The impact of values education in Adventist schools on the level of knowledge and understanding, and internalisation of values in Year 7 students: A case study of three schools.

Amy-Lyn Somerset Marks

Thesis submitted in partial fulfilment of the requirements of the degree of

Bachelor of Arts/Bachelor of Teaching (Honours)

Faculty of Education and Science

Avondale College of Higher Education

November 2011

Statement of Original Authorship

The work contained in this thesis has not been submitted previously for a degree or diploma at any other higher education institution. To the best of my knowledge and belief, this thesis contains no material previously published or written by another person except where due reference is made.

Signed: _____ Date: _____

Statement of Copyright

I grant to Avondale College the rights to archive and to make available my thesis in whole or in part for study purposes in the College Library, now and in the future. I retain the rights to use in future works all or part of this thesis.

Signed: _____ Date: _____

Acknowledgements

There are several amazing people I would like to thank for their support throughout the course of my research.

Bev Christian, you have been the most wonderful supervisor I could have imagined. Thank you for your countless hours of direction, assistance and encouragement.

Thank you, Cedric Grieve, for teaching our honours class the foundational skills of educational research and for patiently explaining the details of statistical analysis in ways my non-mathematical brain could grasp.

I'd also like to thank my beloved parents and sister, Ruth-Ellen. The three of you provided the initial inspiration to undertake this project and the motivation to continue during the most difficult times. Your prayers, unconditional love and unwavering confidence in my abilities make me feel capable of any challenge.

Finally, my greatest thanks go to my Heavenly Father. You are the one who sustained me through to the end with a smile on my face and peace in my heart. Thank you for the opportunity to learn so many valuable skills, and work with so many wise and wonderful people.

Abstract

In 2005, the Australian government introduced the *Nine Values for Australian Schooling* to the education arena. This study investigated the nature and impact of values education in three Kindergarten to Year 12 Adventist schools in New South Wales. It examined the effect of these approaches on the knowledge and understanding, and internalisation of the *Nine Values for Australian Schooling* of students in Year 7. Nine primary school teachers across the schools were interviewed in order to determine their approach to values education. Year 7 students from all three schools completed questionnaires to examine their knowledge and understanding, and internalisation of the *Nine Values for Australian Schooling*. Year 7 students from School 1 and 2 also participated in focus groups to further evaluate the depth of their understanding. Thematic analysis was employed with data gathered from the teacher interviews and student focus groups. Descriptive and inferential statistical analysis was employed with the questionnaire. The study concluded that teachers in Adventist schools are intentional in teaching values and use a variety of implicit and explicit teaching strategies although these strategies tend not to focus on experiential learning. It identified that students have a varied knowledge and understanding of the *Nine Values for Australian Schooling* that does not appear to be connected to gender, school or years at school. It also concluded that students generally have a high level of internalisation of values, although girls at this age rated higher than boys.

Table of Contents

Statement of Original Authorship ii
Statement of Copyright ii
Acknowledgements iii
Abstract iv
List of Figures vii
List of Tables viii
Chapter One 1
The Research Question 1
Overview 1
Rationale 2
Purpose 2
Background and Framework 3
Definitions 5
Structure of the Thesis 5
Chapter Two 7
Literature Review 7
Introduction 7
Values and Values Education 7
Internalisation of Values 8
Values in an Educational Context 14
Values Education in an Australian Context 15
Values Education: A National Framework 17
Values Education in Adventist Schools 18
Conclusion 23
Chapter Three 24
Research Method 24
Introduction 24
Overview of Research Design 24
Site and Respondents 25
Ethics Approval 27
Research Instruments 28
Conclusion 35
Chapter 4 37
Results 37
Introduction 37
Semi-Structured Interview Results 37
Questionnaire Results 40
Focus Group Results 53
Summary 61
Conclusion 62
Chapter 5 63
Discussion 63
Introduction 63
Question One 63
Question Two 66

Question Three 70
Focus Question 72
Conclusion 75

Chapter 6 76

Conclusion 76

Introduction 76
Response to Research Questions 76
Limitations 78
Recommendations 78
Suggestions for Further Research 79
Relevance of the Study 80
Conclusion 80

References 82

Appendices 87

List of Figures

Figure 4.1	Box Plot of Knowledge and Understanding	43
Figure 4.2	Scree Plot of Factor Analysis of Internalisation	47
Figure 4.3	Box Plot of Internalisation Scores Set Against the Likert Scale	49

List of Tables

Table 2.1	Overview of 'Head, Heart and Hands' Learning	11
Table 3.1	Frequency of Male and Female Teachers From Each School	26
Table 3.1	Frequency of Male and Female Students From Each School	26
Table 3.3	Number of Years Male and Female Students Had Attended Their Current School	27
Table 3.4	Coding Criteria for Explicit Values Education Strategies	30
Table 3.5	Coding Criteria for the Definition of Values	35
Table 3.6	Coding Criteria for the Application of Values	35
Table 4.1	Frequency of Explicit Values Education Strategies	39
Table 4.2	Knowledge and Understanding Questionnaire Scenarios with Corresponding Values	41
Table 4.3	Knowledge and Understanding Questionnaire Scenarios with Percentage of Students Who Correctly Identified Each Value	42
Table 4.4	Correlation between Knowledge and Understanding and Background Factors	44
Table 4.5	Internalisation Questionnaire Likert Items with Corresponding Values	45
Table 4.6	Internalisation Questionnaire Likert Items with Percentage of Students Who Agreed or Strongly Agreed with Each Item	46
Table 4.7	Single Factor Indicating Internalisation of Values	48
Table 4.8	Correlations between Internalisation and Background Factors	48
Table 4.9	Results for the Calculation of the F Ratio and Its Significance for the Difference in Mean Values on the Scores Measuring 'Internalisation' Between Males and Females	51
Table 4.10	Means and Standard Deviations for the Total Population and Subgroups of Males and Females	51

Table 4.11	Male and Female Responses to Internalisation Item 10	52
Table 4.12	Coding of the Definition and Application of Integrity	54
Table 4.13	Coding of the Definition and Application of Responsibility	54
Table 4.14	Coding of the Definition and Application of Doing Your Best	55
Table 4.15	Coding of the Definition and Application of Honesty and Trustworthiness	57
Table 4.16	Coding of the Definition and Application of Respect	57
Table 4.17	Coding of the Definition and Application of Care and Compassion	55
Table 4.18	Coding of the Definition and Application of Freedom	58
Table 4.19	Coding of the Definition and Application of Understanding, Tolerance and Inclusion	59
Table 4.20	Coding of the Definition and Application of Fair Go	60
Table 5.1	Frequency of Explicit Teaching Strategies that Educate the 'Head, Heart and Hands'	64
Table 5.2	Influences on the Knowledge and Understanding, and Internalisation of Values	74

Chapter One

The Research Question

Overview

The recent emphasis on values education in Australian schools has reaffirmed the importance of values as essential building blocks of society that should be taught explicitly in every Australian school. The *National Framework for Values Education in Australian Schools* released in 2005 officially stated that effective values education "is an explicit goal of schooling" that should enable students to understand and apply values (Australian Government, 2005, p. 5). Even more recently, the Australian Curriculum, Assessment and Review Authority listed 'Ethical Behaviour' as one of their seven general capabilities (ACARA, 2010). This study investigates the current approaches to values education in three Adventist schools in New South Wales. It examines the effect of these approaches on the knowledge and understanding, and internalisation of the *Nine Values for Australian Schooling* of students in Year 7.

This introductory chapter provides the rationale and the purpose of the study. It outlines the background and framework on which the study is based and defines the key terms used throughout the study. This chapter also outlines the structure of the thesis to provide a clear overview of subsequent chapters.

Rationale

The significance of this study lies in the social expectation that individuals will adhere to commonly held values in their behaviour towards others. As the *National Framework for Values Education in Australian Schools* states and as Adventist Schools Australia has frequently affirmed, "Education is as much about building character as it is about equipping students with specific skills" (Australian Government, 2005, p. 5). Thus, a research project such as this one that may potentially aid the building of student character is of considerable significance.

This study is particularly relevant as very little research has been done in the area of values education in Adventist schools. The results of this study will assist educators in the Adventist school system in their evaluation of the impact of the current approaches to values education on students in the early high school years. This knowledge will potentially aid both primary and high school teachers in the further development of their approaches to values education, thus giving their students an optimal environment in which to develop their knowledge and understanding, and internalisation of values.

Purpose

The purpose of this study is to examine the effect of the current approaches to values education in three Adventist schools. The study examines the current approaches to values education in the three primary schools. It then investigates the effect of these approaches on the knowledge and understanding, and

internalisation of the *Nine Values for Australian Schooling* in Year 7 students entering the corresponding high schools. The research responds to the following focus question:

What impact do the current approaches to values education in Adventist schools have on the level of knowledge and understanding, and internalisation of values in Year 7 students?

The following sub-questions were used to guide the research:

1. How is values education currently taught in Adventist primary schools?
2. To what extent do students in Year 7 know and understand the *Nine Values for Australian Schooling*?
3. To what extent do Year 7 students perceive that they have internalised the *Nine Values for Australian Schooling*?

Background and Framework

The *National Framework for Values Education in Australian Schools* defines values education in the following manner:

> 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, 2005, p. 8)

A values system used in values education may include an amalgamation of intellectual, vocational, political, economic, socio-cultural, recreational, aesthetic, interpersonal, relational, religious and moral values (Hill, 2004a). However,

'values education' is used most frequently in the context of moral and religious values (Hill, 1991).

The *Nine Values for Australian Schooling* are a list of nine significant values that the Australian government mandates for all Australian schools. These values are defined in the *National Framework for Values Education in Australian Schools* as follows (Australian Government, 2005, p. 4):

1. Care and compassion
   Care for self and others

2. Doing your best
   Seek to accomplish something worthy and admirable, try hard and pursue excellence

3. Fair go
   Pursue and protect the common good where all people are treated fairly for a just society

4. Freedom
   Enjoy all the rights and privileges of Australian citizenship free from unnecessary interference or control, and stand up for the rights of others

5. Honesty and trustworthiness
   Be honest, sincere and seek the truth

6. Integrity
   Act in accordance with principles of moral and ethical conduct, ensure consistency between words and deeds

7. Respect
   Treat others with consideration and regard, respect another person's point of view

8. Responsibility
   Be accountable for one's own actions, resolve differences in constructive, non-violent and peaceful ways, contribute to society and civic life, take care of the environment

9. Understanding, tolerance and inclusion
   Be aware of others and their cultures, accept diversity within a democratic society, being included and including others.

Definitions

Several key terms are essential to the understanding of values education in Adventist schools in Australia. As the *National Framework for Values Education in Australian Schools* (Australian Government, 2005) provides a significant foundation for this research, the definition provided by this document will be employed throughout the study. The framework defines values 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 & Taylor, 2000, p. 3). Within this study, 'values education' refers in a broad sense to any attempt by educators to instil values in the lives of students. The term 'Adventist schools' refers to schools that are part of the national Seventh-day Adventist school system.

Structure of the Thesis

This thesis comprises six chapters. Chapter One provides an overview of the study, explaining both the rationale and the purpose of the research. It outlines the background and framework on which the study is based and defines the key terms used throughout the study. Chapter One also provides an outline of subsequent chapters.

Chapter Two contains a review of associated literature. It investigates what the research indicates in regards to the teaching and internalisation of values. It then explores the history and nature of values education globally and more

specifically within the Australian context. It also examines the relationship of values education to education within the Adventist school system.

Chapter Three describes the methodologies used during the research process and explains their validity for this study. It describes the population and sample groups used in the study, and ethical considerations. It also outlines the process used in the development of questionnaires and focus questions, and in the collection and analysis of data.

Chapter Four outlines the results of the research in relation to each of the three research sub-questions.

Chapter Five contains a discussion of the results in relation to the literature review and the research sub-questions. It provides a synthesis of the findings to answer the focus question.

The final chapter identifies the limitations of the study and suggests possibilities for further research. The thesis concludes by summarising the implications for the schools involved in the study and describing the possible wider educational application of the research.

Chapter Two

Literature Review

Introduction

The previous chapter presented an overview of the study and explained the rationale and the purpose of the research. It outlined the *National Framework for Values Education in Australian Schools* used in the study, defined key terms and provided an outline of subsequent chapters.

This chapter contains a review of literature relevant to the study. It begins by investigating the terms 'values' and 'values education. It then explores what the literature has to say about values education and the processes through which values are adopted and internalised by individuals. This is followed by an overview of the history of values education with a particular focus on the Australian context. It also explores the state of values education within the Adventist school system.

Values and Values Education

As stated in Chapter One, the *National Framework for Australian Schools* defines values 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 & Taylor, 2000, pp. 169 – 202). Values may also be described as "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" (Hall cited by Scalfino, 2005, p. 3). As such, values form the basis

of a harmonious society. They determine how people relate to one another and how people behave in given situations. As such, they are more than idealistic beliefs; they are moral codes that inform and regulate collective and individual practice (Halstead, Taylor & Taylor, 2000).

Values education is a term that has gained popularity in the last two decades, but as early as the 1970s, educators were placing values education in the school domain. Kohlberg and Hersh are quoted as saying, "Whether we like it or not, schooling is a moral enterprise. Values issues abound in the context and process of teaching" (1977, p. 53). The *National Framework for Values Education in Australian Schools* defines values education as implicit or explicit school-based activities that promote the understanding of values and that develop skills to assist students in their enactment of these values (Australian Government, 2005). Similarly, the Australian Council of Deans (ASCD) Panel on Moral Education defines moral or values education as "whatever schools do to influence how students think, feel, and act regarding issues of right and wrong" (1998, p. 4). In other words, values education is any attempt by educators to instil values in the lives of students. The term is most frequently used in the context of moral and religious values (Hill, 1991), but as the chapter progresses it will become clear that the term applies to schools beyond the religious sector.

Internalisation of Values

It is widely recognised that knowledge and understanding of values is of little benefit to individuals or society unless it is accompanied by internalisation of

values which, in turn, leads to behaviour that is consistent with values (Gleeson, 2001; Ryan, 2002; Paul, 1988). As Paul points out, "Moral principles means something only when manifested in behaviour" (1998, p. 11). The dilemma as seen by the ASCD Panel is that "moral education must go beyond simply knowing what is good; it must also involve prizing what is good and doing what is good" (1988, p. 7).

It is this difference between 'knowing', 'prizing' and 'doing' that is the subject of much conjecture and research in the area of values education. Gordon Allport, a Harvard psychologist, was among the first to distinguish between extrinsic and intrinsic commitment to religion and its associated values (Gillespie, Donahue, Boyatt, & Gane, 2004). He suggested that a person with an extrinsic commitment to certain values might externally adhere to these values for self-justification or social reasons (Gillespie, Donahue, Boyatt, & Gane, 2004). On the other hand, a person with an intrinsic commitment to certain values will internalise these values and live by them regardless of external pressures or possible consequences (Gillespie, Donahue, Boyatt, & Gane, 2004). Thus, in order for students to enact certain values in their lives, they need to personally internalise these values for themselves.

The process of internalisation may occur somewhat differently at each stage in an individual's development. Kohlberg's six stages of moral development outline the typical stages a person may encounter in the development of morals and values (Kohlberg, 1981). In the early stages of moral development, children identify right and wrong based on punishment, rewards and personal needs. By

the time they reach early adolescence children typically enter into the third stage (Gane, 1997), in which good behaviour is understood as "that which pleases or helps others" (Kohlberg, 1981, p. 18). Although their moral development is not yet complete, children at this age are more capable of understanding and examining the effect of values on others. The latter stages involve an orientation towards fixed laws and social order, individual rights and societal agreement, and decisions of conscience (Kohlberg, 1981).

While there is agreement on the importance of internalising values, how this process occurs is the subject of much discussion. Based on the research from the Australian Council of Deans Values Education Partnerships Project and the Values Education Good Practice Schools Project, Lovat, Toomey, Clement, Crotty and Nielsen (2009a) have identified three important components in this process. The first is becoming "values literate", or educating the 'head'. This involves the development of a common metalanguage as a central point from which students can discuss values and build "values-related knowledge" (2009, p. 111).

