component of my research requires me to take an in-depth look at the curriculum of a home schooling family. I am seeking permission from you to fulfill this requirement of my research by granting me access to your home schooling curriculum, in order that I can gain greater insight into your home schooling situation. Please let me assure you that you are not obligated in any way to grant access if you do not feel inclined to do so. I am also seeking permission to ask your children their views on values.

Student participants in this study will be:

1. interviewed on the values they have learned through home schooling;
2. asked questions about a given moral dilemma scenario to measure their level of moral development;
3. given the Rosenberg Self-Esteem test to measure their self-esteem.

The interview process will be based on a series of open-ended questions that will be offered as a guideline for further personal input by the interviewee. The participant will not be obligated to answer all the questions if they do not feel inclined to do so, and will be free to withdraw from the study at any time. The first interview will occur at a time that is convenient to you and your home schooling family. The duration of the interview will involve a session of approximately one hour. A second or third interview may be required in order to clarify or expand upon issues raised in a previous interview. With the permission of the interviewee, each interview will be audio taped. All interviews will be transcribed and copies sent to each participant to ensure they are satisfied with the way their responses have been expressed and recorded.

Participation in this study is purely voluntary and this letter places you and your child/children under no obligation whatsoever. Furthermore, you are free to withdraw yourself and your child from the study at any time, should you desire. In terms of confidentiality, I would like to assure you that data records will only be accessible to the researcher and my supervisor, and no identifying information regarding either the individual participants or your home school family will appear in publications or presentations. At the completion of my research, copies of all transcripts and audiotapes will be stored in a safeguard location in the Faculty of Education at Avondale College. After the standard duration of five years, the transcripts will be shredded and audiotapes destroyed.

This research project has been approved by the Avondale College Human Research Ethics Committee (HREC). Avondale College requires that all participants are informed that if they have any complaint concerning the manner in which a research project is conducted it may be given to the researcher, or if an independent person is preferred, to the College's HREC Secretary, Avondale College, PO Box19, Cooranbong, NSW, 2265 or phone (02) 49802121 or fax (02) 49802118.

If you are willing to participate, please email me expressing your interest in the study at: wmchugh@iprimus.com.au or feel free to phone me (04 3190 1697). If you are willing to allow yourself and your children to participate in this study then that is greatly appreciated and I look forward to meeting with you in the near future. If you have any questions about this study, please do not hesitate to contact my supervisor Mr Malcolm Coulson, Avondale College (02 49 802 186) for clarification of any details.

Yours sincerely

Winsome McHugh

Appendix 3

Consent Forms

PARTICIPANT CONSENT FORM

I consent to serve as a participant in the research investigation entitled:

_____.

The nature and general purpose of the research procedure and the known risks involved have been explained to me by _____.

The investigator is authorized to proceed on the understanding that I may terminate my service as a participant at any time I so desire.

Signed _____
(participant)

Date _____

PARENTAL CONSENT

I authorize the service of my child _____ as a
subject in the research investigation entitled:

_____.

The nature and general purpose of the research procedure have been explained to me.

I understand that my child _____ will be given an
explanation of the research and that he/she may decline to serve. Further, I
understand that he/she may terminate his/her service in this research at any time
he/she so desires.

Signed _____
(parent or guardian)

Date _____

Appendix 4

Introduction Statement for Parent and Student Interviews

INTERVIEW INTRODUCTION

FOR PARENTS:

My study is aimed at evaluating values education in home schooling. Just to clarify the meaning of values education, it can be defined as “any... school-based activity which promotes students understanding and knowledge of values, and which develops the skills and dispositions of students so they can enact particular values as individuals and as members of the wider community” (Values Education Framework, 2006).

A value can be described as the standards, principles and fundamental convictions that act as general guides to behaviour.

Today, I’m just going to ask a few questions on your views and opinions of values in home schooling based on your experience. At anytime during the interview if there are any questions you do not wish to answer, feel free to decline. This interview is being recorded with your permission, and please be assured that your identity will be kept confidential to only myself and my supervisor.

FOR CHILDREN:

I’m doing a study looking at values education and home schooling. Today, I’m just going to ask a few questions on you views and opinions of values in home schooling based on your experience. At anytime during the interview if there are any questions you do not wish to answer, feel free to decline. This interview is being recorded with you permission, and please be assured that your identity will be kept confidential to only myself and my supervisor.

