The Development of Values, Attitudes and Personal Qualities
A Review of Recent Research

J Mark Halstead
Monica J Taylor
## CONTENTS

**INTRODUCTION**  
1

**TERMINOLOGY**  
3

**PART ONE: SOCIAL BACKGROUND RESEARCH**  
4

**PART TWO: THE DEVELOPMENT OF VALUES THROUGH THE LIFE OF THE SCHOOL**  
17

KT1  How Significant is the Development of Early Moral Emotions and What Can Parents and Early Years Educators Do to Influence Moral Understanding and Positive Social Behaviour in Young Children?  
18

KT2  What Does 'Caring' Mean and How Does it Contribute to Children's Moral Education in School?  
20

KT3  How Far Do School Councils Help Young People to Understand Their Rights and Responsibilities as Citizens?  
22

KT4  Does the Involvement of Pupils in the Formation of Classroom Rules and School Policies on Discipline Help Them to Develop the Motivation to Behave Responsibly?  
24

KT5  What Kinds of Influence Can Extra-curricular Activities Have on the Behaviour and Attitudes of Children and Young People?  
26

KT6  How Far Does the Example Set by Teachers Intentionally or Otherwise Influence the Developing Values and Attitudes of Their Pupils?  
28

KT7  What Does 'Spiritual Development' Mean and in What Ways Can Schools Contribute to It Most Effectively?  
30

KT8  How Can Schools Foster the Values of Non-discrimination and Equal Opportunities?  
32

**PART THREE: THEORETICAL FRAMEWORKS AND STRATEGIES**  
34

KT9  How Can Schools Contribute to the Character Development of Students?  
36

KT10  What Specific Strategies and Programmes for the Development of Moral Reasoning Have Been Effective in School?  
38

KT11  How Do Personal Narratives Help Teachers to Understand and Influence the Moral Development of Young People?  
40
PART FOUR: CURRICULUM AND TEACHING METHODS

KT12 What Contributions Can the Subjects of the National Curriculum Make to the Development of Pupils' Values and Attitudes? 43

KT13 What Can Religious Education and Personal and Social Education Contribute to Pupils' Developing Attitudes and Values? 46

KT14 How Do The Cross-curricular Themes Contribute to the Development of Pupils' Values, Attitudes and Personal Qualities? 48

KT15 How Effective is Circle Time in Helping Pupils to Develop Self-esteem and to Clarify Their Own Attitudes and Values? 50

KT16 What Other Teaching and Learning Methods Have Been Found Effective in Influencing Pupils' Attitudes and Behaviour? 52

PART FIVE: ASSESSING AND EVALUATING THE DEVELOPMENT OF PUPILS' VALUES 55

KT17 What Methods of Assessment Have Proved Effective in Identifying Developments in Pupils' Values and Attitudes? 56

KT18 How Can School Effectiveness Be Evaluated in Terms of the Development of Pupils' Values and Attitudes? 58

PART SIX: CONCLUSIONS 60

APPENDIX 1: SOME MEASURES OF ASSESSMENT OF VALUES AND MORAL CULTURE 64

APPENDIX 2: ORGANISATIONS CONCERNED WITH RESEARCH ON VALUES 66

REFERENCES 68
INTRODUCTION

Since schools are charged with preparing pupils for the opportunities, responsibilities and experiences of adult life, the role of schools in their personal and social development has recently come under close scrutiny. This is evident particularly in the inspection of what schools do to promote the spiritual, moral, social and cultural development of their pupils. Teachers, school managers, inspectors, teacher trainers and others thus face the challenge of improving and evaluating opportunities for such development. This needs to demonstrate positive values, attitudes and personal qualities on the part of pupils, even though a values consensus may be lacking in the education system and pluralist society of which they are a part. The purpose of this review is to facilitate progress in this difficult domain, by:

- providing an interpretation of the key concepts;
- clarifying realistic cognitive and affective goals for schools;
- indicating strategies and content in teaching and learning and in the life of the school which suggest positive personal development;
- reviewing assessment and evaluation criteria and methods which identify change in pupils.

The review provides an overview of recent research on the development of values, attitudes and personal qualities, with particular reference to school-based education for 5 – 16 year-olds. It was commissioned and funded by OFSTED in 1996 and a final text was submitted in 1998. This is now published with OFSTED’s agreement, but this should not be taken to constitute its endorsement of any of the review’s conclusions or recommendations.