The second component identified is improving social awareness, or educating the 'heart'. This involves learning about the way values affect others. Students may learn specific social skills, such as conflict resolution, and the importance of body language and tone of voice to enable them to build more positive relationships with others (Lovat et al., 2009a, p. 14). It also involves 'prizing' the values, which, in turn, provides the motivation for the final component (Paul, 1998).

The final component relates to the concept that 'giving is receiving', or educating the 'hands'. Educating the 'hands' involves engaging students in "action based activities where they can apply their curriculum learning in direct service to others" (Lovat et al., 2009a, p. 119). This process is also known as experiential learning and essentially provides opportunities for students to put their knowledge and understanding into practice by "concentrating on matters of social outreach, and social justice education training and reflection for healthy citizenship" (Lovat, 2010, p. 15).

The idea of educating the 'head, heart and hands' is a theme present throughout the literature relating to values education. Christian (2010, p. 89) has summarised several approaches to values education and identified the common themes of 'head, heart and hands' that are evident in each of them. Figure 2.1 is an adaptation of this summary and demonstrates how the key concepts related by numerous authors coincide with the 'head, heart and hands' philosophy.

Table 2.1 Overview of 'Head, Heart and Hands' Learning

Lovat et al. (2009b, p. 110)	Educating the 'Head'	Educating the 'Heart'	Educating the 'Hands'
Gleeson (1991, p. 59)	Head	Heart	Hands
Bok cited in Gleeson (1991, p. 59)	What	Why	How
Paul (1988, p. 11)	Knowledge	Insights	Skills
Hill (1991, p. 8)	Cognitive	Affective	Volitional
Ryan (2002, para. 14, 16, 20)	Explanation	Exhortation	Experience

Each of the educators listed in Figure 2.1 believe that all three processes ('head, heart and hands') need to be engaged in the process of values education if students are to reach the point where they internalise the values.

Not all the literature, however, links these three components so strongly. Kang and Glassman (2010) posit that moral thought ('head') and moral actions ('hands'), although related, and sometimes even dependent on one another, are quite distinct and may, at times, function for different purposes. Other factors that may impact on a student's ability to internalise and act out given values and self-regulate their behaviour include temperament, clinical conditions of the child, family background (Sokol, Hammond & Berkowitz, 2010) and gender (Cohen & Cohen, 1996), but the literature leaves some unanswered questions in these areas.

Over the last few decades, much debate has existed over the manner in which values are transmitted to students. Some assert that values are 'caught' or instilled in the students by the implicit behaviour of teachers and parents. Ryan (2002), for example, asserts that students learn the most important aspects of life by example. This is supported by French who claims, "Young people must see what Christian values look like before they choose them" (2005, p.62). Lovat (2010) applies this to a school setting, positing that when the modelling of values becomes a whole school activity, it increases the likelihood of students taking ownership of the values. Studies suggest that teachers may also consciously or unconsciously prime their students to accept certain values. Bargh, Chen and Burrows found that individuals may be primed to act in a particular way without

them being aware "of the influence or potential influence of the priming effects on their behaviour" (1996, p. 239). This research points to the value of implicit teaching of values in a school environment.

Other research indicates the benefit of using explicit strategies to instil values in the lives of students. Explicit strategies refer to any strategy that is used intentionally to teach a value. One explicit strategy is the use of narrative. A teacher in a study by Lickona states, "I've found that children of this age need the sustained narrative of a story in order to have it resonate with their own lives and ethical problems… In a book, the characters come alive. Children get emotionally involved with them. Of all the things I've tried, children's literature works the best" (1991, p.174). Many of the commercial 'values education' programs on the market (e.g. Character First, Character Counts and Second Step) employ narrative as their primary means of teaching values; telling stories of people, animals or events that demonstrate chosen values.

Linked closely to the use of narrative is drama and role playing. The literature also indicates that role playing helps students develop value-based skills that transfer to real life situations (Berkowitz & Bier, 2005). Ryan (2002), however, maintains that it is not enough to understand the values but that students should be given the opportunity to engage in discussion about the values and about those individuals who have lived out the values in their lives. Kohlberg and Hersh (1977) support this argument with their claim that teachers should create cognitive dissonance in the classroom through debates, dilemmas and didactics to offer students opportunities to grapple with the practical aspects of living

their values, while Staples, Devine and Chapman (2010) investigated 'Socratic' dialogue and the visual arts.

A third explicit strategy for teaching values is the use of 'valuing strategies'. (Larsen & Larsen, 1992; Purpel & Ryan, 1976). These strategies use activities such as voting, ranking, continuum, moral dilemmas and goal setting to help students internalise positive values in their lives. Based on the weight of research, it appears that both implicit and explicit strategies have a role to play in the internalisation of values.

Values in an Educational Context

Having established the importance of values education, and evaluated the process by which values are internalised, this chapter will now give a historical overview of values education, commencing with the global scene and moving to values education in an Australian context, and specifically an Adventist education context.

The importance of values education has been recognised throughout history in many world cultures, although the specific values differ according to locality. Education in Asia was influenced heavily by Buddhist and Confucian values and traditions while Islamic values infiltrated the Middle East and parts of Africa (Lawton, 2001). Western culture was primarily influenced by a combination of Greek and Roman society, and Jewish and Christian religious traditions (Lawton, 2001). Values education in schools changed shape following the Industrial

Revolution as schooling became more readily available to all students, including the lower classes (Hill, 1991). As a result of the changing student demographic, the focus of education became increasingly vocational (Hill, 1991; Reid & Thomson, 2003).

Values Education in an Australian Context

Values education in Australia generally reflected the educational trend of other nations. Directly following European settlement, education in Australia was largely provided by religious institutions (Reid & Thomson, 2003). Schools catered primarily for the upper classes and they frequently emphasised values development in addition to intellectual development (Reid & Thomson, 2003). Formal public education did not begin until the 1870s (Reid & Thomson, 2003). Even then, due to the general religious emphasis at the end of the nineteenth century and the beginning of the twentieth century, values education continued in the public education system for some time (Australian Government, 2005). However, as time progressed, education became more secular and character development was increasingly viewed as the sole responsibility of students' parents and caregivers. Recent statements by the Australian government suggest that government schools reached the stage where they were largely viewed as values-free or value-neutral zones (Australian Government, 2005).

Values education movements overseas put values education in Australian schools on the agenda once more. The United Kingdom experienced a resurgence of values education in the 1990s and subsequently introduced shared core

values into the national curriculum (Australian Government, 2003). Beginning in the 1990s, character-building programs were adopted in many local districts in the United States as part of the character education movement (United States Department of Education, 2008).

Largely as a result of these movements, discussion on the issue of values education increased within Australia. In 1999, the *National Goals for Australian Schooling* raised general awareness that the major stakeholders of school education were highly interested in values education (Ministerial Council on Education, Employment, Training and Youth Affairs, 1999).

In July 2002, the Australian Government commissioned a qualitative investigation into values education known as the *Values Education Study*. Through the involvement of 69 schools across Australia, the study aimed to provide the foundation for a framework and set of principles for values education (Australian Government, 2003). The final report of the *Values Education Study* released in 2003 made several recommendations, all of which supported the ongoing development of values education in schools across Australia. In particular, it suggested that values education should be made a part of all schools in three key domains: through the articulation of values in the school's mission or ethos; the development of student civic and social skills; and the incorporation of values in school policies and programs (Australian Government, 2003). Additionally, the study suggested that a set of ten shared values should be taught in Australian schools (Australian Government, 2003).

Values Education: A National Framework

The completed *National Framework for Values Education in Australian Schools* released in 2005 reaffirmed the statements and findings of the *Values Education Study* and officially stated that effective values education "is an explicit goal of schooling" that should enable students to understand and apply values (Australian Government, 2005, p. 5). The framework outlined a broader vision for values education in Australian schools, several guiding principles for teaching values, and a list of key elements and approaches that inform good values education practice.

The *National Framework for Values Education in Australian Schools* consolidated the original list of ten shared values into a list of nine. These values, as already stated in Chapter One, are known as the *Nine Values for Australian Schooling*. They emerged from discussion with local school communities and major educational stakeholders (Australian Government, 2005).

The *National Framework for Values Education in Australian Schools* stipulated that, although individual schools are encouraged to develop their own approaches to values education, these approaches should be consistent with the values and principles outlined in the framework (Australian Government, 2005). Schools are also advised to regularly review their approaches to values education in order to ensure they meet the intended outcomes of values development (Australian Government, 2005). Thus, as a result of the *National Framework for Values Education in Australian Schools*, all Australian schools are

strongly encouraged to explicitly develop, teach and regularly review a system of values that in some manner addresses the *Nine Values for Australian Schooling*.

In 2004, The New South Wales Department of Education and Training demonstrated its own unique approach to the nine core values through the release of *Values in NSW Public Schools* (Refshauge, 2004). While some of the specific core values listed in the statement are different to those listed in the *National Framework for Values Education in Australian Schools*, the values still contain the same characteristics. A close examination of each value's definition reveals that the same key values are consistently addressed in both documents although they are labelled slightly differently.

In order to guide schools in their implementation of values education, the Australian Government published a number of detailed case studies. Each of these studies involved both government and non-government schools, and aimed to demonstrate how values education could be practically applied within local contexts (Australian Government, 2008).

Values Education in Adventist Schools

While many public and private schools around Australia partook in the revival of values education, some schools were not as involved due to their existing emphasis on values. The Adventist school system is one of several educational systems in Australia with a strong emphasis on the development of moral and religious values. The Adventist school system is a worldwide denominationally

run school system associated with the Seventh-day Adventist church. According to the Adventist Schools Australia Website, the Adventist school system comprises 48 schools throughout the country (Seventh-day Adventist Church, 2011).

Adventist education was initially born out of the nineteenth century educational reform movement in the United States (Greenleaf, 2005). The first official Adventist school was founded in 1872 in Battlecreek, Michigan (Greenleaf, 2005). The first Adventist primary school in Australia opened in 1897 (Greenleaf, 2005). By the 1920s, an Adventist education system existed internationally, providing distinctive education from the primary to the tertiary level (Greenleaf, 2005).

A strong emphasis on moral and religious values has been one of the characteristic features of Adventist education since its very beginning and remains a significant focus of Adventist schools today. As a recent article in the *Adventist Review* states:

> The principles our founding fathers and mothers used to establish the Adventist system of education have not changed – to inculcate values, distinctively Seventh-day Adventist values, in our children. (Blackmer, 2009, p.9)

The Associate National System Director for Adventist Schools Australia at that time supported this view, asserting that part of the special character of Adventist schools is in providing opportunities in the primary school years for students "to develop positive attitudes and values towards God, society and others, the environment, material needs and themselves" (Roy, 2003, p. 6). In the high

school years he added that the students should have the opportunity to mature in their faith, attitudes and values (Roy, 2003). Thus one of central aspects of Adventist education continues to be the development and maturation of values.

Due to its ongoing significance, some research has taken place in the area of values education in the Adventist school system both overseas and in Australia.

The *Valuegenesis* study explored faith and values in Adventist schools across North America through a survey issued in 1990 and then again in 2000 – 2001 (Gillespie, Donohue, Boyatt & Gane, 2004). The survey contained over 500 questions examining the values, interests, beliefs and attitudes towards church and family of students in Years 6 to 12 in Adventist schools throughout North America (Gillespie, Donohue, Boyatt & Gane, 2004). The 1990 survey was distributed to over 16,000 students while the updated version was issued to another 21,000 in the 2000 – 2001 school year (Gillespie, Donohue, Boyatt & Gane, 2004). The published findings provided new insights into the mindset of teenagers in Adventist high schools. The *Valuegenesis* study also inspired similar research in other parts of the world, including two studies of Australian and New Zealand youth, first in 1993 and then again in 1995 (Gillespie, Donohue, Boyatt & Gane, 2003).

Individual research projects in the area of Adventist education were carried out in the South Pacific region before and after the *Valuegenesis* project. In 1983, Sonter researched the major influences on the development of values in children from Adventist homes in New Zealand and the South Pacific Islands, concluding

that the home environment had a more significant role than the school (Sonter, 1983). In 1982, Hill carried out a case study in an Adventist school in New South Wales to assess the effectiveness of the case study school in implementing the educational philosophy of the Adventist church (Hill, 1982). Hill's research encompassed more than moral and religious values, investigating the "harmonious development of the physical, mental and spiritual powers of the students" as advocated by the Adventist church (White, cited by Hill, 1982, p. 1). Since then, Hill has carried out further research, including a 2006 study of high school schools in the South Pacific to investigate their pursuit of Christian values and other goals of Adventist education (Hill, 2006). In the area of values, Hill's research concluded that teachers in Adventist schools tend to focus on the implicit, incidental teaching of values (Hill, 2006).

Although the Adventist school system has been involved in some research in the values education area, no Adventist schools took part in the Australian Government's values education case studies. It is important to note that although both the Australian Government and the Adventist school system support values education, there is a fundamental difference in purpose between government and Christian values education. As Christian asserts, Christian values education begins with God, while a government organised values education system clearly does not (Christian, 2010). Despite this, Adventist Schools in Australia have made a concerted effort to further accentuate their existing emphasis on values education following the release of the *National Framework for Values Education in Australian Schools*.

In 2005, Winzenried developed a theoretical framework for the *Nine Values for Australian Schooling* in Adventist schools (Winzenried, 2005). The framework listed the nine core values along with associated values and suggested teacher modelled strategies for the development of these values. Winzenreid's framework is consistent with the *National Framework for Values Education in Australian Schools* and also reflects the unique character of Adventist schools through the use of Bible texts and distinctively Christian terminology. The broader Adventist school system has also created other resources to aid in the teaching of Christ-centred values, such as the REBIRTH materials (Guptill, 2004).

Although frameworks and resources for values education in Adventist schools exist, not all Adventist schools employ the same approach to values education. Many individual Adventist schools approach values education in a manner unique to their local school communities. For example, one Adventist school uses *The Healthy Relationships Program* (Stefani, 2003). The websites of other Adventist schools indicate their own unique approaches to values education.
In 2011, a Special Character working party for Adventist Schools Australia developed a biblically based set of values for use in Adventist Schools (see Appendix A). With an overarching value of love and an outcome of service to others, the nine values of excellence, compassion, humility, respect, integrity, justice, discernment, responsibility and hope encompass the core components of the *Nine Values for Australian Schooling*, but have added values that are specific to the belief system of Seventh-day Adventists. The resources relating to these values are in the process of being disseminated to schools.

Despite the emphasis on values education in Adventist schools, there appears to be no published research into the effect of the current approaches to values education in Adventist schools as is advised by the *National Framework for Values Education in Australian Schools*.

Conclusion

This chapter has examined the literature relating to this study. It has examined the available research on the manner in which values are transmitted and internalised. It has also described the history of values education, focusing particularly on values education in the Australian context and in the Adventist school system and highlighted the lack of research on values education within Adventist schools.

The next chapter will describe and validate the research methodologies employed throughout the study. It will specify the details of the population and sample group used for the study and outline the process by which data were collected and analysed.

Chapter Three

Research Method

Introduction

The previous chapter reviewed the literature associated with values education. It analysed the process by which values are internalised. It also explored the history of values education, focusing particularly on the Australian and Adventist contexts.

This chapter outlines the processes employed to conduct research on the knowledge and understanding, and internalisation of the *Nine Values of Australian Schooling* of Year 7 students. It contains an overview and rationale for the research methodology and describes the site and respondents used in the study. It provides a substantiated rationale for the research instruments and a comprehensive description of the research process.

Overview of Research Design

A mixed method (Creswell & Plano Clark, 2011) of data collection was employed in this study that involved the collection of data through:

1. Semi-structured interviews with primary school teachers;
2. A questionnaire of Year 7 students; and
3. Focus groups with Year 7 students.

The mixed method incorporates the complementary strengths of both the quantitative and qualitative research approaches (Fraenkel & Wallen, 2006; Yin, 2009; Creswell & Plano Clark, 2011). Quantitative research involves the objective collection and analysis of large quantities of numeric data while qualitative research focuses on the deep understanding of specific situations (Johnson & Christensen, 2008). In this study, questionnaires provided quantitative data that was complemented by qualitative data from the semi-structured interviews and focus groups.

Site and Respondents

The research was conducted at Adventist schools in New South Wales. The population of this study was made up of two groups. The first group involved primary school teachers. The second group was composed of students entering their first year of high school.