[FOR CLARIFYING QUESTION 5]:

Values are things you consider to be important in life, that make you behave in certain ways – for example, how you treat other people.

Appendix 5

Parent Interview Questions

INTERVIEW QUESTIONS (PARENTS)

SECTION 1: Background Information

1. Age range? (30 – 35; 35 – 40; 40 – 45; 45 – 50?) Profession?
2. Who is the main home schooler, and how is the other parent involved?
3. How long have you been home schooling? How would you describe your home schooling experience so far?
4. Why did you decide to home school?
5. What consists of a normal home schooling day for you and your children?

SECTION 2: Values

6. How important were values in influencing your decision to home school?
7. What values do you personally consider to be most important?
8. Do you consider these same values (your personal values) as being the most important in the education of your child?
9. Are there any values different from your personal values that you consider important in the education of your child?
10. In what ways do you aim to teach your children these values?
11. Are you happy with the values that your children are being taught as compared to the values that may be taught in a conventional schooling system? Why/why not?
12. What are some values that you believe are better taught within a home school situation? Why?
13. Are there any values that you believe a conventional school system would be better able to teach you children?
14. Do you feel that home schooling your children has encouraged them to value family more?
15. Do you think your children would benefit more or less by a conventional school system teaching them the value of family?
16. Are there any negative values that your children demonstrate, express, or have internalised?
17. Are there any negative values that you have observed to be present in conventional schools?
18. Does being both the parent and the teacher make your task easier when it comes to teaching your children values? Why/Why not?

19. How developed do you think your children's values are?

20. At the end of the day, what values would you like to see your children practice?

Appendix 6

Student Interview Questions

INTERVIEW QUESTIONS (CHILDREN)

1. How old are you?
2. How long have you been home schooled?
3. Do you like being home schooled?
4. What makes home schooling 'good'? What do you like about it?
5. Do you know what a value is?
6. What are some values you learn in home schooling?
7. How does your parent teach these values?
8. How is learning in a home schooling situation helping you to become the person you want to be?
9. What makes a good teacher?
10. What values does a 'good' teacher practice?
11. What do you think of your parent as a teacher?
12. What are some values that are important to your parents?
13. What do you think makes a good student?
14. What values does a 'good' student practice?
15. What values are important to you? Why?
16. How do you put these values into practise?
17. What kind of a person do you want to be when you grow up? What values do you want to practise?

Appendix 7

Sample of Parent Interview Transcript

So do you think your children would benefit more or less by a conventional school system teaching them the values of family?

[Peter] They can't – the value of the family is something which can only be experienced – it can't be taught. Because if you haven't got a nice family, you don't value family if it doesn't mean anything to you, how can you value it, you know? It has to be an experiential thing – you have to have a family, and be part of the family, and that family must significant to you for it to be meaningful. You can't teach family at school – you can't.

Yeah, so you believe that home schooling is a way to teach the value of the family?

[Peter] Yeah in a very big way.

Well, I've heard about some of the positive values in home schooling, are there any negative values that your children have demonstrated, expressed, or have internalised?

[Sally] Um, Bill's just left the room for a minute; he'll be back in a second. Um, any negative values, um... I guess all the negative values that could crop up, um, have mainly come from different associations with um, other families that we've associated with, and thought that, um you know that- we've had different associations with families over the years, and we find that when we've had time with a family over a weekend and then come home that the children have maybe picked up um a couple of traits where they're, you know maybe not as obedient as they normally would be because they've seen other children not as obedient to their parents, and um I guess it's just working to try and get them back to where they should be, um normally – um I'm probably not answering the question that you asked am I?

No, no! You're doing good!

[Sally] Um... um, well we kind of have a standard with music in our family, like we've never really encouraged our children to rock and roll or the heavy types – being in a Christian family – uh Christian home, um, and some of the families – when they were kind of like thirteen and fourteen – the older three mainly, um when Stephanie was probably thirteen or fourteen, and Michael – you know round that age group – early teens, we became friends with another family, and their children were very much into rock and roll, and I guess in a way it kind of rubbed off onto our kids before we even realised what was happening, um- uh, because they were very free with sharing CD's, and we weren't aware of it, and the kids were sort of – they just sort of got a taste for it. Um, and it's just been a-a journey I guess, like um, six months ago um it came full circle where they got together – like the older kids got together and they decided to go through their music and they just got rid of a lot of stuff that they knew just wasn't really appropriate, um uh, just with um and I [laughs], is this...