The main body of the review is divided into 18 Key Topics (KTs). In selecting these, we have sought to identify issues that are of concern to teachers and of practical relevance to the school rather than issues that are most popular with researchers. Each Key Topic is designed as a double-page spread, so that the text can be more easily used by teachers and others undergoing INSET or carrying out their own investigations into specific issues.

The primary focus of the review is on moral development, though it is necessarily also concerned with spiritual, personal, social, cultural development and citizenship. It does not generally cover other areas of development, such as artistic, scientific, economic, environmental or health-related values. Conceptual, quantitative, qualitative and experimental research are included, particularly drawing on the disciplines of psychology, sociology and philosophy. On some topics we also make use of less formal research into aims and potential and include expert advice. We have tried to indicate where research may be controversial.

We are conscious that for reasons of space and also gaps in the research we have not always been able to do full justice to the complexity of the issues. However, all research referred to throughout the review is listed in the bibliography, and it is hoped that the
references will enable those who are interested to pursue any topic in more depth and detail. On topics which have been heavily researched, we have selected either what we consider to be the most important recent publications, or those publications which taken together present the most comprehensive overview of the topic. We have drawn primarily on refereed research published in English, though unpublished research is occasionally referred to where this has been subjected to some kind of quality control. We have given priority to British research, but where there is a lack of British research on a particular topic, we have referred to major research from North America or other countries, especially where this appears directly relevant to an understanding of the situation in the UK. We have concentrated on research since 1988, but on some topics it is difficult to make sense of recent research without reference to earlier work, and in others earlier work will have significant relevance to the contemporary situation. Throughout the review we have sought to emphasise the implications of the research for practice, in the hope that it will offer guidance particularly to teachers in orienting positive school policies and practices, to inspectors in clarifying evaluation criteria and what counts as evidence, and to teacher trainers seeking to support teachers with practical strategies in initial and in-service training.

A work like this has inevitably involved more people than we can name individually, but we would like to thank all who have helped through conversations and discussions, through practical help in visiting institutions, searching for articles and sending papers, and most of all through moral encouragement.

J. MARK HALSTEAD

MONICA J. TAYLOR
TERMINOLOGY

**Development:** growth towards maturity, which may be gradual and discontinuous, which may involve passing through a number of stages and which normally occurs as a result of guidance and stimulus from family, school and community, as well as other influences including peer culture and the media.

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

**Attitudes:** acquired tendencies or predispositions to make judgements and behave in a predictable manner. Examples of attitudes are openness, tolerance, respect, acceptance, freedom from prejudice.

**Personal Qualities:** virtues, personal attributes, dispositions or characteristics. Examples of personal qualities are honesty, generosity, courage, confidence, self-esteem, care and concern for others, truthfulness, responsibility, friendliness, humility, loyalty, perseverance, kindness, compassion, self-discipline, integrity, politeness, cooperation, sensitivity to others.

**Spiritual Development:** developing the potential of the human spirit, including the personality, the emotions and fundamental human characteristics and capacities, such as love, peace, wonder, joy, imagination, hope, forgiveness, integrity, sensitivity, creativity, aspiration, idealism, the search for meaning, values and commitment and the capacity to respond to the challenges of change, hardship, danger, suffering and despair. For some, the concept of spiritual development makes sense only in the context of commitment to an established religious tradition.

**Moral Development:** acquiring a set of beliefs and values relating to what is right and wrong which guides intentions, attitudes and behaviour towards oneself, other people, one’s own society and others, and the environment; and developing the disposition to act in accordance with such beliefs and values.

**Social Development:** progressively acquiring the skills and personal qualities needed to live and participate cooperatively in social settings and play a full part in society.

**Cultural Development:** gaining an increasing acquaintance with cultural practices of various kinds (such as aesthetic, religious and political), an understanding of one’s own identity within one or more cultural groups, and a recognition of the way that beliefs, values, customs, practices, knowledge and skills form the basis of identity and cohesion in a wide variety of communities and groups.
PART ONE: SOCIAL BACKGROUND RESEARCH

The values, attitudes and personal qualities of young people and the role of the school in pupils’ spiritual, moral, social and cultural development have received renewed attention in recent years. This has coincided with a climate of critical questioning about the ethics of social structures, institutions, practices, ways of life, events and experiences, especially as these affect young people and require an educational response. Such factors include:

- rapidly changing social structures in patterns of work, unemployment and leisure, families and family life, geographical mobility, global communication, to which individuals and institutions are constantly adapting;
- social, cultural, regional, local, community and family diversity, which can mask economic, gender, ethnic and racial inequalities, sometimes leading to alienation, lack of hope and aimlessness in individuals and communities;
- the emergence of an entrepreneurial, cost-effective society where individual success is prized, sometimes at the expense of cooperation and ‘the common good’, and achievement is measured in material terms so that individual intellectual and spiritual development and the social and moral development of communities are relatively neglected;
- awareness of low standards of ethics in some areas of public life and of the questionable example set by some leading figures in politics, business, sport and the entertainment industry;
- a powerful and pervasive media which, in providing information and entertainment, shapes ‘facts’ and feelings about events and may unduly influence perceptions and actions;
- indiscipline in some schools, with verbal and physical harassment and violence between pupils and sometimes assaults on teachers, affecting the learning environment and educational experience and leading to a rise in exclusions from school;
- various horrific events involving children and young people (for example, the murder of Ahmed Ullah, Jamie Bulger, Stephen Lawrence and of headteacher Philip Lawrence) which have led some to talk of ‘moral panics’ and a ‘crisis of values’.

Such trends, whilst only a partial characterisation, form the background to growing uncertainties and unease about public and individual values, attitudes and behaviour. These focus on concerns about the personal and social education of the young and the respective roles and responsibilities of school, home and other influences in a liberal pluralist democracy. They challenge us to consider the nature of the society in which we wish to live and how young people can be prepared for life in that society.

In Part One, we examine, first of all, empirical evidence relating to the attitudes and values of children and adolescents, the social context of education, and influences other than that of the school on young people’s values and attitudes. Secondly, we explore the national policy context relating to values education and evidence of schools’ responses.
to developing their policies and practices, amidst ongoing social and educational debates about controversial and contested values issues.

The Attitudes and Values of Children and Adolescents
Underlying the common perception of increased social immorality is the popular view that many children and young people have little or no sense of right and wrong. This contrasts with research findings, which demonstrate the values and attitudes of young people. These studies reveal the diversity, complexity and apparent contradictions of their views on contemporary issues.

Children
Young children soon develop a moral sense, probably within the first two years of life (Kagan and Lamb, 1987). Moral emotions and understanding are critical to personal and social development (see KT1). Relationships and interactions, especially within the family, such as incidents of conflict, play with siblings and discussion of feelings and rules between mothers and children, have considerable influence on early moral development (Dunn, 1987). Nisan (1988) found that children of six or seven demonstrated a concept of ‘value’ (as objectively valid, unconditional and non-obligatory), as distinct from morality (unconditional and obligatory) or convention (conditional and obligatory), or personal preferences (conditional and non-obligatory). This distinction develops with age. These children gave reasons for behaviour related to values distinguished by utility, rather than others’ welfare or conventional behaviour. Nisan suggested that the child’s concept of values is based on his or her perceptions of development – which entail increasing control over the environment – and that these very perceptions affect actual behaviour and development. The Children and World Views Project encouraged young children to talk about a range of issues from religion and science to conflict, loss and separation (Erricker et al., 1997).

Adolescents
More extensive research exists, in a British context, on the values and attitudes of adolescents and young adults, in relation to morality, health (including drugs and sex), the environment, school, other people (bullying and racism), authority and life.

A Sense of Right and Wrong In a survey of over 13,000 pupils, aged 13 – 15, from 65 maintained schools in England and Wales, Francis and Kay (1995) found most disapproved of shoplifting (85%), cycling after dark without lights (75%), graffiti writing (65%), playing truant (63%), travelling without a ticket (57%), buying cigarettes (57%) and buying alcohol under the legal age (40%). Francis and Kay suggest that young people distinguish between what is right and what is legal and that the law is seen to be questionable where it interferes with a legitimate pleasure, such as buying alcohol. By contrast, campaigns emphasising the connection between smoking and ill health may have influenced some young people to see that smoking is less socially acceptable.

A Mori Poll, conducted for the School Curriculum and Assessment Authority (SCAA) (1996a) found that 196 11- to 16- year-old respondents had ‘a well developed sense of right and wrong’ (p.21). For example, almost all said it was never right to steal money
and things (95%) or to cheat in school work (88%). They were more ambivalent about name calling and fighting — only half believing such behaviour is never right — and a significant minority thought these behaviours could sometimes be justified. Three-fifths claimed it was always right to own up to doing something wrong, but for some this was dependent on circumstances. Young people were not impressed by the honesty of the general population: half disagreed that most people are honest and one in seven was unsure. They were much more likely to see most people as kind. All but five per cent of adolescents in another survey (Balding, 1996) claimed they could trust at least one adult, and the majority three or more adults. But as many as one-third of the 13- to 15-year-olds in Francis and Kay’s survey longed for someone to turn to for advice.