Teachers and students from three Kindergarten to Year 12 Adventist schools in New South Wales were selected as a sample for this study. The schools were selected for their accessibility. Three primary school teachers from each school were invited to participate in the study. One teacher from Stage 1, Stage 2 and Stage 3 was selected from each school in order to provide a cross section of values education in each age group. Teachers were selected on the advice of the school principal. The proportion of male and female teachers from each school is shown in Table 3.1.

Table 3.1 Frequency of Male and Female Teachers From Each School

School	Male	Female	Total
1	1	2	3
2	1	2	3
3	0	3	3
Grand Total	2	7	9

Of the nine teachers in the study, two were male and seven were female.

104 Year 7 students participated in the study. All Year 7 students at the three schools were invited to and choose to participate in the questionnaire while only the Year 7 students at School 1 and School 2 were additionally invited and chose to participate in focus groups due to accessibility and time constraints. Table 3.2 shows the proportion of male and female students from each school participating in the study.

Table 3. 2 Frequency of Male and Female Students From Each School

School	Frequency	Male	Female	Total	Gender Unspecified
1	12	2	7	9	3
2	9	6	2	8	1
3	83	29	40	69	14
Grand Total	104	37	49	86	18

43% percent of the students from the three schools involved in the questionnaire who specified their gender were male while 57% were female. Of the two schools participating the focus groups, 47% of the students who specified their gender were male while 53% were female.

Students had attended their current school for varying lengths of time prior to completing the questionnaire. This enabled them to receive a varying amount of exposure to the values education program embraced by their school. Table 3.3 illustrates the number of years the students had attended their school.

Table 3.3 Number of Years Male and Female Students Had Attended Their Current School

Years	Male	Female	Total	Gender Unspecified	Grand Total
0	15	20	35	8	43
1	3	4	7	0	7
2	1	4	5	2	7
3	4	1	5	1	6
4	1	2	3	0	3
5	2	1	3	0	3
6	1	0	1	0	1
7	10	16	26	4	30
8	0	0	0	1	1
Total	37	48	85	16	101
Years Unspecified	0	1	0	2	3
Grand Total	37	49	86	18	104

As Table 3.3 demonstrates, 41% of the students were in their first year at the school they were attending at the time they completed the questionnaire. The remainder of the students had attended their school for at least one year, thus enabling them to come into contact with the values education approach of at least one Stage 1, Stage 2 or Stage 3 teacher from their current school. 30% of the students had attended their current school for seven or more years.

Ethics Approval

Approval for this study was granted by the Avondale College of Higher Education Human Research Ethics Committee. Clearance was also granted by the Education

Director of the North New South Wales Conference of Seventh-day Adventists, and the principals of the three schools involved in the study. Explicit consent was additionally sought and provided by the teachers, students and parents or guardians before the research was conducted (see Appendix B).

Research Instruments

Semi-Structured Interviews

Semi-structured interviews were used to collect data for Research Question One:

1. How is values education currently taught in Adventist primary schools?

McMillan and Schumacher (2010) suggest that interviews are essentially oral questionnaires that are more adaptable and have a higher response rate on personal topics than their written counterparts. Semi-structured interviews are guided by a series of predetermined, open-ended questions that are fairly specific in their intent (McMillan & Schumacher, 2010). Responses may be clarified and elaborated with additional questions over the course of the interview in order to achieve more accurate responses (McMillan & Schumacher, 2010). Yin (2009) points out that using interviews to collect data is useful for targeting case studies topics and can provide insightful explanations. He also cautions that it is possible for the interviewer to give leading questions which may result in bias. Semi-structured interviews were selected as the most appropriate method of collecting data for Research Question One as the core questions provided continuity and structure while the supplementary questions allowed for a level of elaboration that enabled a comprehensive understanding of each teacher's personal approach to values education (Yin, 2009).

The semi-structured interviews in this study involved one teacher from Stage 1, Stage 2 and Stage 3 at each of the schools involved in the study. Five core questions were used to determine each teacher's approach to teaching values and their familiarity of the *Nine Values for Australian Schooling*. These questions are located in Appendix C. Interviews were conducted with teachers from two of the schools in 2010, while teachers from the third school joined the study in 2011 to increase the reliability of the results. Teachers were interviewed individually after each teacher had signed a written consent form. Each interview lasted for approximately 10 minutes. The interviews were audio-taped and transcribed.

While the majority of the interview questions provided a general profile of values education at each primary school, thematic analysis was used to analyse each teacher's approach to values education. Values education may be approached implicitly and explicitly. Implicit values education refers to the teaching of values in a way that is not directly expressed in a classroom context. Explicit values education refers to the teaching of values through clear, intentional strategies. As implicit teaching strategies can be difficult to define and categorise, they were simply identified and listed. Open coding was applied to the explicit teaching strategies. The explicit teaching strategies were coded into the six categories listed in Table 3.4.

Table 3.4 Coding Criteria for Explicit Values Education Strategies

Coding	Criteria
Discussion	Involves providing opportunities for students to talk about values
Mnemonics	Involves a device such as a slogan or a song that assists in remembering values
Narrative	Includes any strategy that involves a story line, including stories, object lessons and videos
Prayer	Involves praying with students
Role play	Involves drama and the acting out of scenarios
Visual representation	Involves creating artworks about values

Each of the explicit strategies outlined by the teachers corresponded with one of the six categories listed in Table 3.4. A tally was kept of the number of times each strategy was mentioned during the semi-structured interviews.

Questionnaires

Questionnaires were used to collect data for Research Questions Two and Three:

2. To what extent do students in Year 7 understand the *Nine Values for Australian Schooling*?
3. To what extent do students in Year 7 perceive they have internalised the *Nine Values for Australian Schooling*?

Questionnaires are the most widely used method of data collection as they are economical, provide continuity for all respondents and ensure anonymity (McMillan & Schumacher, 2010; Veal, 2005). Questionnaires may include closed or open questions. Open questions are suitable for obtaining personal data from

smaller sample groups as they allow individuals to compose their own responses. Closed questions, on the other hand, involve a range of prescribed responses. McMillan and Schumacher suggest they are more useful when used with "a large number of subjects or a large number of items" (2010, p. 198). Cohen, Manion and Morrison add, "Closed questions are useful in that they can generate frequencies of response amenable to statistical treatment and analysis" (2007, p. 324).

Two common forms of closed questions are Likert scales and multiple choice questions. A Likert scale involves a statement or a question known as a Likert item followed by a graduating scale (McMillan and Schumacher, 2010; Johnson & Christensen, 2008; Punch, 2009). Respondents select the position on the scale that most accurately indicates their level of agreement or disagreement with the Likert item. A Likert scale was selected as the most appropriate method of gathering data for Research Question Three pertaining to the internalisation of values, because Likert scales "allow a fairly accurate assessment of beliefs or opinion" (McMillan & Schumacher, 2010, p. 198) that may not be "directly observable or measurable" (Sapsford, 2007, p. 222).

While a Likert scale was useful for testing the internalisation of values, multiple choice questions were selected to gather data for Research Question Two. Multiple choice questions are a form of closed questions in which individuals select one response for each question from a list of nominal categories. Multiple choice questions were chosen as they are useful for measuring knowledge and understanding (Fraenkel & Wallen, 2006, p. 403). In this case, the

knowledge was limited to the *Nine Values for Australian Schooling* so an 'other' option was not required, which made the use of this type of questioning ideal for this research.

Year 7 students from each school completed a questionnaire to assess their knowledge and understanding, and internalisation of the *Nine Values for Australian Schooling* (see Appendix D). The questionnaire was created after substantial discussion with staff members of the Faculty of Education and Science in association with Popov's *The family virtues guide: Simple ways to bring out the best in our children and ourselves* (1997). The completed questionnaire was additionally scrutineered by the staff in the Faculty of Education and Science for clarity of meaning before being administered to the students. The questionnaire contained two questions about student demographics, 15 Likert items regarding student internalisation of values, and 12 multiple choice questions to assess student knowledge and understanding of values. The Likert items assessing internalisation were listed before the multiple choice section to minimise results being skewed by exposure to the labels of the *Nine Values for Australian Schooling*. Questionnaires were administered to two Adventist schools in 2010 and a third school was added to the study in 2011 to enable a wider sampling and more reliable results.

Data collected by the questionnaire was coded into the Statistical Package for the Social Sciences (SPSS). Guidance for the analysis was provided by Pallant's SPSS Survival Manual (2007). The SPSS package permitted descriptive analysis to be employed to generate tables and basic measures of variables gathered by the

questionnaire. Inferential statistical methods permitted probability statements to be made about trends and differences that occurred within the data.

Focus Groups

Focus groups were used to validate and enrich the data collected for Research Questions Two and Three:

2. To what extent do students in Year 7 know and understand the *Nine Values for Australian Schooling*?
3. To what extent do students in Year 7 perceive they have internalised the *Nine Values for Australian Schooling*?

Focus groups are small group interviews in which respondents reveal beliefs, attitudes and experiences through interactive discussion (Litosseliti, 2003). Krueger and Casey (2000) suggest focus groups should comprise six to eight people for optimal interaction and participation, although they may contain as few as four or as many as 12. Focus groups are led by a moderator who provides questions or stimulus material, and aims to elicit participants' perceptions or feelings about a given topic (Puchta & Potter, 2004). As Litosseliti suggests, the advantage of focus groups is that they "can provide insight on multiple and different views and on the dynamics of interaction within a group context" (2003, p. 16). Focus groups were used in this study as a form of triangulation to validate the results of the questionnaire. Focus groups also provided deeper insight into student knowledge and understanding of values through their interactions with one another.

Year 7 students from the two smaller schools were divided into focus groups of six to nine students. There were three focus groups in total. Each focus group was presented with three scenarios. For example, the first scenario stated:

> You thought you studied really hard for your maths test, but it seems that you didn't study hard enough. When you open the test paper, you don't know how to answer a number of the questions. Eric, the smartest student in the class, is sitting beside you. If you copy a few of his answers, you will be able to pass the test. No one else is looking.

Students were asked how they could best demonstrate three selected values in each scenario. In the first scenario, students were asked what would be the best way to show integrity, responsibility and doing your best. The focus groups demonstrated the students' ability to verbalise the meaning of each value and describe what it would look like in a practical situation. The final question in the focus groups asked students their personal opinion on the importance of values education. The scenarios and questions that were used to guide the focus groups are located in Appendix E. Each session lasted for approximately 30 minutes. Focus groups sessions were audio-taped and transcribed.

Thematic analysis was used with the data gathered from the focus groups. The coding criteria used to determine students' ability to verbalise the meaning of each value are listed in Table 3.5.

Table 3.5 Coding Criteria for the Definition of Values

Code	Criteria
Attempted definition	A respondent attempted to define the value
Synonyms	A respondent gave similar words to the value

The coding criteria used to determine students' ability to describe the application of values in practical situations are listed in Table 3.6.

Table 3.6 Coding Criteria for the Application of Values

Code	Criteria
Gave practical examples	A respondent suggested what action may be taken to demonstrate the value by elaborating on what the value would look like or sound like in this situation
Group consensus	Respondents unanimously agreed on the best application of the value in the situation provided

Student responses were categorised using the codes in Table 3.5 and Table 3.6. A tally was kept of the frequency of each code in the discussion of each value. The coding enabled more accurate assessment of collective student knowledge and understanding, and internalisation of values. It also provided some insight into the thought processes of the students in arriving at their conclusions.

The final question stated, "Do you think values education should be taught in schools?" Responses to this question were recorded without additional coding.

Conclusion

This chapter described the site and respondents of the study. It provided a rational for the data collection process, and outlined the methods undertaken to

collect and analyse the data. The following chapter discusses the results of the research.

Chapter 4

Results

Introduction

The preceding chapter outlined the population and sample groups used in the study. It described and validated the method used during the research process. It also described the data collection and analysis process.

This chapter displays the results of the research. The results of the semi-structured interviews are presented first as they collected data for Research Question One. The results of the questionnaire are listed next as they provide compressive data in response to Research Questions Two and Three. The results of the focus groups are listed last as they add further depth to the data gathered in the questionnaire.

Semi-Structured Interview Results

The semi-structured interviews with the nine primary school teachers involved in the study examined each teacher's approach to values education and their familiarity with the *Nine Values for Australian Schooling*.

Several major commonalities emerged from the interviews. Firstly, all nine teachers viewed values education as significant and said they were intentional in teaching values. The Stage 1 teacher from School 1 summarised the views of several of the teachers, stating, "We teach the kids how to be responsible for their actions and the way to interact with each other, and also give them

different skills and techniques if they come up against kids, how to work through the problems and how to solve them." The Stage 1 teacher at School 2 added, "To me this is what you're taking to heaven and this is what's going to make a difference here in our lives in the community."

Another similarity that emerged was that there was no single method used for teaching values. Each school and each individual teacher used a variety of approaches. The teachers stated that they taught values explicitly in the classroom, and several mentioned the implicit teaching of values through incidental interactions with the students. The Stage 1 teacher from School 3 stated that she discusses specific values with her students "when an incident occurs that warrants that value". Similarly, the Stage 1 teacher from School 2 described a specific situation that had occurred with his students in which he encouraged them to demonstrate responsibility. The Stage 6 teacher summarised the statements of several of the teachers, stating, "We would hope that a lot of values are taught unintentionally by what we do". The Stage 1 teacher from School 2 added, "Obviously, you've got to model it yourself." Implicit teaching strategies included the explanation of values in specific situations, the use of words related to values to encourage their enactment throughout the day, and the modelling of values.

Values were taught explicitly through Bible, worship and health classes, but they were also implemented across the curriculum. As the Stage 1 teacher from School 1 stated, "It also comes up in all different things like in English, Maths and Science." The explicit teaching strategies used by teachers in the classroom have

been grouped into six categories. The frequency with which the teachers cited their use of these strategies is shown in Table 4.1.

Table 4.1 Frequency of Explicit Values Education Strategies

Coding	Frequency
Discussion	2
Mnemonics	2
Narrative	6
Prayer	1
Role play	3
Visual representation	3

Most teachers listed at least two different explicit strategies they used in the classroom. The Stage 3 teacher from School 1 stated that she primarily used "a lot of drama." The Stage 1 teacher from School 1 stated, "We discuss specific situations." The Stage 1 teacher at School 2 used songs and memory ditties to help her students remember specific values. For example, they may sing, "Do your best and God will do the rest", to encourage excellence and doing their best. The most frequently used explicit teaching strategy was narrative, with just over 35% of the responses using narrative in some form.

The third finding that emerged from the interviews was a varied level of familiarity with the Nine Values for Australian Schooling. Four out of the nine teachers stated they were unfamiliar with the *Nine Values for Australian Schooling*, although all three schools displayed posters of the values. The Stage 1 teacher at School 1 stated, "I haven't seen them." Other teachers were unfamiliar with the term, but acknowledged that the specific values were ones that they covered when showed a list of the *Nine Values for Australian Schooling*.

Questionnaire Results

The questionnaire administered to Year 7 students gathered the greatest quantity of data. One part of the questionnaire assessed student knowledge and understanding of the *Nine Values for Australian Schooling*. The other part gauged student internalisation of the values.

Knowledge and Understanding

In the knowledge and understanding section of the questionnaire, students were given twelve scenarios and required to select the value that was being demonstrated in each scenario. The scenarios and their corresponding values are shown in Table 4.2.