No, this is good!

[Sally] Um that was one incident that happened, it was sort of over a long period of time, but I guess we never, uh, we never really um - we've given them a lot of choices, um, like given them all-all the information at hand and then say you know – 'let's try to guide them in making their decision', like at the beginning of every year probably for the last four years we've said to the older three: 'do you want to go to school?' and um, and they've ultimately decided in the end 'no we want to stay home and be home schooled still', so it, it hasn't been an actual forced upon them type of thing, um where they've come to the point where they can make decisions for themselves...

Appendix 8

Sample of Student Interview Transcript

Good, very good. What are some values that you know are important to your parents?

Hannah: Um, well I know that they are trying their best in God to be Christian parents, and I'd say values would be love, like loving unconditionally...loving, being fair, being kind, being forgiving, not giving up on us, like – even when we muck up, they still loved us, and we always knew that, and that was – that really meant something - it was really good, yeah...

[Hannah] what do you think makes a good student?

Hannah: Definitely dedication, and don't give up even when its hard – pace yourself, just keep on doing one thing at a time, forget about the big picture, just do what you can where you're at, don't think about it. Um, yep – be self-disciplined, be logical and reasonable, don't study yourself to death obviously, make sure you have time for fun, um, time for God – put him first, seek ye first the kingdom of God and everything else will be added – so there's your answer. Okay...

Alright! What values does a 'good' student practice in everyday life?

Hannah: Um, structure, um uh, faithfulness, um I'm just trying to think of the word, where you do, like.... you - you keep a routine –

Diligence?

Hannah: diligence – yes! Diligence in what they do, and um, be consistent, like set times and don't compromise your standards sort of thing, and know that if you've got to get this done then do it, don't procrastinate – you know? Um, yeah...

Alright, very good. What values are important to you, now that you've been through home schooling and you're at college now? What values would you say are the most important to you?

Hannah: Most important values would be the ones that were given to me as far as keeping a relationship with God, cause without God I can't get through the day, and it doesn't really matter whatever I do, like as long as I set aside the time every morning to be with God, then God can live through me and show me what I have to do and that's-that's the only way I can live really, and survive without these, you sort of always have this inner peace – inner sanctuary, even though everything around you is going chaotic, then you just know that God's there for you – God's your partner in school, and you can do it.

That's great! Can you identify any specific values at all? – It's ok if you mention any values that you said before, like before you mentioned honesty, and trustworthiness as being important, are any of those specific values really important – like breaking down the values?

Hannah: I definitely think consistency is a very important value, trustworthiness, honesty, being genuine, like with other classmates, friends – whatever, um faithful, um what's the other word, it's not diligence... I can't remember...um...just like stick with what you're doing, don't give up, keep at it, um, uh I have a mind blank sorry... be patient with yourself, take your time, pace yourself... and I think that's all I can think of.

That's great! How do you put these values into practise in your life day by day?

Hannah: Well first things first, I have my worship in the morning, and that gives me the strength outside of myself to do that – um, in school, well like in assignments I've been setting a time – setting aside time and not doing anything

Appendix 9

Kohlberg Moral Dilemma

PARTICIPANT NAMES AND ALL PARTICIPANT RESPONSES RECORDED
FOR THIS SCENARIO WILL BE KEPT CONFIDENTIAL.

NAME:

Instructions

You will be presented with a short dilemma on the following page. The idea of this scenario is to read the dilemma, then respond to the questions following the dilemma.