**Attitudes to Health** In relation to substance abuse, Francis and Kay (1995) found that 13- to 15-year-olds most disapproved of glue sniffing (81%), heroin use (79%), sniffing butane gas (75%), using marijuana (58%), smoking cigarettes (45%), and becoming drunk (22%). The researchers argued this order suggested a prudential evaluation and that young people made moral decisions by balancing potential pleasure against health risks. The annual survey of the health-related behaviour of nearly 24,000 10- to 15-year-olds (Balding, 1996) provides extensive information on adolescents’ attitudes and behaviour regarding personal and social issues. For example, half of these young people think cigarette advertising has quite a lot of influence on young people to start smoking. Fewer girls than boys say they will never smoke, and in most of the secondary year groups there were more female than male smokers.

In relation to sexual practices, 13- to 15-year-olds in Francis and Kay’s (1995) survey most disapproved of: homosexuality (39%), abortion (38%), sexual intercourse under the legal age (24%), divorce (20%), sexual intercourse outside marriage (13%) and contraception (5%). Churchgoers were associated with stricter judgements, though many were uncertain of their opinions. The researchers comment: ‘It is clear from the survey results that the majority of 13- to 15-year-olds do not use a set of moral absolutes to define their attitudes to human sexuality’ (p.82). In a survey of 571 pupils in ten Catholic secondary schools in Northern Ireland, Francis and Greer (1990) also found that a large proportion of Catholic pupils rejected moral absolutes maintained by traditional Catholic teaching. Since about one-fifth of pupils were uncertain about sexual morality, there may, as Francis and Kay suggest, be a role for moral education in clarifying moral issues.

**Attitudes to the Environment** Two-thirds of young people in Francis and Kay’s survey were concerned about pollution and three-fifths about third world poverty. Four-fifths of young people in a Mori poll thought ‘people don’t care enough about the environment’ (SCAA, 1996a, p. 22). On the other hand, caring dispositions were being developed by over half the adolescents in one large survey who cared for pets (Balding, 1996).

**Attitudes to School** Over one-quarter of 13- to 15-year-olds in Francis and Kay’s survey did not think teachers were doing a good job and almost half would be reluctant to discuss their problems with a teacher. About one-third thought school was boring and the same proportion was uncertain about or thought school was not preparing them for life. A qualitative study of the values of 13- to 14-year-olds in four ethnically diverse
secondary schools (Taylor, 1996) showed that pupils were well able to voice their own values and articulate and reflect on their moral and cultural experiences in school in relationships with teachers and peers, the curriculum and in school life. Pupils valued the good teacher, the qualities of consideration and professionalism, and especially listening skills and helpfulness. They also placed value on the loyalty and trust of friends and learning together in community, from which they developed responsibility and tolerance, more so in multiethnic environments. Two key values underlying pupils’ experience of school were respect and fairness. Some adolescents see school as one of the worst things about life (Simmons and Simmons, 1994).

**Attitudes to Others** Bullying can strongly affect attitudes to school. In Balding’s (1996) survey about one-third of girls and one-quarter of boys feared bullying sometimes, often or very often (a similar proportion in Francis and Kay’s survey). Younger pupils were more fearful than older ones (see also Hughes and Lloyd, 1996). Francis and Kay (1995) found that about one-fifth of teenagers thought ‘there are too many black people living in this country’ and one-third thought that immigration to Britain should be restricted. In the British Social Attitudes Survey of 580 12- to 19-year-olds 88 per cent thought British society was prejudiced against Asians and black people; young women and 18- to 19-year-olds were more likely to think there was a lot of prejudice. Around two-thirds thought Asians and black people experienced discrimination trying to get a job. But very few young people were prepared to admit any racial prejudice themselves (Sachdev, 1996).

**Attitudes to Authority** About two-fifths of 13- to 15-year-olds were either uncertain or thought the police do not do a good job (Francis and Kay, 1995). Attitudes to institutional authority (represented by the police, law, school/university) were more negative among 13- to 20-year-old males than females. In all but one group studied, attitudes were highly correlated with behaviour (Emler and Reichner, 1987). They argue this is not due to a failure in moral development but in the efficacy of legal socialisation. But Rigby (1989) suggests that the relationship between gender and attitude to institutional authority tends to vary across cultures and may depend on socialisation practices.