Table 4.2 Knowledge and Understanding Questionnaire Scenarios with Corresponding Values

	Knowledge and Understanding Scenarios	Values
Scenario 1	Carlos notices the new student looks lonely, so he sits with her at lunchtime and shows her around the school. He is demonstrating:	Care and compassion
Scenario 2	When the basketball team realise they are not playing as well as they could be, they begin practising twice as hard as they had before. The team is demonstrating:	Doing your best
Scenario 3	Andy's classmates make sure that Andy has equal playing time on the soccer field, even though he does not play as well as many of them. Andy's classmates are demonstrating:	Fair go
Scenario 4	The principal allows students to share their own opinions in the student newspaper without requiring that they think the same way he does. He is demonstrating:	Freedom
Scenario 5	When Sari accidentally breaks a glass vase in a department store, she immediately notifies a shop assistant and offers to pay for the damage. She is demonstrating:	Honesty and trustworthiness
Scenario 6	Pierre's uncle and aunt often leave him by himself in the corner store where they work. He is sure that nobody would ever know if he took something, but he chooses not to because he believes stealing is wrong. He is demonstrating:	Integrity
Scenario 7	When the train is crowded, Hayden offers his seat to an elderly lady. He is demonstrating:	Respect
Scenario 8	The Year 8 students pick up all of their rubbish and throw it in the bin after their class picnic at the beach. They are demonstrating:	Responsibility
Scenario 9	When a Japanese exchange student arrives at their school, Josh and Tina spend time sharing their culture and getting to know her. They are demonstrating:	Understanding, tolerance and inclusion
Scenario 10	Sasha doesn't agree with Hayden's point of view, but she listens to what he has to say without criticising or belittling him. After he finishes sharing, she gives her opinion. Sasha is demonstrating:	Freedom
Scenario 11	Mr Hughes is a bit surprised to learn that Jared's family does not celebrate Christmas, but he accepts Jared's decision not to participate in the end of year Christmas show and makes an effort to think of end of year activities in which Jared can take part. Mr Hughes is demonstrating:	Understanding, tolerance and inclusion
Scenario 12	Matt arrives at the party late, leaving Claire to set up the food on her own. To make up for his lateness he offers to stay for an extra half an hour after the party to clean up. He is demonstrating:	Responsibility

The students recognised values in certain scenarios more easily than others. The percentage of students that identified the correct value in each scenario is listed in Table 4.3. Percentages were rounded to whole numbers.

Table 4.3 Knowledge and Understanding Questionnaire Scenarios with Percentage of Students Who Correctly Identified Each Value

Scenarios	Values	Percentages
Scenario 9	Understanding, tolerance and inclusion	88%
Scenario 5	Honesty and trustworthiness	83%
Scenario 2	Doing your best	69%
Scenario 3	Fair go	65%
Scenario 1	Care and compassion	64%
Scenario 4	Freedom	63%
Scenario 12	Responsibility	59%
Scenario 8	Responsibility	58%
Scenario 11	Understanding, tolerance and inclusion	56%
Scenario 7	Respect	35%
Scenario 6	Integrity	20%
Scenario 10	Freedom	17%

Student identification of values varied according to the specific scenario. The value students had the most difficulty identifying was freedom. 17% of students recognised freedom of speech in a conversational setting as demonstrated in Scenario 10, although 63% of students identified written freedom of speech in Scenario 4. Students also had difficulty identifying integrity, with only 20% of students identifying the value in Scenario 6.

The values students identified the most easily were understanding, tolerance and inclusion, and honesty and trustworthiness. 88% of students identified understanding, tolerance and inclusion in interactions with other cultures as shown in Scenario 9, although only 56% of students were able to identify the

value in Scenario 11. 83% of students recognised honesty and trustworthiness in Scenario 5.

The median, range and percentiles of mean student knowledge and understanding are shown in Figure 4.1. A higher response indicates a greater average knowledge and understanding of the *Nine Values for Australian Schooling*.

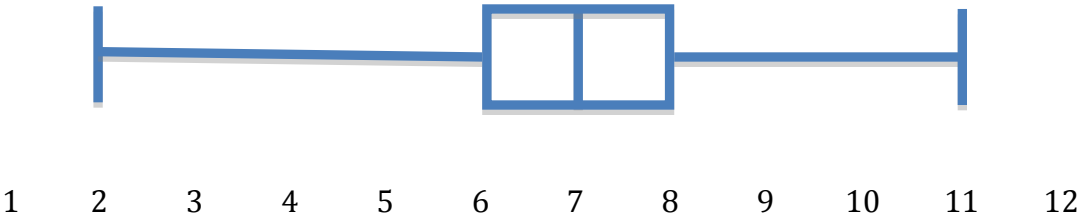


Figure 4.1 Box Plot of Knowledge and Understanding

The box plot demonstrates that the range of student knowledge and understanding was fairly extensive. On the scale of 12, the minimum average score was two and the maximum was 11. However, the majority of the students were between the extreme positions. The 25 percentile was 6, which indicates that 75% of the students were able to identify values in applied situations in at least half of the scenarios presented in the questionnaire.

The correlations between knowledge and understanding and background factors are shown in Table 4.4.

Table 4.4 Correlation between Knowledge and Understanding and Background Factors

Background Factors	Correlations	Knowledge and Understanding
Size of School	Pearson Correlation	-0.16
	Significance	0.10
	Number	104
Gender	Pearson Correlation	0.05
	Significance	0.65
	Number	86
Years at School	Pearson Correlation	0.11
	Significance	0.26
	Number	101

The correlations in Figure 4.2 suggest that student knowledge and understanding was not significantly impacted by the size of the school, the gender of the respondent or the number of years the respondent had been attending the school.

Internalisation

The other part of the questionnaire gauged student internalisation of the *Nine Values for Australian Schooling*. Students used a Likert scale to demonstrate the extent to which they agreed or disagreed with 15 Likert items. The Likert items described behaviours that corresponded with each of the *Nine Values for Australian Schooling*. These items and their corresponding values are listed in Table 4.5.

Table 4.5 Internalisation Questionnaire Likert Items with Corresponding Values

Items	Likert Items	Values
Item 1	I make friends with students who are different to me.	Understanding, tolerance and inclusion
Item 2	I work hard on my school assignments.	Doing your best
Item 3	I blame others for my mistakes.	Responsibility
Item 4	I try to do the right things, even if no one is around.	Integrity
Item 5	I mean what I say when I give someone a compliment.	Honesty and trustworthiness
Item 6	If I see a younger child being bullied, I stand up for the child or notify an adult who will do so.	Freedom
Item 7	I treat my classmates and teachers the way that I would like to	Integrity
Item 8	I do not judge people before I get to know them.	Fair go
Item 9	If a classmate needs help with his schoolwork, I do my best to help.	Care and compassion
Item 10	If I found a fifty dollar note at school and nobody was looking, I would keep it for myself.	Honesty and trustworthiness
Item 11	My health is important to me and I do my best to take care of it.	Care and compassion
Item 12	I am willing to let others share their beliefs and opinions, even if they are different to mine.	Respect
Item 13	I invite people other than my best friends to join in games.	Freedom
Item 14	I do my best at something only if I enjoy it.	Doing your best
Item 15	If someone enters the classroom to speak to my teacher, I continue to work or sit quietly and wait.	Respect

Item 3, Item 10 and Item 14 were listed as reverse values. They were recoded during the analysis. All statistics relating these items are listed in their recoded form.

Students tended to agree with some of the items more than others. The extent of their agreement demonstrated the extent of their internalisation. The percentage of students who either agreed or strongly agreed with each Likert item is listed in Table 4.6.

Table 4.6 Internalisation Questionnaire Likert Items with Percentage of Students Who Agreed or Strongly Agreed with Each Item

Items	Values	Percentages
Item 11	Care and compassion	89%
Item 2	Doing your best	80%
Item 7	Integrity	79%
Item 12	Respect	79%
Item 9	Care and compassion	73%
Item 13	Freedom	71%
Item 6	Freedom	71%
Item 5	Honesty and trustworthiness	70%
Item 15	Respect	68%
Item 4	Integrity	67%
Item 8	Fair go	66%
Item 1	Understanding, tolerance and inclusion	58%
Item 14	Doing your best	36%
Item 10	Honesty and trustworthiness	22%
Item 3	Responsibility	13%

Student internalisation of the values depended on the specific items in which the values were displayed. The value with the lowest level of internalisation was responsibility. The value with the highest degree of internalisation was care and compassion. 89% of students agreed or strongly with the statement of personal care and compassion in Item 11 and 73% agreed or strongly agreed with the statement of care and compassion for others in Item 7.

Factor analysis was applied to the internalisation data in order to determine the variability among student responses. The scree plot of the factor analysis is shown in Figure 4.2.

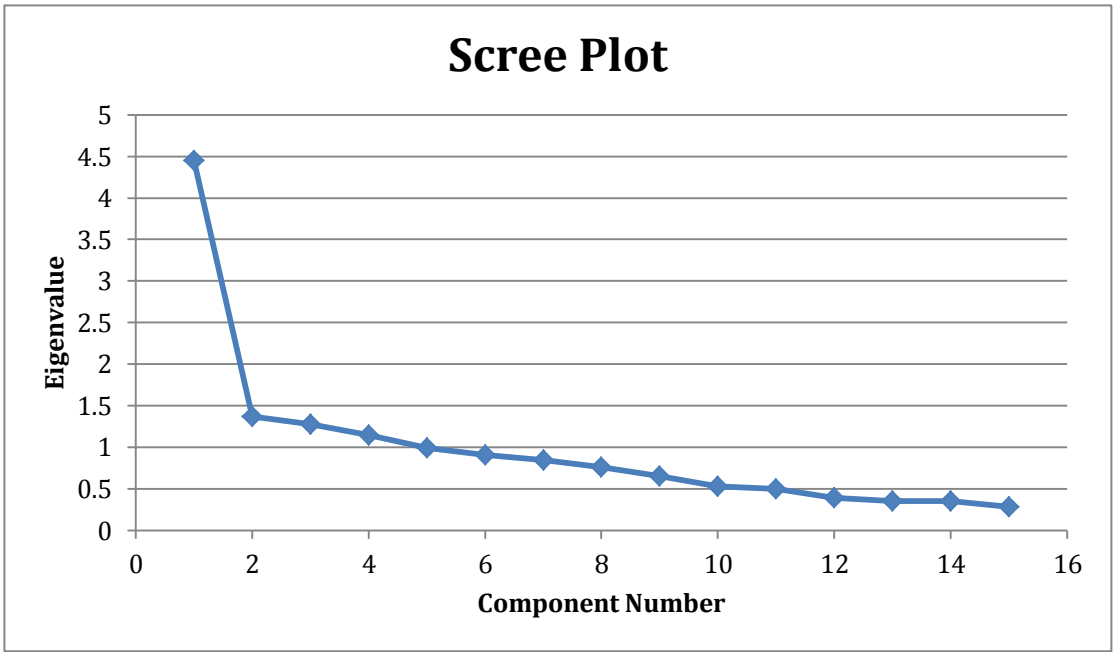


Figure 4.2 Scree Plot of Factor Analysis of Internalisation

When factor analysis was applied to the internalisation data, four eigenvalues rose above one. Extractions with two or three factors were tried using varimax rotation in an exploratory factor analysis in order to create maximum difference. However, it was not tenable to go beyond one factor due to the significant difference between the first factor and the following fourteen. While factors two to sixteen varied from one another by a maximum eigenvalue of 0.5, factor one had a higher eigenvalue of more than four. The use of a single factor also increased reliability. The reliability of one coefficient alpha is 0.78.

Table 4.7 shows the loading of each Likert item on the single factor. Loading indicates the contribution that each item makes toward the single factor. A high loading indicates a high level of similarity in student responses, whereas a lower loading indicates a greater degree of difference among students. Items are ranked in order of their loading.

Table 4.7 Single Factor Indicating Internalisation of Values

Items	Likert Items	Loading
Item 7	I treat my classmates and teachers the way that I would like to be treated	0.77
Item 2	I work hard on my school assignments.	0.71
Item 13	I invite people other than my best friends to join in games.	0.69
Item 4	I try to do the right things, even if no one is around.	0.64
Item 11	My health is important to me and I do my best to take care of it.	0.63
Item 1	I make friends with students who are different to me.	0.59
Item 12	I am willing to let others share their beliefs and opinions, even if they are different to mine.	0.56
Item 9	If a classmate needs help with his schoolwork, I do my best to help.	0.56
Item 5	I mean what I say when I give someone a compliment.	0.53
Item 8	I do not judge people before I get to know them.	0.51
Item 15	If someone enters the classroom to speak to my teacher, I continue with my work or sit quietly and wait.	0.44
Item 6	If I see a younger child being bullied, I stand up for the child or notify an adult who will do so.	0.37
Item 3	I blame others for my mistakes.	0.34
Item 10	If I found a fifty dollar note at school and nobody was looking, I would keep it for myself.	0.29
Item 14	I do my best at something only if I enjoy it.	0.19

Table 4.4 demonstrates that the treatment of others had the greatest consensus among students. Students were also in general agreement on their school work ethic, inclusion of others and personal integrity. Student responses varied substantially on several other values. The statement with the most diverse responses was about doing one's best regardless of personal enjoyment.

The 10 items with 0.5 or greater loading among the students were grouped separately in order to maximise reliability. When the number of factors was reduced to 10, the reliability of coefficient alpha increased from 0.78 to 0.82.

These 10 factors were labelled 'Internalisation'. The five items with the lowest loading were removed from subsequent data analysis.

The median, range and percentiles of the mean responses to these 10 factors are shown against the Likert scare in Figure 4.3. A higher response demonstrates a higher average agreement with the Likert items, indicating a higher internalisation of the *Nine Values for Australian Schooling*.

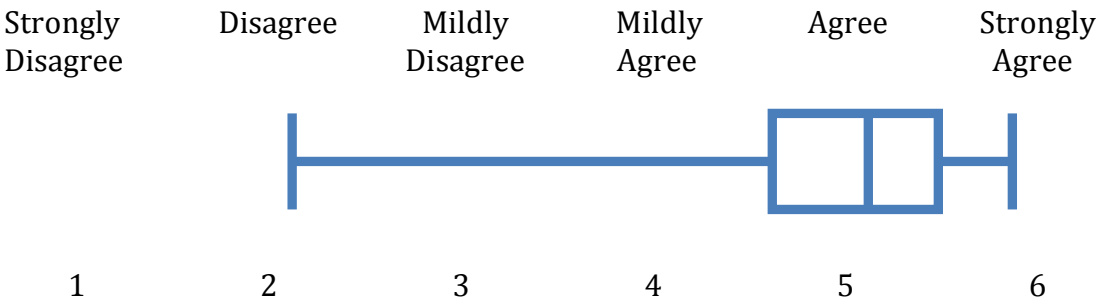


Figure 4.3 Box Plot of Internalisation Scores Set Against the Likert Scale

The distribution of responses is skewed. While 75% of the responses demonstrated an internalisation of 4.6 or higher, the minimum mean response was 2.1. A response of 2.1 means that, on average, a student disagreed with the Likert items, indicating a low internalisation of the *Nine Values for Australian Schooling*.

A series of correlations were generated in order to determine the cause of the skewed distribution. The correlations between internalisation, knowledge and understanding and background factors are shown in Table 4.8.

Table 4.8 Correlations between Internalisation and Background Factors

Background Factors	Correlations	Internalisation
Size of School	Pearson Correlation	0.14
	Significance	0.17
	Number	102
Gender	Pearson Correlation	0.27
	Significance	0.01
	Number	84
Years at School	Pearson Correlation	0.06
	Significance	0.57
	Number	100
Knowledge and Understanding	Pearson Correlation	0.01
	Significance	0.91
	Number	102

The correlations in Table 4.6 showed that neither the size of the school, the number of years the respondent had attended the school nor student knowledge of the *Nine Values for Australian Schooling* had a significant impact on overall student internalisation.

Gender, on the other hand, was linked to internalisation. While the Pearson Correlation of 0.27 is not strong, the level of significance indicates that gender did impact the level of internalisation. A significance of 0.01 indicates that there are 10 chances in 1000 that this result occurred by accident.

In order to verify the role of gender, an ANOVA analysis of variants was performed to examine the difference in mean score between males and females in measures of internalisation. The results are shown in Table 4.8.

Table 4.9 Results for the Calculation of the F Ratio and Its Significance for the Difference in Mean Values on the Scores Measuring 'Internalisation' Between Males and Females

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	2.4	1	2.4	6.5	0.01
Within Groups	30.7	82	0.4		
Total	33.1	83			

The analysis of variants produced an F ratio of 6.5 with a probability of 0.01. At 0.4, the difference in internalisation between males and females is not large. However, a significance of 0.01 attests that there are 10 chances in 1000 that this difference is a chance result. Therefore, although the difference is not large, it is real.

In order to further validate this result, the means and standard deviations for the total population and the subgroups of male and female students are shown in Table 4.9.