- 1. Use the 'Save As' feature of Word to save this document and your responses. Call the document: "ResearchDilemma[insert your first name]". Save the document as this now.**
- 2. Type your name in the space provided at the top of this page. To ensure confidentiality and privacy the researcher will change your name when you submit your responses.**
- 3. Type your answers in the grey boxes provided under the questions on each page**
- 4. Take as much room as your answers require – you don't have to limit your responses to the area the grey boxes provide, give as much detail as possible.**
- 5. You may begin the scenario! Good luck – take as much time as required (it shouldn't take more than 20 minutes). Please try and complete all the questions about the dilemma in the same time frame. Thankyou for your participation in this study!!**

Dilemma III

In Europe, a woman was near death from a special kind of cancer. There was one drug that the doctors' thought might save her. It was a form of radium that a druggist in the same town had recently discovered. The drug was expensive to make, but the druggist was charging ten times what the drug cost him to make. He paid \$400 for the radium and charged \$4,000 for a small dose of the drug. The sick woman's husband, Heinz, went to everyone he knew to borrow the money and tried every legal means, but he could only get together about \$2,000, which is half of what it cost. He told the druggist that his wife was dying, and asked him to sell it cheaper or let him pay later. But the druggist said, "No, I discovered the drug and I'm going to make money from it." So, having tried every legal means, Heinz gets desperate and considers breaking into the man's store to steal the drug for his wife.

1. Should Heinz steal the drug?

1a. Why or why not?

2. Is it actually right or wrong for him to steal the drug?

2a. Why is it right or wrong?

Press **save** to record your responses! Well done! Just a few more questions on the next page.

3. Does Heinz have a duty or obligation to steal the drug?

3a. Why or why not?

4. If Heinz doesn't love his wife, should he steal the drug for her? Does it make a difference in what Heinz should do whether or not he loves his wife?

4a. Why or why not?

Press **save** to record your responses! Good work! A couple more questions yet on the next page.

5. Suppose the person dying is not his wife but a stranger. Should Heinz steal the drug for the stranger?

5a. Why or why not?

6. Suppose it's a pet animal he loves. Should Heinz steal to save the pet animal?

6a. Why or why not?

Press **save** to record your responses! Great!! Only a few more questions to go!

7. Is it important for people to do everything they can to save another's life?

7a. Why or why not?

Press **save** to record your responses! Thankyou for your responses! Still a few more questions to answer on the next page.

8. It is against the law for Heinz to steal. Does that make it morally wrong?

8a. Why or why not?

9. In general, should people try to do everything they can to obey the law?

9a. Why or why not?

9b. How does this apply to what Heinz should do?

Press **save** to record your responses! Excellent work! Only two more questions to answer on the next page!

10. In thinking back over the dilemma, what would you say is the most responsible thing for Heinz to do?

10a. Why?

Press **save** to record your responses! Thankyou very much for your responses – you're all done!!

Well done! You've finished the scenario! Thankyou for your participation in this study – it is greatly appreciated! Your responses and participation are invaluable to my research! All you need to do now is email this back to myself as the researcher, my email address is:

wmchugh@iprimus.com.au

If you have any questions – don't hesitate to contact me. Take care, and the best of luck with home schooling!

Appendix 10

Sample of Student responses to Kohlberg

Moral Dilemma

Student Responses to Kohlberg Moral Dilemma

1. Should Heinz steal the drug? Why or why not?

- i. Hannah: *"That is a hard question, yes, and no. If he steals the drug he is committing the crime of theft, whereas if he doesn't steal the drug, could he be committing the crime of murder? Letting his wife die when he knows there is a cure but he doesn't want to break the law to get it?"*
- ii. Sam: *"No. Because its wrong".*
- iii. Mitchell: *"No. The eighth commandment in Exodus 20:15 is very clear. "Thou shalt not steal.""*
- iv. Amanda: *"No. Because it says in the Bible not to".*

2. Is it actually right or wrong for him to steal the drug? Why is it right or wrong?

- i. Hannah: *"It is wrong for him to steal, yes, and to interfere with another mans plan to make his fortune. But it is right for him to do everything he can to save the life of his wife. Because, right it is to save lives, wrong it is to steal".*
- ii. Sam: *"Wrong, because it against the law".*
- iii. Mitchell: *"It is actually wrong to steal the drug. The drug does not belong to him; he has no right".*
- iv. Amanda: *"Wrong. Cause it is not his".*

3. Does Heinz have a duty or obligation to steal the drug? Why or why not?

- i. Hannah: *"No, not unless he feels it is a duty or an obligation to save his wife's life. Because, in his marriage vows he promised to be there in sickness and in health and until death do them part. He must be there for her and at least try and save her life!"*
- ii. Sam: *"No, he has a duty not to. His duty is to God".*
- iii. Mitchell: *"No, he does not. Because the drug is not his".*
- iv. Amanda: *"No. Cause its wrong".*

4. Suppose the person dying is not his wife but a stranger. Should Heinz steal the drug for the stranger? Why or why not?