Table 4.10 Means and Standard Deviations for the Total Population and Subgroups of Males and Females

	N	Mean	Standard Deviation
Male	36	4.8	0.74
Female	48	5.2	0.49
Total	84	5.0	0.63

Table 4.7 illustrates that the mean female internalisation of 5.2 was higher than the mean male internalisation of 4.8. The standard deviation of females is closer to the mean, while male standard deviation is further from the mean. The effect

size of the gender difference may be calculated using Cohen's *d* (Hattie, 2009). The formula for Cohen's *d* is shown below:

Effect size = [$Mean_1$ – $Mean_2$] / Pooled standard deviation

In this case, the result would be as follows:

Effect size = [5.2 – 4.8] / 0.63 = 0.63

A lower effect size indicates a smaller difference, whereas a larger effect size indicates a more substantial difference. Hattie (2009) states that 0.40 is the level at which genuine differences are observable in real life situations. Therefore, an effect size of 0.63 means that the differences between the internalisation of male and female students should be noticeable in the classroom.

The difference between the genders was most notable in the case of some individual Likert items. Item 10 contained the most marked difference. This item was one of the five items with the lowest loading removed from the factor analysis. If this item had been included in the factor analysis, the gender difference would have been even more significant. Item 10 stated, "If I found a fifty dollar note at school and nobody was looking, I would keep it for myself." The responses are shown in Table 4.7.

Table 4.11 Male and Female Responses to Internalisation Item 10

Response	Gender of Respondent Male	Female	Total
Totally Agree	9	1	10
Agree	5	2	7
Mildly Agree	4	2	6
Mildly Disagree	1	4	5
Disagree	8	16	24
Strongly Disagree	10	24	34
Total	37	49	86

Table 4.10 shows that 38% of males agreed or totally agreed with the statement that they would keep the money for themselves compared to 6% of female students. 49% of male students and 82% of females disagreed or totally disagreed with the statement.

Focus Group Results

The focus groups further gauged student knowledge and understanding, and internalisation of the *Nine Values for Australian Schooling*. Students in the focus groups were presented with three scenarios and asked how they could best demonstrate three specific values each scenario.

The first scenario stated:

> You thought you studied really hard for your maths test, but it seems that you didn't study hard enough. When you open the test paper, you don't know how to answer a number of the questions. Eric, the smartest student in the class, is sitting beside you. If you copy a few of his answers, you will be able to pass the test. No one else is looking.

Students were asked, "In your opinion, what would be the best way to show integrity in this situation?" Coded student responses are shown in Table 4.11.

Table 4.12 Coding of the Definition and Application of Integrity

Definition of Integrity		Application of Integrity	
Code	**Frequency**	**Code**	**Frequency**
Attempted definition	4	Gave practical examples	5
Synonyms	6	Group consensus	Yes/Yes/Yes

The focus groups attempted four definitions of integrity. These were effectively summarised by a student in Group 1: "Even though no one will know, you're still not going to do it." The synonyms listed between the groups were truthfulness, honesty and responsibility. The practical examples provided by the focus groups may be divided into the categories of not cheating, doing your best, removing yourself from temptation, owning up if you do cheat and studying harder next time. The students in all three groups reached a consensus in the application of integrity in this situation.

Students were also asked, "In your opinion, what would be the best way to show responsibility in this situation?" Coded student responses are located in Table 4.12.

Table 4.13 Coding of the Definition and Application of Responsibility

Definition of Responsibility		Application of Responsibility	
Code	**Frequency**	**Code**	**Frequency**
Attempted definition	4	Gave practical examples	5
Synonyms	2	Group consensus	Yes/Yes/Yes

The focus groups defined responsibility as ''taking ownership of your actions" and "showing others that you're a role model". Two of the groups listed maturity

as an appropriate synonym. The practical examples provided by the focus groups may be categorised as studying beforehand, not looking, removing yourself from temptation, trying your best and being aware of the possible consequences. Each of the groups reached an agreement in their application of responsibility.

Each focus group was asked, "In your opinion, what would be the best way to do your best in this situation?" Coded responses are shown in Table 4.13.

Table 4.14 Coding of the Definition and Application of Doing Your Best

Definition of Doing Your Best		Application of Doing Your Best	
Code	**Frequency**	**Code**	**Frequency**
Attempted definition	2	Gave practical examples	7
Synonyms	-	Group consensus	Yes/Yes/Yes

Group 1 defined doing your best as "thinking" and "being confident with yourself". As doing your best was an easier concept for students to understand, the other groups found it unnecessary to attempt a definition. The practical examples were grouped as studying beforehand, praying, setting goals, putting in effort, demonstrating effort and learning from mistakes. Each group came to a consensus in the best way to demonstrate doing your best in this situation.

The second scenario stated:

> Your friend Sally asks you to keep secret that her mother has been diagnosed with cancer. She's very upset and she doesn't want to other students to know yet. Later that week, your friend Michael tells you that he has heard a rumour about this and asks you directly if you know anything about it.

Students were asked, “In your opinion, what would be the best way to show honesty and trustworthiness in this situation?” Coded student responses are listed in Table 4.14.

Table 4.15 Coding of the Definition and Application of Honesty and Trustworthiness

Definition of Honesty and Trustworthiness		Application of Honesty and Trustworthiness	
Code	**Frequency**	**Code**	**Frequency**
Attempted definition	-	Gave practical examples	12
Synonyms	-	Group consensus	Yes/Yes/No

None of the focus groups attempted to define honesty and trustworthiness or provide synonyms. The groups experienced some tension in how to be honest to Michael and trustworthy to Sally at the same time. However, after some discussion, Group 1 and Group 2 resolved the issue as a student in Group 2 stated, “Tell him [Michael] it’s not your place to tell.” Group 3 had more difficulty coming to a conclusion. Some students decided to uphold trustworthiness over honesty, suggesting they tell a lie to Michael in order to protect Sally’s secret. Other students in Group 3 advocated discussing the matter with Sally. Group 3 did not come to a consensus. The responses from all three groups may be categorised as protecting Sally’s secret, avoiding Michael’s question, discussing the situation with Sally, lying to Michael and preventing the secret from spreading further.

Students were also asked, “In your opinion, what would be the best way to show respect in this situation?” Coded student responses are located in Table 4.15.

Table 4.16 Coding of the Definition and Application of Respect

Definition of Respect		Application of Respect	
Code	**Frequency**	**Code**	**Frequency**
Attempted definition	3	Gave practical examples	7
Synonyms	1	Group consensus	Yes/Yes/No

Group 1 and Group 2 defined respect as being "nice" to others. Group 1 cited trustworthiness as a synonym in this situation. The practical examples provided by the students may be grouped as protecting Sally's secret, behaving kindly towards Michael and preventing the secret from spreading. Group 1 and Group 2 came to a consensus after some discussion. Group 3 was divided in opinion. Some students wanted to demonstrate respect to both Sally and Michael, while other students only saw value in showing respect to Sally.

Students were asked, "In your opinion, what would be the best way to show care and compassion in this situation?" Coded responses are located in Table 4.16.

Table 4.17 Coding of the Definition and Application of Care and Compassion

Definition of Care and Compassion		Application of Care and Compassion	
Code	**Frequency**	**Code**	**Frequency**
Attempted definition	1	Gave practical examples	8
Synonyms	1	Group consensus	Yes/No/Yes

Group 1 defined care and compassion as showing respect for the feelings of others. The group listed respect as an appropriate synonym. The group gave several practical examples of how to show care and compassion to Sally. Their suggestions may be grouped into the following categories: providing material assistance, providing emotional support and protecting Sally's secret. Group 1

also mentioned, “You have to be caring to Michael”, but they did not provide any practical examples of how to do so. Group 1 and Group 3 came to a consensus, but Group 2 had some disagreement on the best manner in which to show emotional support.

The third scenario stated:

> Dan is a new student in your class. His family has recently migrated to Australia from a non-English speaking country, so he has difficulty speaking English. Dan wants to take part in your class drama, but several of your classmates feel frustrated with his poor English.

Each focus group was asked, “In your opinion, what would be the best way to show freedom in this situation?” Coded student responses are listed in Table 4.17.

Table 4.18 Coding of the Definition and Application of Freedom

Definition of Freedom		Application of Freedom	
Code	**Frequency**	**Code**	**Frequency**
Attempted definition	5	Gave practical examples	8
Synonyms	-	Group consensus	Yes/Yes/Yes

The groups defined freedom in a variety of ways. Group 1 suggested it was “knowing you have a choice”. Group 2 stated it was “being free to express yourself in your own way”. Group 3 initially defined freedom as “being able to do what you want”. However, after a detailed discussion on the necessity of some laws, the students changed it to “being able to do certain things up to an extent”. The practical examples provided by the students focused on giving Dan a choice to be involved and changing the play to make it easier for Dan to be involved.

Group 1 also highlighted the freedom of the other students in the class, stating, "It's your freedom whether you want to help him or not."

Students were asked, "In your opinion, what would be the best way to show understanding, tolerance and inclusion in this situation?" Coded student responses are listed in Table 4.18.

Table 4.19 Coding of the Definition and Application of Understanding, Tolerance and Inclusion

Definition of Understanding, Tolerance and Inclusion		Application of Understanding, Tolerance and Inclusion	
Code	**Frequency**	**Code**	**Frequency**
Attempted definition	1	Gave practical examples	8
Synonyms	-	Group consensus	Yes/Yes/Yes

Group 1 defined understanding, tolerance and inclusion as attempting to view the world from another person's point of view. Practical examples involved getting to know Dan, making him feel welcome, including him in the play, changing the play to make it easier for him to be involved and being patient with him. Several students also highlighted the importance of understanding, tolerance and inclusion. A student in Group 1 stated, "If you don't understand him then you're never going to be able to help him and you're never going to be able to accept his differences." Other students in Group 1 stated that exclusion may lead to bullying, racism and depression. Students in all groups came to a consensus on the best manner in which to enact understanding, tolerance and inclusion in this scenario.

Students were asked, “In your opinion, what would be the best way to show fair go in this situation?” Due to time constraints, Group 3 did not respond to this question. The coded responses of Group 1 and Group 2 are listed in Table 4.19.

Table 4.20 Coding of the Definition and Application of Fair Go

Definition of Fair Go		Application of Fair Go	
Code	**Frequency**	**Code**	**Frequency**
Attempted definition	2	Gave practical examples	7
Synonyms	-	Group consensus	Yes/Yes

Group 1 defined a fair go as “everyone gets a turn”. Group 1 and Group 2 provided two types of practical examples. They suggested changing the play to make it easier for Dan to be involved and ensuring the other classmates had opportunities to be involved. As a student in Group 1 stated, “The other classmates and what they think is also important.” The groups agreed on their method of giving everyone a fair go in this situation.

The final question asked, “Do you think values education should be taught in schools?” Students from all three groups responded unanimously in the affirmative. When asked to give reasons for their answers, a student from Group 1 suggested, “It could help you with a lot of things in life, especially mixing with other people.” Another Group 1 student added, “It’s really nice to other people.” A student from Group 2 described a life without values, suggesting, “If values aren’t done then someone could get actually quite hurt and scarred for the rest of their life.” Another student in Group 1 linked values education to the Christian faith, stating, “In the Bible it says that God wants you to show Christ-like

characters. That's exactly what I imagine Jesus would be like, showing care and compassion, giving a fair go. If that's what Jesus would be doing then we should do it."

Summary

All of the teachers involved in the study viewed values education as significant and were intentional in teaching values to their students. Teachers used a variety of different implicit and explicit strategies. There were also several teachers who were unfamiliar with the *Nine Values for Australian Schooling*.

Students had varied levels of knowledge and understanding of the *Nine Values for Australian Schooling*, but 75% of students were able to identify the values in applied situations in at least half the scenarios listed on the questionnaire. Knowledge and understanding were not directly correlated to school, years at school or gender.

The majority of Year 7 students involved in the questionnaire demonstrated a high degree of internalisation, with 75% of students demonstrating a 76.6% internalisation or more. However, the results were slightly skewed with the lower 25% internalising values notably less than the median. Internalisation was not directed correlated to knowledge and understanding, school or years at school, although it was affected by gender. Boys tended to internalise values to a lesser degree than girls.

In the focus groups, students collectively defined the majority of the *Nine Values for Australian Schooling*. In collaboration with the other students in their group, student presented several practical example of how to show each value in the scenarios provided. Students came to a consensus on the best way to enact each value in most scenarios. Students also unanimously agreed that values should be taught in schools and cited several reasons for their importance.

Conclusion

This chapter presented the results of the research. Chapter 5 will discuss the results in relation to the literature and the research questions.

Chapter 5

Discussion

Introduction

The previous chapter presented the results of the questionnaire, the focus groups and the semi-structured interviews. This chapter will further discuss the findings as they relate to the research questions and the literature review.

Question One

The first research sub-question asked:

1. How is values education currently taught in Adventist primary schools?

The semi-structured interviews demonstrated that primary school teachers in Adventist schools view values education as significant and are intentional in teaching values to their students. This is in accordance with the stance taken by the *National Framework for Values Education in Australian Schools* in which values education "is an explicit goal of schooling" (Australian Government, 2005, p. 5). It also coincides with the Adventist Review's statement that one of the major goals of Adventist education is "to inculcate values" in students (Blackmer, 2009, p. 9). Teachers cited several reasons for the significance of values education. Some of the more prominent reasons included teaching students to interact with each other people more positively, equipping students with skills to resolve conflict and preparing students for heaven.

The research also showed that teachers use a variety of implicit and explicit strategies to teach values. The implicit strategies teachers used involved

modelling and discussion with students during incidental interactions. The explicit strategies teachers used were categorised as discussion, mnemonics, narrative, prayer, role play and visual representation. The literature suggested that values are internalised through both implicit (Ryan, 2002; French, 2205; Bargh, Chen & Burrows, 1996) and explicit (Lickona, 1991; Berkowitz and Bier, 2005; Kohlberg & Hersh, 1977) methods. The numerous case studies employed by the Australian Government to guide the implementation of values education also supports the use of a variety of strategies (Australian Government, 2005; Australian Government, 2008).

The literature identified three important components in the process of internalising values: educating the 'head, heart and hands' (Lovat et al., 2009b; Gleeson, 1991; Paul, 1998; Hill, 1991; Ryan, 2002). The focus of the explicit teaching strategies used by teachers at the case study schools is listed in Table 5.1.

Table 5.1 Frequency of Explicit Teaching Strategies that Educate the 'Head, Heart and Hands'

Coding	Frequency	
Discussion	2	head, heart
Mnemonics	2	head
Narrative	6	head
Prayer	1	heart
Role play	3	head, heart
Visual representation	3	head

The strategies listed by the teachers revealed that the majority of them were aimed at helping the children become values literate, or educating the 'head'. Two of the strategies, discussion and role play, were also deemed to educate the

'heart': discussion, vicariously by talking through appropriate ways of demonstrating values, and role play by allowing students to enact their responses in a simulated environment. Prayer was also classified as 'heart' learning as it was thought it may provide the motivation to act in certain ways. Completely absent from any of the explicit strategies mentioned were those relating to educating the 'hands'.

None of the strategies listed by any of the teachers gave opportunities for students to put their knowledge and understanding into practice through service to others. This classification of strategies is demonstrated by Table 5.1. There are three possible reasons for this omission. Firstly, organising children to participate in acts of service is logistically more challenging than those activities that educate the 'head' and 'heart'. Secondly, it could be that the teachers did engage with their classes in some acts of service within their classroom or school environment, but did not directly link these events to values education. Teachers could have been so attuned to encouraging the practical enactment of values in their students that they overlooked this as a values education strategy. The third reason relates to the implicit teaching of values. By modelling the values, taking advantage of 'teachable moments' and encouraging the students to demonstrate the values in their interactions at school, it could be surmised that the teachers were, to a certain extent, educating the 'hands'. The results of this section of the research indicate that there is an opportunity to develop this area of values education more extensively in the case study schools.

The research also showed that although teachers taught values intentionally, they were not all familiar with the *Nine Values for Australian Schooling*. Four out of the nine teachers involved in the study stated they were unfamiliar with the term, despite the fact that their school displayed posters of these values. Some of this unfamiliarity may be due to the fact that the *Nine Values for Australian Schooling* is a government initiative and not a scheme the schools have generated themselves. It is possible that individual schools and teachers may take less ownership of these specific values as a result. However, all teachers interviewed did feel that they were teaching all of the nine values when shown a list. This confirms the general commonality of these values.

Question Two

Research Question Two asked:

2. To what extent do students in Year 7 know and understand the *Nine Values for Australian Schooling*?

The results of the questionnaire demonstrated varied student knowledge and understanding of the *Nine Values for Australian Schooling*. On a scale of 12, the minimum average score was two and the maximum was 11. Although there was a broad range of responses, 75% of the students were able to identify values in applied situations in half or more of the scenarios listed on the questionnaire.

The focus groups also demonstrated student knowledge of the *Nine Values for Australian Schooling*. Students attempted definitions for eight of the nine values

presented in the focus groups. Although the students did define some values more accurately than others, the majority of definitions students provided coincided with the definitions provided by the Australian Government in the *National Framework for Values Education in Australian Schools*. For example, the focus groups defined responsibility as "taking ownership of your actions", which is similar to the framework's definition, "Be accountable for one's own actions" (Australian Government, 2005). The students' definition of respect was being "nice" to others, which is a similar concept to the framework's "treat others with consideration and regard" (Australian Government, 2005). Students defined freedom as "knowing you have a choice", "being free to express yourself in your own way" and "being able to do certain things up to an extent". This was similar to the framework's definition: "Enjoy all the rights and privileges of Australian citizenship free from unnecessary interference or control, and stand up for the rights of others" (Australian Government, 2005).

The focus groups also yielded rich data that enabled the researcher to observe the process of students demonstrating their understanding of the *Nine Values for Australian Schooling* as they applied them to practical situations typical of school life. The substantive communication that occurred in the focus groups highlighted two points. The first point is that the students in the case study schools had sufficient understanding of the core values to enable them to apply the values theoretically to given scenarios. The focus groups collectively provided a minimum of seven practical examples of each value in the scenarios presented. Their responses indicated that their understanding went beyond the superficial meaning of each value.

The second point is that the substantive communication that occurred within the focus groups was observed to be a factor contributing to deep understanding. The focus group setting enabled students to verbalise their understanding more effectively and build on the understanding of their classmates. Initially, individual students found it difficult to define particular values and apply them to the scenarios. For example, when asked to define integrity, the initial response in Focus Group 1 was, "What's integrity?" However, the group discussion stimulated additional responses. In all but three instances, students came to a consensus within their focus group on the best manner in which to enact each value in each situation. The substantive communication within focus groups also contributed to deep understanding as the students grappled with the nuances of a difficult dilemma. The following excerpts from Scenario 2 relating to honesty and trustworthiness demonstrate this point. A student from Group 1 stated, "In that situation, it would be hard to be honest and trustworthy because you have to be honest to Michael, but trustworthy to Sally." Another student added, "Just say, 'No comment', because you can't do both, being honest to Michael and trustworthy to Sally." The students continued to discuss the situation until they unanimously agreed to avoid responding directly to Michael until they had opportunity to discuss the situation with Sally.

It was not possible to determine how or where the students had gained their knowledge and understanding of the *Nine Values for Australian Schooling* from the data gathered. Student understanding was not significantly linked to any of the background demographics examined on the questionnaire, including gender,

school and years at the school. There was no significant difference between the knowledge and understanding of male and female students, nor was there a significant difference between students from each of the three schools. Furthermore, although there was ample evidence that teachers in the three schools were consistent in teaching values both implicitly and explicitly, there was no significant difference between the knowledge and understanding of the Year 7 students who had been attending these schools for a long period of time compared to those who had started attending that year.

As none of these background factors had a notable impact on student knowledge and understanding, it can be assumed that other influences besides the values education program at the case studies schools contributed to this understanding. It is probable that family influences had a significant effect on student understanding. As the *National Framework for Values Education in Australian Schools* acknowledges, "parents, caregivers and families are the primary source of values education for their children", although they expect support from the school" (Australian Government, 2005). Furthermore, general education may have impacted student understanding. The *Nine Values for Australian Schooling* are common across all school systems in Australia. Therefore, it is not surprising that the particular school or the number of years students had attended that school have no significant influence over their understanding. This suggests that teachers are taking the values education mandate seriously regardless of the type of school in which they work.

Question Three

The third research sub-question asked:

3. To what extent do students in Year 7 perceive they have internalised the *Nine Values for Australian Schooling*?

The questionnaire items revealed that a majority of students had a relatively high internalisation of values with 75% of students demonstrating an internalisation of 4.6 or higher on a scale of 6. However, the distribution of responses was skewed, with the lowest response indicating an internalisation of 2.1.

The statistical correlations and subsequent analysis showed the skewed distribution of responses was due to gender differences. Boys, on average, demonstrated a lower internalisation of values than girls. Although the literature alluded to gender differences in moral behaviour (Cohen & Cohen, 1996), these results indicate an area that could be explored in depth. This finding has implications for both when and how values education occurs with boys. It appears from the results that females may internalise values at an earlier age than males, or that girls are better at internalising values than boys generally. Whatever the reason for this disparity, it is clear that values education needs to continue in the high school years, to give all students the best possible chance of internalising positive values by the time they reach adulthood.

As was the case with student knowledge and understanding, statistical correlations demonstrated that student internalisation was not significantly

affected by the other background factors examined in the questionnaire, including the school and the number of years at the school. This supports the hypothesis that gender does impact the level of internalisations of values.

Furthermore, internalisation was not directly correlated to knowledge and understanding. Students who demonstrated a high knowledge and understanding of the *Nine Values for Australian Schooling* did not necessarily demonstrate a high level of internalisation. Similarly, students who had difficulty identifying the values in the knowledge and understanding section of the questionnaire did not necessarily demonstrate a low level of internalisation. Again, the literature supports this result. Several researchers cite the importance of educating the 'head, heart and hands' and suggest that all three components are essential for the transfer of values (Gleeson, 1991; Lovat et al., 2009b, Hill, 1991; Paul, 1988; Ryan, 2002). While this may explain why internalisation does not necessarily correlate to levels of knowledge and understanding, it is interesting to note that in some cases, internalisation was high, whereas knowledge and understanding was low. There is a possible contributing factor that may explain this position. The questionnaire was an individual activity and required the participant to read the questions. Items that tested for knowledge and understanding were multiple choice and required comprehension skills. It is possible that participants may have had difficulty distinguishing between the responses. The items that related to internalisation, however, involved a statement and a response on a Likert scale, to which it may have been easier for students to give an accurate response.

Focus Question

The results of the sub-questions were examined in order to provide an answer to the focus question of the research: What impact do the current approaches to values education in Adventist schools have on the level of knowledge and understanding, and internalisation of values in Year 7 students?

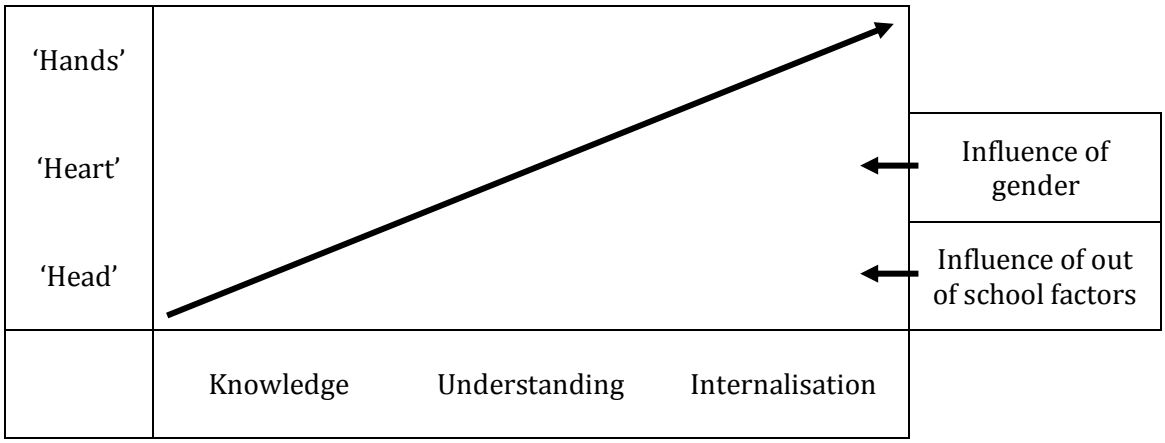
Teachers expressed their approaches to values education in the semi-structured interviews. It was evident that the variety of explicit values education strategies they employed provided students with opportunities to develop knowledge or 'head' learning, and understanding or 'heart' learning. Strategies that encouraged 'head' learning included discussion, mnemonics, narrative, role play and visual representation. Strategies such as discussion and role play additionally encouraged 'heart' learning by providing students with opportunities to practice values in theoretical settings, thus developing a greater understanding of the specific values and skills.

The implicit teaching strategies mentioned in the semi-structured interviews suggested some education for 'hands' was occurring within the school environment. Several teachers mentioned discussing the enactment of specific values with students as they encountered real life situations, thus encouraging experiential learning. However, strategies in this area were not strong and there were no explicit strategies listed that met the 'giving is receiving' (Lovat et al., 2009b) criteria of service to others although the literature indicated that this is a necessary processes in the internalisation of values.

Students demonstrated the impact of the current approaches to values education through the questionnaire and focus groups. It was clear that the students had, in most cases, developed the metalanguage that the literature revealed as the central point from which to discuss values and build "values-related knowledge" (Lovat et al., 2009b, p.11). Student understanding was also evident through the ability to identify specific values in practical situations in most cases and apply them to given scenarios in discussion with peers. The focus groups additionally demonstrated that the students had internalised values to a level in which they could personally attest to the benefit of values education. All three focus groups unanimously affirmed the importance of values education in schools with individual students suggesting a variety of reasons for this, ranging from personal and societal benefits, to the development of more Christ-like characters.

The literature suggested a correlation between the knowledge, understanding and internalisation of values and 'head, heart and hands' learning. According to the literature, becoming 'values literate' or educating the 'head' corresponds to the development of cognitive knowledge (Lovat et al., 2009b; Gleeson, 1991; Paul 1988; Hill, 1991; Ryan, 2002). Similarly, the literature linked social awareness and 'heart' learning with the development of insights and understanding (Lovat et al., 2009b; Gleeson, 1991; Paul 1988; Hill, 1991; Ryan, 2002). Experiential 'hands' learning or the volitional use of values corresponded to internalisation (Lovat et al., 2009b; Gleeson, 1991; Paul 1988; Hill, 1991; Ryan, 2002). The correlation between 'head, heart and hands' and knowledge, understanding and internalisation is demonstrated in Table 5.2.

Table 5.2 Influences on the Knowledge and Understanding, and Internalisation of Values



The literature suggested values education tends to move in a progression from the 'head' to the 'heart' to the 'hands, or from knowledge and understanding through to internalisation. The diagonal arrow in Table 5.2 represents this progression.

This study, however, demonstrated that the process is not as simple as a linear progression, as there are additional factors that may impact values development. The questionnaire in particular demonstrated the complexity of the values development process. There were incidences were individual students achieved high scores on the knowledge and understanding section of the questionnaire while scoring comparatively low on the internalisation section, as may be expected from the development process outlined by the literature. However, there were also students who demonstrated low knowledge and understanding on the questionnaire while scoring high on the internalisation scale.

Previous discussion analysed why the level of knowledge and understanding, and internalisation may not correspond. This research revealed two factors that

appear to have a significant impact of the process of values development. As previously mentioned, it is probable that external factors, such as family environment and general education, influenced student knowledge and understanding, as none of the background factors tested in the study demonstrated a direct correlation. Similarly, the research demonstrated that gender influenced the degree of internalisation of values at this age level, with female students tending to internalise values to a higher degree than their male counterparts. The influence of out of school factors and gender in the values development process are diagrammatically shown in Table 5.2. Thus, while the literature indicates that the values development tends to progress from knowledge and understanding to internalisation, this study indicates that additional factors may alter this progression.

Conclusion

This chapter discussed the results of the research in the context of the literature. The next chapter will provide an overview of the study, along with limitations, recommendations and suggestions for further study.

Chapter 6

Conclusion

Introduction

This study has investigated the current approaches to values education in Adventist primary schools and explored the knowledge and understanding, and internalisation of values in students entering the corresponding high schools.

Previous chapters have provided a context and framework for the study, an outline of the methodology, a description of the research instruments and an analysis of the quantitative and qualitative data in the context of associated literature. This chapter presents an overview of the research project and a conclusion. Limitations of the research, recommendations, and suggestions for further study are included.

Response to Research Questions

The findings of the study responded to the following research question:

What impact are the current approaches to values education in Adventist schools having on the level of knowledge and understanding, and internalisation of values in Year 7 students.

The following sub-questions were used to guide the research:

1. How is values education currently taught in Adventist primary schools?

The semi-structured interviews established that teachers saw values education as significant and they taught it intentionally at each stage level through a variety of implicit and explicit teaching strategies. It also indicated that while teachers were competent in developing values literacy, they provided fewer opportunities for learning the social skills that accompany values and opportunities for 'hands', experiential or service learning were not prominent in the case study schools.

2. To what extent do students in Year 7 understand the *Nine Values for Australian Schooling*?

The questionnaire demonstrated that 75% of Year 7 students understand the *Nine Values for Australian Schooling* to a degree that enables them to identify specific values in applied situations at least 50% of the time. The focus groups demonstrated they are also capable of collectively proposing practical examples of how to enact these values in given scenarios. The research indicated that student understanding is not significantly linked to any of the background factors examined in the study.

3. To what extent do Year 7 students perceive that they have internalised the *Nine Values for Australian Schooling*?

The questionnaires revealed that 75% of students demonstrated an average internalisation of 4.6 or higher on a scale of six, although boys in this age group tend to internalise values significantly less than girls. The focus groups showed that students had internalised values to a degree that enabled them to articulate their own reasons for the importance of values education. The research also showed that student internalisation is not significantly linked to any other

background factors investigated, nor is it significantly affected by student understanding of the *Nine Values for Australian Schooling.*

Limitations

The research was limited by the relatively small size of the population sample. Nine teachers and 104 students from three Adventist schools were involved in the study. This limits the capacity to generalise the findings to other Adventist schools.

Additionally, although the nine teachers involved in the study were chosen by the principal to represent the school at each stage level, it is possible that the interviews may have yielded some different results if other teachers at the school had been interviewed.

Furthermore, only two of the three schools involved in the study participated in the focus groups. The data may have produced additional findings if all three schools had been involved in the focus groups.

Recommendations

Three major recommendations emerge from this study:

1. Adventist schools should continue teaching values through the high school years as student understanding and internalisation of values is not complete by the time they commence Year 7.

2. Teachers should provide opportunities for substantive communication in values education to enable students to learn from interactive discussion with others and to effectively gauge student understanding.
3. The case study schools should explore means of providing experiential learning opportunities in which students can put their values into action through service to others.
4. Teachers should increase their knowledge of the values they teach in order to have justification for their approach to values education and to take ownership of the values they teach.
5. Teachers should take into consideration that boys may take more time to internalise values than girls and seek opportunities to engage them in discussion, debate and practical activities to assist in this process.

Suggestions for Further Research

There are possible areas for further study that emerge from the findings of this study:

1. This study has focused on the level of understanding and internalisation of values in Year 7 students. A study focusing on discovering how students perceive they learn and internalise values could be useful to educators.
2. This study identified that boys at this age appear to internalise values less than girls. Research into the reasons for this difference and strategies to assist boys in the internalisation of values could be beneficial.

Relevance of the Study

The research provides valuable information to the three schools involved in the study as it affirms the intentionality of values education in Adventist primary schools and demonstrates the degree to which Year 7 students understand and internalise the values they are being taught. It also highlights the difference in internalisation between boys and girls at this age.

The study is also relevant to Adventist Schools Australia as it provides data that may be applied to the wider Adventist School system. The findings may also have application to all educators interested in helping children and teenagers internalise positive values.

Conclusion

This research concludes that teachers in the three Adventist schools involved in the study believe in the importance of teaching values in primary schools. The implicit and explicit strategies they use to teach values are effective in assisting students to develop a knowledge and understanding of the *Nine Values for Australian Schooling*, although these strategies focused more on developing head knowledge than engaging students in experiential learning.

The study established that although the Year 7 students at the three schools involved in the study had a varied knowledge and understanding of the *Nine Values for Australian Schooling*, they could apply that knowledge to given scenarios. This remains true even in those cases where the *Nine Values for*

Australian Schooling are not entirely familiar to the teachers, which affirms the Australian government's choice of values as ones that are commonly held in Australian society. The study notes that the length of time the student has spent at a school is not a determinant of knowledge and understanding and points to family influences and education in general as contributors. The results reveal that the internalisation of values was not linked to the knowledge and understanding of values and that the internalisation of values in Year 7 boys was significantly lower than the internalisation of values in the Year 7 girls. Possible reasons for this were explored.