- i. Hannah: *"That is also a difficult question to answer, Christ says that 'if you do it not for the least of these my brethren, you did it not for me.' Would you steal for Christ? Or perhaps Christ wouldn't want to you to steal no matter what. I think it is a matter of conscience and circumstances".*
- ii. Sam: *"It makes no difference. Because Heinz has a duty to God before his wife, his wife will be looked after by God if Heinz looks after God's law".*
- iii. Mitchell: *"No, he should not. Because God says, "Thou shalt not steal.""*
- iv. Amanda: *"No. Because it is wrong to steal".*

5. Is it important for people to do everything they can to save another's life? Why or why not?

- i. Hannah: *"Yes. As I mentioned above, we are all children of God, these lives must be saved!"*

- ii. Sam: *"Yes, when the consequences don't involve breaking any moral laws. Because lives are important"*.
 - iii. Mitchell: *"Yes. Because that is what Jesus did for us. He is our example"*.
 - iv. Amanda: *"Yes. Cause we are all Gods children"*.
- 6. It is against the law for Heinz to steal. Does that make it morally wrong? Why or why not?**
- i. Hannah: *"Yes it is against the law. . . and I suppose it depends upon Heinz's morals. If it's against Heinz's morals to steal than it is morally wrong. . . perhaps though, he places his morals on preserving humans lives rather than on the crimes he commits otherwise..."*
 - ii. Sam: *"Yes. Its God's law"*.
 - iii. Mitchell: *"Yes. It is more morally wrong that the other guy would not sell it. Because it is contrary to the Bible"*.
 - iv. Amanda: *"Yes. Yes. Jesus says thou shalt not steal"*.
- 7. In general, should people try to do everything they can to obey the law? Why or why not? How does this apply to what Heinz should do?**
- i. Hannah: *"Yes. God says to obey the Bible first, and then if it doesn't contradict what the Bible says, we must obey the law. He must follow God and do as He wills first, and then, if not contradicting what the Bible says, to obey the law"*.
 - ii. Sam: *"Yes. Because it's right. Yes"*.
 - iii. Mitchell: *"Yes. Because it is the right thing to do. What Heinz needs to do is obey God's law, and trust that God will work everything out for the good. Even if it means that his wife will die. God can see the big picture, and Heinz needs to trust that God is in control"*.
 - iv. Amanda: *"Yes. Cause it's the right thing to do. He should do the right thing"*.

Appendix 11

Rosenberg Self Esteem Scale

THE ROSENBERG SELF ESTEEM SCALE

PARTICIPANT NAMES AND ALL PARTICIPANT RESPONSES RECORDED FOR THIS TEST WILL BE KEPT CONFIDENTIAL.

Below is a list of statements dealing with your general feelings about yourself. If you **strongly agree**, circle **SA**. If you **agree** with the statement, circle **A**. If you **disagree**, circle **D**. If you **strongly disagree**, circle **SD**.

Name: _____

		1. STRONGLY AGREE	2 AGREE	3. DISAGREE	4. STRONGLY DISAGREE
1.	I feel that I'm a person of worth, at least on an equal plane with others.	SA	A	D	SD
2.	I feel that I have a number of good qualities.	SA	A	D	SD
3.	All in all, I am inclined to feel that I am a failure.	SA	A	D	SD
4.	I am able to do things as well as most other people.	SA	A	D	SD
5.	I feel I do not have much to be proud of.	SA	A	D	SD
6.	I take a positive attitude toward myself.	SA	A	D	SD
7.	On the whole, I am satisfied with myself.	SA	A	D	SD
8.	I wish I could have more respect for myself.	SA	A	D	SD
9.	I certainly feel useless at times.	SA	A	D	SD
10.	At times I think I am no good at all.	SA	A	D	SD

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