This study suggests that teachers continue values education through the high school years, and provide more opportunities for substantive communication and experiential learning for both male and female students. This could lead to a greater degree of knowledge and understanding, and internalisation of values, thus equipping students with the necessary skills to function as members of Australian society to their fullest capacity.

References

ASCD Panel on Moral Education. (1998). Moral education in the life of the school. *Educational leadership, 45*(8), 4-8. Retrieved 9 October 2011 from Australian Curriculum, Assessment and Reporting Authority website http://www.australiancurriculum.edu.au/GeneralCapabilities

Australian Government. (2003). *Values education study*. Retrieved 14 November 2009 from the Australian Government: Department of Education, Employment and Workplace Relations website http://valueseducation.edu.au/verve/_resources/VES_Final_Report14Nov pdf

Australian Government. (2005). *National framework for values education in Australian schools*. Retrieved 5 October 2009 from the Australian Government: Department of Education, Employment and Workplace Relations website http://www.valueseducation.edu.au/verve/_resources/Framework_PDF_version_for_the_web.pdf.

Australian Government. (2008). *At the heart of what we do: Values education at the centre of schooling*. Retrieved 12 October 2009 from the Australian Government: Department of Education, Employment and Workplace Relations website http://valueseducation.edu.au/verve/_resources/VEGPSP-2_final_3.pdf

Bargh, J. A., Chen, M. & Burrows, L. (1996). Automaticity of social behavior: Dire effects of trait construct and stereotype activation on action. *Journal of personality and Social Psychology, 71*(2), 230-244.

Berkowitz, M.W., & Bier, M.C. (2005). *What works in character education: A research driven guide for educators*. Missouri: Character Education Partnership. Retrieved 13 October 2011 from http://rucharacter.org/file/practitioners_518.pdf

Blackmer, L. (2009). Adventist education refocuses on mission. *Adventist Review, 185*(13), 8-12.

Cairns, J., Lawton, D., & Gardner, R. (Eds.). (2001). *Values, culture and education*. London: Kogan Page.

Christian, B. (2010). Values Education in a faith-based context. In B. J. Fisher (Ed.), *Developing a faith-based education: A teacher's manual*. Terrigal, NSW: David Barlow Publishing.

Cohen, L., Manion, L. & Morrison, K. (2007). *Research methods in education*. London: Routledge.

Cohen, P. & Cohen, J. (1996). *Life values and adolescent mental health*. Mahwah, NJ: Lawrence Erlbaum Associates, Inc.

Creswell, J. W. & Plano Clark, V. L. (2011). *Designing and conducting mixed methods research (2nd ed.)*. Thousand Oaks, CA: SAGE Publications

Fisher, B. (2005). *Promoting Biblical literacy in the elementary classroom*. Retrieved 24 November 2009 from the Adventist International Institute of Advanced Studies website http://www.aiias.edu/ict/vol_33/33cc_077-096.htm

Fraenkel, J. R. & Warren, N. E. (2006). *How to design and evaluate research in education* (6th ed.). New York: McGraw-Hill.

French, W. (2005). *Creating memories for teens.* Warburton: Signs Publishing Company.

Gane, A. B. (1997). *Youth ministry and the transmission of beliefs and values*. Cooranbong, NSW: Avondale Academic Press.

Galbraith, R. E., & Jones, T. M. (1976). *Moral reasoning: A handbook for adapting Kohlberg to the classroom.* Anoka, MN: Greenhaven Press.

Gillespie, V. B., Donahue, M. J., Boyatt, E. & Gane, B. (2004). *Valuegenesis 2 – Ten years later: A study of two generations*. Riverside, CA: John Hancock Center for Youth Ministry.

Gleeson, N. (1991). *Roots and wings: Values and freedom for our young people today*. Paper presented at the Education and the care of youth into the 21st century conference.

Greenleaf, F. (2005). *In passion for the world*. Nampa, ID: Pacific Press.

Guptill, S. R., (2004). "Rebirth" Christ-centered values education. *Journal of Adventist Education*, 66(February-March), 16-20.

Halstead, J., Taylor, J., & M. Taylor. (2000). Learning and teaching about values: A review of recent research. *Cambridge Journal of Education*, 30(2), 169-202.

Hattie, J. A. C. (2009). *Visible learning: A synthesis of over 800 meta-analyses relating to achievement*. London: Routledge.

Hill, B. A. (1982). *The implementation of the educational philisophy of Avondale High School*. University of New England, Armidale.

Hill, B. A. (2006) A more complete report card. *Record*, 111(27), 10-11.

Hill, B. V. (1991). *Values education in Australian schools*. Hawthorn, VIC: The Australian Council for Educational Research.

Hill, B. V. (2004a). *Exploring religion in school: A national priority*. Adelaide: Openbook Publishers.

Hill, B. V. (2004b). *Keynote address: First National Forum on Values Education: 'Values Education in Schools Issues and Challenges'*. Retrieved 17 Novemeber 2009 from the Curriculum Corporation website http://www.curriculum.edu.au/verve/_resources/ve_acsa_paper.pdf

Johnson, B. & Christensen, L. (2008). *Educational research: Quantitative, qualitative and mixed approaches*. Thousand Oaks, CA: SAGE Publications.

Kohlberg, L. (1981). *The philosophy of moral development: Moral stages and the idea of justice*. San Francisco, CA: Harper & Row.

Kohlberg, L & Hersh, R.H. (1977). Moral development: a review of the theory. *Theory in Practice,16*(2), 48-61.

Krueger, R. A. & Casey, M. (2000). *Focus groups: A practical guide for applied research (3rd ed.)*. London: SAGE Publications.

Larsen, R., & Larsen, D. (1992). Teaching values. In V. B. Gillespie (Ed.), *Teaching values*. Riverside, CA: La Sierra University Press.

Lawton, D., & Cowen, R. (2001). Values, culture and education: An overview. In J. Cairns, D. Lawton & R. Gardner (Eds.), *Values, culture and education*. London: Kogan Page.

Lickona, T. (1991). *Educating for character: how our schools can teach respect and responsibility.* New York: Bantam Books.

Litosseliti, L. (2003). *Using focus groups in research*. London: Continuum

Lovat, T. (2010). The new values education: A pedagogical imperative for student wellbeing. In T. Lovat & N. Clement (Eds.), *International research handbook on values education and student wellbeing* (pp. 3-18). Heidleberg: Springer.

Lovat, T., Toomey, R., Clement, N, Crotty, R., & Nielsen, T. (2009a). *Values education, quality teaching and service learning: A troika for effective teaching and teacher education*. Terrigal, NSW: David Barlow Publishing.

Lovat, T., Toomey, R., Dally, K., & Clement, N. (2009b). *Project to test and measure the impact of values education on student efforts and school ambience*. Retrieved 12 October 2009 from the Australian Government: Department of Education, Employment and Workplace Relations website http://valueseducation.edu.au/verve/_resources/Project_to_Test_and_Measure_the_Impact_of_Values_Education.pdf

McMillan, J. H. & Schumacher, S. (2010). *Research in education: Evidence-based inquiry*. Boston, MA: Pearson.

Ministerial Council on Education, Employment, Training and Youth Affairs. (1999). *The Adelaide declaration on goals for Australian schooling in the twenty-first century*. Retrieved from the Ministerial Council on Education, Employment, Training and Youth Affairs website http://www.mceetya.edu.au/mceecdya/adelaide_declaration_1999_text,28298.html

Paul, R. W. (1988). Ethics without indoctrination. *Educational leadership, 45*(8), 10-19.

Popov, L. K. with Popov, D. & Kavelin, J. (1997). *The family virtues guide: Simple ways to bring out the best in our children and ourselves*. New York: Penguin.

Puchta, C. & Potter, J. (2004). *Focus Group Practice.* Thousand Oaks, CA: SAGE Publications.

Punch, K. F. (2009). *Introduction to research methods in education*. London: SAGE Publications.

Purpel, D. & Ryan, K. (Eds). (1976). *Moral Education.* Berkeley, CA: McCutchan

Refshauge, A. (2004). *Values education in NSW public schools*. Retrieved 12 October 2009 from the New South Wales: Department of Education and Training website http://www.det.nsw.edu.au/policies/student_serv/student_welfare/valu_scool/pd_05131_Values.pdf

Reid, A. & Thomson, P. (Eds.). (2003). *Rethinking public education: Towards a public curriculum*. Flaxton, QLD: Post Pressed.

Roy, D. C. (2003). *Towards wholeness: The special character of Seventh-day Adventist education (2nd ed.)*. Retrieved 9 November 2009 from the Adventist Schools Australia website http://www.adventist.edu.au

Ryan, K. (2002). The six E's of character education. *Issues in ethics, 13*(1).

Sapsford, R. (2007). *Survey Research*. London: SAGE Publications.

Scalfino. L. (2005). *Engagement with values: A lens for whole school change.* 10th Annual Values Leadership Conference. Pennsylvania State University, University Park Pennsylvania, USA. Retrieved 21 November 2010 from http://www.valueseducation.edu.au/verve/_resources/Scalfino_Engagement_with_values.pdf

Seventh-day Adventist Church (2011). *Adventist Schools Australia*. Retrieved 12 October 2011 from Adventist Schools Australia website http://asa.adventistconnect.org

Sokol, B. W., Hammond, S. I., & Berkowitz, M. W. (2010). The development contours of character. In T. Lovat, R. Toomey & N. Clement (Eds.), *International research handbook on values education and student wellbeing* (pp. 579-604). Heidelberg: Springer.

Sonter, A. J. (1983). *The SDA child's values: A study of home and school variables affecting specific values held by high school students from Seventh-day Adventist homes in New Zealand and some Pacific Island territories.* University of Auckland, Auckland.

Staples, A. Devine, C. & Chapman, J. (2010). Education and diversity: Values education and cross-cultural learning through Socratic dialogue and visual arts. In T. Lovat, R. Toomey & N. Clement (Eds.), *International research handbook on values education and student wellbeing* (pp. 765-778. Heidelberg: Springer.

Stephani, J. (2003). Values, worldview and faith: How can Adventist educators pass them on? *Journal of Adventist Education*. 66(October-November), 36-42.

United States Department of Education. (2008). *Partnerships in character education state pilot projects, 1995-2001: Lessons learned*. Retrieved 25 November 2009 from Eric database http://www.eric.ed.gov/ERICWebPortal/contentdelivery/servlet/ERICServlet?accno=ED502099

Veal, J. (2005). *Business research methods: a managerial approach* (2nd ed.). Frenchs Forest, NSW: Pearson Education Australia.

Winzenried, G. (2005). *Nine Values for Australian Schooling*. Retrieved 12 October 2009 from Adventist Schools Australia website http://asa.adventistconnect.org/site_data/150/assets/0002/5134/NineValuesforAustralianSchooling-1.do

Yin, R.K. (2009). *Case study research: design and methods.* London: SAGE Publications.

Appendices

Appendix A	Values for Adventist Schools
Appendix B	Information Letters and Consent Forms
Appendix C	Protocol for Teacher Interviews
Appendix D	Values Questionnaire
Appendix E	Protocol for Student Focus Groups

Appendix A

Values for Adventist Schools

VALUES FOR ADVENTIST SCHOOLS

Values are often described as the glue which holds a society together. In Adventist schools, values are also seen as a reflection of God's character, and a way of learning to know God. Values are taught intentionally and incidentally across the curriculum and at all stages of education. There are 9 values clusters, each cluster being represented by a core value. Values for Adventist schools reflect a loving God, and are taken from 1 Corinthians 13. These values are motivated by the overarching value of love and are evident in acts of service.

L O V E	EXCELLENCE Living For God's glory	…is patient…always perseveres	S E R V I C E
	COMPASSION Caring at all cost	…is kind…keeps no record of wrongs…does not envy	
	HUMILITY Accepting my achievements without boasting	…does not boast…is not proud…is not easily angered	
	RESPECT Thinking of and behaving well towards others	…is not rude	
	INTEGRITY Living at peace with myself	…is not self-seeking…rejoices with the truth	
	JUSTICE Seeking the right	…is not self-seeking	
	DISCERNMENT Making wise choices	…rejoices with the truth…does not delight in evil	
	RESPONSIBILITY Owning my actions	…always protects…never fails	
	HOPE Living with joy because my future is certain	…always hopes…always trusts	

Appendix B

Information Statements and Consent Forms

AVONDALE COLLEGE
Faculty of Education

INFORMATION STATEMENT FOR TEACHERS

RESEARCH TITLE: The impact of values education in Adventist schools on the level of knowledge and understanding, and internalisation of values in Year 7 students: A case study of three schools.

RESEARCHERS' NAMES:

Principal Investigator: Amy-Lyn Marks
Supervisor: Bev Christian

You are invited to participate in a research project that examines the manner in which the nine core values for Australian schooling are being addressed in Seventh-day Adventist schools. The nine core values for Australian schooling are care and compassion; doing your best; fair go; freedom; honesty and trustworthiness; integrity; respect; responsibility; and understanding, tolerance and inclusion. This project involves teachers and students from four Kindergarten to Year 12 Seventh-day Adventist schools. A selection of teachers from each school will be interviewed and a selection of students from each school will participate in questionnaires and focus groups. This project is being conducted by an Education Honours student from Avondale College.

PURPOSE OF THE PROJECT:
The purpose of this study is to examine the effect of the current approaches to values education in Seventh-day Adventist primary schools on the knowledge, understanding and internalisation of the nine core values for Australian schooling of students in Year 7.

PARTICIPATION CRITERIA:
This project involves teachers and students from four Seventh-day Adventist schools. Participants for this study will be:

- 3 primary school teachers from each school
- 80 – 120 students from the Year 7 classes

WHAT PARTICIPATION INVOLVES:
It is hoped that your class routine and schedule will not be interrupted or changed. Data for this study will be collected by way of three methods.

Interviews
To begin with, you will be invited to participate in a short (10 minute) semi-structured interview at your convenience. The researcher will interview a total of three primary school teachers from each school involved in the study in order to learn about each school's approach to teaching values. Interviews will be audio-taped.

Questionnaire
The next part of the study involves Year 7 students. With the requisite levels of permission, the researcher will examine student knowledge and internalisation of values through a questionnaire.

Focus Groups
Following the questionnaire, some students will be invited to participate in focus groups of 6 – 8 students. The focus groups will further gauge the depth of their understanding of each of the nine core values for Australian schooling. These group sessions will be audio-taped.

POSSIBLE RISKS OR INCONVENIENCES:
The researcher is required to notify you of possible risks and inconveniences should you agree to take part in the research. It appears that the only inconvenience will be the time needed to participate in the interview.

BENEFITS:
Although there are only minor direct benefits to you participating in the study, the main benefit of the research will be to inform educators in the Seventh-day Adventist school system of the effect of the current approaches to values education on students. Administrators and teachers can use the information gathered to further develop and improve their approaches to values education.

CONFIDENTIALITY AND DISCLOSURE INFORMATION:
Complete confidentiality will be maintained throughout the study. Reports will not identify individual teachers, students or schools. Paper copies of any results (including questionnaires) will be kept in a locked cupboard in the locked research room of the Education Faculty. During the course of the data collection, analysis and writing, the electronic data will be stored on a password protected computer as an encrypted file. After the completion of the study and thesis, all data will be transferred to the care of the supervisor and will reside in a locked cupboard in the staff research room. All data will be destroyed after five years.

The data collected will be presented in a thesis in association with the researcher's Bachelor of Arts/Bachelor of Teaching (Honours) degree. It may also be used for scholarly journals and professional conferences. In any publication, information will be provided in such a way as to ensure that individual teachers, students and schools cannot be identified.

FREEDOM OF CONSENT:
Your participation in this study is entirely voluntary. Attached you will find a consent form. If you are willing to participate in this study, please complete and sign the form. You can interrupt or withdraw from the study at any time without any disadvantage to you.

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. The HREC Secretary may be contacted through Avondale College P.O. Box 19, Cooranbong NSW 2265 or phone (02) 49802121 or fax (02) 49802117 or email research.ethics@avondale.edu.au

AVONDALE COLLEGE
Faculty of Education

TEACHER CONSENT FROM

RESEARCH TITLE: The impact of values education in Adventist schools on the level of knowledge and understanding, and internalisation of values in Year 7 students: A case study of three schools.

RESEARCHER'S NAME: Amy-Lyn Marks

I have read the information above and I give my consent to participate in this study.

Teacher's name: _____

Teacher's signature: _____

Date: _____

AVONDALE COLLEGE
Faculty of Education

INFORMATION STATEMENT FOR PARENTS

RESEARCH TITLE: The impact of values education in Adventist schools on the level of knowledge and understanding, and internalisation of values in Year 7 students: A case study of three schools.

RESEARCHERS' NAMES:

Principal Investigator: Amy-Lyn Marks
Supervisor: Bev Christian

Your child is invited to participate in a research project that examines the manner in which the *Nine Values for Australian Schooling* are being addressed in Seventh-day Adventist schools. This project involves teachers and students from four Kindergarten to Year 12 Seventh-day Adventist schools. A selection of teachers from each school will be interviewed and a selection of students from each school will participate in questionnaires and focus groups. This project is being conducted by an Education Honours student from Avondale College.

PURPOSE OF THE PROJECT:
The purpose of this study is to examine the effect of the current approaches to values education in Seventh-day Adventist primary schools on the knowledge, understanding and internalisation of the *Nine Values for Australian Schooling* of students in Year 7.

PARTICIPATION CRITERIA:
This project involves teachers and students from four Seventh-day Adventist schools. Participants for this study will be:

- 3 primary school teachers from each school
- 80 – 120 students from the Year 7 classes

WHAT PARTICIPATION INVOLVES:
The students' and teachers' class routine and schedule will not be significantly interrupted or changed. Data for this study will be collected by way of three methods.

Interviews
The researcher will briefly interview three primary school teachers from each of the schools involved in this study in order to learn about each school's approach to teaching values.

Questionnaire
The next part of the study involves Year 7 students. With the requisite levels of permission, the researcher will examine student knowledge and internalisation of values through a questionnaire.

Focus Groups
Following the questionnaire, some students will be invited to participate in focus groups of 6 – 8 students. The focus groups will further gauge the depth of their understanding of each of the *Nine Values for Australian Schooling*. These group sessions will be audio-taped.

POSSIBLE RISKS OR INCONVENIENCES:
The researcher is required to notify you of possible risks and inconveniences should you agree for your child to take part in the research. It appears that the only inconvenience will

be the time needed to participate in the study. Your child's school has made arrangements for this to take place with minimal disruption to the usual classroom schedule.

It appears that the only potential risk is that the selected students invited to participate in the focus groups may feel slightly embarrassed or shy to speak. In order to minimise this risk, focus groups will take place in a classroom where the students are likely to feel comfortable and a teacher will be present throughout the entire session. Focus groups will be terminated if a student gives signs of stress.

BENEFITS:
Although there are only minor direct benefits to your child participating in the study, the main benefit of the research will be to inform educators in the Seventh-day Adventist school system of the effect of the current approaches to values education on students. Administrators and teachers can use the information gathered to further develop and improve their approaches to values education.

CONFIDENTIALITY AND DISCLOSURE INFORMATION:
Complete confidentiality will be maintained throughout the study. Reports will not identify individual teachers, students or schools. Paper copies of any results (including questionnaires) will be kept in a locked cupboard in the locked research room of the Education Faculty. During the course of the data collection, analysis and writing, the electronic data will be stored on a password protected computer as an encrypted file. After the completion of the study and thesis, all data will be transferred to the care of the supervisor and will reside in a locked cupboard in the staff research room. All data will be destroyed after five years.

The data collected will be presented in a thesis in association with the researcher's Bachelor of Arts/Bachelor of Teaching (Honours) degree. It may also be used for scholarly journals and professional conferences. In any publication, information will be provided in such a way as to ensure that individual teachers, students and schools cannot be identified.

FREEDOM OF CONSENT:
Your child's participation in this study is entirely voluntary. Attached you will find a consent form. If you are willing for your child to participate in this study, please complete and sign the form and return it to the school. Your permission covers both the questionnaire and the focus groups although only a selection of students will be asked to participate in the focus groups. Should you agree for your child to participate in this study, he or she will also be provided with an information letter and a consent form. You can withdraw your child from the study at any time without any disadvantage to him or her.

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. The HREC Secretary may be contacted through Avondale College P.O. Box 19, Cooranbong NSW 2265 or phone (02) 49802121 or fax (02) 49802117 or email research.ethics@avondale.edu.au

AVONDALE COLLEGE
Faculty of Education

PARENT/GUARDIAN CONSENT FROM

RESEARCH TITLE: The impact of values education in Adventist schools on the level of knowledge and understanding, and internalisation of values in Year 7 students: A case study of three schools.

RESEARCHER'S NAME: Amy-Lyn Marks

I have read the information above and I provide my consent for my child to participate in this study.

Child's name: _____

Parent/Guardian's name: _____

Parent/Guardian's signature: _____

Date: _____

AVONDALE COLLEGE
Faculty of Education

INFORMATION STATEMENT FOR STUDENTS

RESEARCH TITLE: The impact of values education in Adventist schools on the level of knowledge and understanding, and internalisation of values in Year 7 students: A case study of three schools.

RESEARCHER'S INFORMATION:
Hi, my name is Amy-Lyn and I am Education Honours student at Avondale College. As part of my Honours program, I am running a study about values education in Seventh-day Adventist schools. My study involves teachers and students from four Seventh-day Adventist schools. You are invited to participate in the study.

The Australian government has selected some core values to be taught in Australian schools. This study will examine your understanding of these values to see how values are being taught at your school. The results of my study may help teachers in the Seventh-day Adventist school system to develop and improve their approaches to values education.

WHAT PARTICIPATION INVOLVES:
Your school has made arrangements for my study to take place with minimal disruption to your usual classroom schedule. There are two parts to my study that could involve you.

Questionnaire
The first thing I will get you to do is fill out a questionnaire about values.

Focus Groups
After that, I will invite some students to participate in focus groups. There will be 6 to 8 students in each focus group. If you take part in the focus groups, I will ask you questions about how you might demonstrate values in particular circumstances. You will respond to these questions in groups with some of your classmates. With your permission, I will audio-tape your responses so I can refer to them later. The focus groups will take place in a classroom with one of your teachers present.

CONFIDENTIALITY AND DISCLOSURE INFORMATION:
Information arising from this study will remain confidential and the only people who will view your questionnaires and listen to your responses will be one of your class teachers, my supervisor and I. The data collected will be presented in a thesis as part of my Honours program. It may also be used for scholarly journals and professional conferences. In any publication, information will be provided in such a way as to make sure that individual teachers, students and schools cannot be identified.

FREEDOM OF CONSENT:
Your participation in this study is entirely voluntary. Attached you will find a consent form. If you are willing to participate in my study, please complete and sign the form and return it to your school. You can withdraw from the study at any time without any disadvantage to you.

Sincerely,

(Name Removed)
Bachelor of Arts/Bachelor of Teaching (Honours) Student
Avondale College

AVONDALE COLLEGE
Faculty of Education

STUDENT CONSENT FORM

RESEARCH TITLE: The impact of values education in Adventist schools on the level of knowledge and understanding, and internalisation of values in Year 7 students: A case study of three schools.

RESEARCHER'S NAME: Amy-Lyn Marks

I have read the information above and I agree to participate in this study.

Student's name: _____

Student's signature: _____

Date: _____

Appendix C

Protocol for Teacher Interviews

AVONDALE COLLEGE
Faculty of Education

PROTOCOL FOR TEACHER INTERVIEWS

RESEARCH TITLE: The impact of values education in Adventist schools on the level of knowledge and understanding, and internalisation of values in Year 7 students: A case study of three schools.

RESEARCHER'S NAME: Amy-Lyn Marks

Interviews with primary school teachers will only take place when each teacher has provided his or her explicit consent. Teachers will be interviewed individually. Interviews will likely take place in the respective teacher's classroom. Interviews will be audio-taped. Each interview will last for a maximum of 10 minutes.

KEY QUESTIONS:

1. Do you teach values in your school?
2. What is your approach to teaching values?
3. Do you use a particular program to teach values?
4. How long have you employed this method?
5. Are you intentional in teaching the *Nine Values for Australian Schooling*?

Appendix D

Values Questionnaire

AVONDALE COLLEGE
Faculty of Education

VALUES QUESTIONNAIRE

This questionnaire is part of some research aimed at finding out how much students know about the *Nine Values for Australian Schooling*.

In Part A, you will be asked to choose how strongly you agree or disagree with a statement. In Part B, you will be asked multiple choice questions which require you to decide which value is being demonstrated. You will not be identified by your responses.

Thank you for your participation.

(Name Removed)

Demographics

Please complete the following details correctly.

1. **Gender (circle one):** Male / Female
2. **How many years have you attended this school (not including this year)?** _____

Part A

Items 1-15

Please circle the response that is the best match for the given scenario. There are no right or wrong answers.

POSSIBLE RESPONSES					
Totally Disagree ***1***	*Disagree* ***2***	*Mildly Disagree* ***3***	*Mildly Agree* ***4***	*Agree* ***5***	*Totally Agree* ***6***

		Totally Disagree					*Totally Agree*
Q1.	I make friends with students who are different to me.	**1**	**2**	**3**	**4**	**5**	**6**
Q2.	I work hard on my school assignments.	**1**	**2**	**3**	**4**	**5**	**6**
Q3.	I blame others for my mistakes.	**1**	**2**	**3**	**4**	**5**	**6**
Q4.	I try to do the right things, even if no one is around.	**1**	**2**	**3**	**4**	**5**	**6**
Q5.	I mean what I say when I give someone a compliment.	**1**	**2**	**3**	**4**	**5**	**6**

POSSIBLE RESPONSES

Totally Disagree	*Disagree*	*Mildly Disagree*	*Mildly Agree*	*Agree*	*Totally Agree*
1	***2***	***3***	***4***	***5***	***6***

		Totally Disagree					*Totally Agree*
Q6.	If I see a younger child being bullied, I stand up for the child or notify an adult who will do so.	**1**	**2**	**3**	**4**	**5**	**6**
Q7.	I treat my classmates and teachers the way that I would like to be treated.	**1**	**2**	**3**	**4**	**5**	**6**
Q8.	I do not judge people before I get to know them.	**1**	**2**	**3**	**4**	**5**	**6**
Q9.	If a classmate needs help with his schoolwork, I do my best to help.	**1**	**2**	**3**	**4**	**5**	**6**
Q10.	If I found a fifty dollar note at school and nobody was looking, I would keep it for myself	**1**	**2**	**3**	**4**	**5**	**6**
Q11.	My health is important to me and I do my best to take care of it.	**1**	**2**	**3**	**4**	**5**	**6**
Q12.	I am willing to let others share their beliefs and opinions, even if they are different to mine.	**1**	**2**	**3**	**4**	**5**	**6**
Q13.	I invite people other than my best friends to join in games.	**1**	**2**	**3**	**4**	**5**	**6**
Q14.	I do my best at something only if I enjoy it.	**1**	**2**	**3**	**4**	**5**	**6**
Q15.	If someone enters the classroom to speak to my teacher, I continue with my work or sit quietly and wait.	**1**	**2**	**3**	**4**	**5**	**6**

		Totally Disagree					*Totally Agree*

Part B

Scenarios 1-12

Please circle the response that is the best match for the given scenario. There are no right or wrong answers

1. Carlos notices the new student looks lonely, so he sits with her at lunchtime and shows her around the school. He is demonstrating:
    a. Understanding, tolerance and inclusion;
    b. Care and compassion;
    c. Generosity;
    d. Doing your best.

2. When the basketball team realise they are not playing as well as they could be, they begin practising twice as hard as they had before. The team is demonstrating:

    a. Integrity;
    b. Doing your best;
    c. Responsibility;
    d. Fair go.

3. Andy's classmates make sure that Andy has equal playing time on the soccer field, even though he does not play as well as many of them. Andy's classmates are demonstrating:

    a. Generosity;
    b. Care and compassion;
    c. Respect;
    d. Fair go.

4. The principal allows students to share their own opinions in the student newspaper without requiring that they think the same way he does. He is demonstrating:

    a. Freedom;
    b. Humility;
    c. Understanding, tolerance and inclusion;
    d. Respect.

5. When Sari accidentally breaks a glass vase in a department store, she immediately notifies a shop assistant and offers to pay for the damage. She is demonstrating:

    a. Doing your best;
    b. Respect;
    c. Honesty and trustworthiness;
    d. Integrity.

6. Pierre's uncle and aunt often leave him by himself in the corner store where they work. He is sure that nobody would ever know if he took something, but he chooses not to because he believes stealing is wrong. He is demonstrating:

    a. Freedom;
    b. Responsibility;
    c. Integrity;
    d. Respect.

7. When the train is crowded, Hayden offers his seat to an elderly lady. He is demonstrating:

    a. Respect;
    b. Understanding, tolerance and inclusion;
    c. Humility;
    d. Generosity.

8. The Year 8 students pick up all of their rubbish and throw it in the bin after their class picnic at the beach. They are demonstrating:

    a. Responsibility;
    b. Integrity;
    c. Care and compassion;
    d. Respect.

9.

When a Japanese exchange student arrives at their school, Josh and Tina spend time sharing their culture and getting to know her. They are demonstrating:

a. Generosity;
b. Understanding, tolerance and inclusion;
c. Doing your best;
d. Fair go.

10. Sasha doesn't agree with Hayden's point of view, but she listens to what he has to say without criticising or belittling him. After he finishes sharing, she gives her opinion. Sasha is demonstrating:

    a. Fair go;
    b. Freedom;
    c. Integrity;
    d. Respect.

11. Mr Hughes is a bit surprised to learn that Jared's family does not celebrate Christmas, but he accepts Jared's decision not to participate in the end of year Christmas show and makes an effort to think of end of year activities in which Jared can take part. Mr Hughes is demonstrating:

    a. Humility;
    b. Responsibility;
    c. Understanding, tolerance and inclusion;
    d. Respect.

12. Matt arrives at the party late, leaving Claire to set up the food on her own. To make up for his lateness he offers to stay for an extra half an hour after the party to clean up. He is demonstrating:

    a. Responsibility;
    b. Humility;
    c. Care and compassion;
    d. Integrity.

Thank you for your participation in this questionnaire.

Appendix E

Protocol for Student Focus Groups

AVONDALE COLLEGE
Faculty of Education

PROTOCOL FOR STUDENT FOCUS GROUPS

RESEARCH TITLE: The impact of values education in Adventist schools on the level of knowledge, understanding and internalisation of values in Year 7 students: A case study of three schools.

RESEARCHER'S NAME: Amy-Lyn Marks

Focus Groups with specific students will only take place when explicit permission has been gained from the student's parent or guardian. Focus groups will be conducted with a teacher present. Focus groups sessions will be audio-taped. Sessions will last for a maximum of 20 minutes.

KEY QUESTIONS:

Scenario 1: You thought you studied really hard for your maths test, but it seems that you didn't study hard enough. When you open the test paper, you don't know how to answer a number of the questions. Eric, the smartest student in the class, is sitting beside you. If you copy a few of his answers, you will be able to pass the test. No one else is looking.

1. In your opinion, what would be the best way to show integrity in this situation?

2. In your opinion, what would be the best way to show responsibility in this situation?

3. In your opinion, what would be the best way to do your best in this situation?

Scenario 2: Your friend Sally asks you to keep secret that her mother has been diagnosed with cancer. She's very upset and she doesn't want to other students to know yet. Later that week, your friend Michael tells you that he has heard a rumour about this and asks you directly if you know anything about it.

1. In your opinion, what would be the best way to show honesty and trustworthiness in this situation?

2. In your opinion, what would be the best way to show respect in this situation?

3. In your opinion, what would be the best way to show care and compassion in this situation?

Scenario 3: Dan is a new student in your class. His family has recently migrated to Australia from a non-English speaking country, so he has difficulty speaking English. Dan wants to take part in your class drama, but several of your classmates feel frustrated with his poor English.

1. In your opinion, what would be the best way to show freedom in this situation?

2. In your opinion, what would be the best way to show understanding, tolerance and inclusion in this situation?

3. In your opinion, what would be the best way to give everyone a fair go in this situation?

Do you think values education should be taught in schools?