**Attitudes to Life** Young people show relatively high interest in questions about the meaning of life. In a Mori poll, three-fifths were interested in what life is for, how the universe began and whether there is life after death. More were interested than not in whether God exists (SCAA, 1996a). On the other hand, in considering ‘the sort of person I would most like to be like ... ’, English adolescents displayed predominantly materialistic values, concerned with money, possessions and physical appearance (Simmons and Simmons, 1994). Teenagers are less interested than adults in politics and younger adults are rather more disenchanted and disillusioned than their predecessors, a trend which may have serious consequences for British democracy (Park, 1995; Walker, 1996).

**The Social Context**
The rapid pace of social change, which schools both respond to and reflect, can be illustrated by reference to empirical research of the last few years. In this changing
context, schools are charged with enhancing pupils' spiritual, moral, social and cultural development.

**The Nature of Society**

- **Family Structure** Forty per cent of families comprise a married couple with dependent children. Thirteen per cent of families with dependent children are headed by lone parents, predominantly mothers, who are more likely to be in the manual classes and to live in inner cities (Newman and Smith, 1997). People are less likely to live with kin than they were a decade ago and they see them less often, though the family remains a very important source of help and is the dominant source of support and care for most people (McGlone *et al.*, 1996). On the family, young people are gender oriented, with young men preferring a traditional model of family life and domestic labour (Oakley, 1996).

- **Work** Some 27.7 million people were in the labour force in 1995. The unemployment rate was around nine per cent, with higher rates for young people and in inner-city and former industrial areas. Women are increasingly participating in work, especially part-time work, making up 44 per cent of the labour force in 1996. Women are also giving birth at an older age and then returning to work more quickly than before (GB. ONS, 1997).

- **Ethnicity and Race** According to the 1991 census, 5.5 per cent of the population is 'ethnic minority'. The distribution of the ethnic minority population ranges from 1.5 per cent in Wales to 6.2 per cent in England and 20.2 per cent in Greater London (OPCS, 1993). Of the ethnic minority population, about 30 per cent are black (Afro-Caribbean and African), about half are South Asian (Indian, Pakistani and Bangladeshi) and five per cent are Chinese. Despite race relations and equal opportunities legislation, the ethnic minority population as a whole experiences various forms of discrimination; for example, it consistently suffers higher unemployment and to a greater extent than for white people, especially at times of economic recession (Runnymede Trust, 1994).

- **Religious Belief and Practice** Although church membership and practice has declined in recent years, most people believe in some form of deity. In the British Social Attitudes Survey in 1995, 21 per cent of adults believed in God with no doubts, and others had more equivocal beliefs, but only a minority considered themselves atheists (11%) or agnostics (15%). About one-third claimed their religious affiliation was Church of England/Anglican and another quarter were affiliated to Trinitarian religions. But only one in nine of those with religious affiliations attended religious worship at least weekly (GB. ONS, 1997). About three-fifths of teenagers declared themselves to be atheist or agnostic (Francis and Kay, 1995). On the other hand, Roberts (1996) found a similar percentage believed in God, but did not consider themselves as belonging to a particular religion.

- **Media** On average, people watch over 25 hours of TV and listen to 16 hours of radio a week. Those in the north and women over 15 watch the most TV. Drama, light entertainment and films are the most popular viewing (GB. ONS, 1997).

- **Crime** Forty per cent of crime is committed in ten per cent of areas. There are around 28 million offences against individuals, retailers and manufacturers a year.
Twenty six per cent of known offenders are under 18 (Audit Commission, 1996). Young people aged 15–24 are more afraid of being arrested for a fraudulent insurance claim than concerned about lying (SCAA, 1996a). In the British Social Attitudes Survey, young people were aware of crime and punishment; two-thirds thought a poor person and over two-fifths thought a black person would be more likely to be found guilty of a crime than a rich or white person; three-quarters thought a reduction in poverty and firmer discipline in family and school would be effective in crime prevention (McNeish, 1996).

- **Public Perceptions** Three-quarters of adults in a Mori poll considered teachers and athletes the best moral examples for young people. Non-white people (86%) and parents (82%) thought highly of teachers. Parents were held most responsible for their children’s behaviour by over three-fifths of adults (SCAA, 1996a).

### The Nature of Education

- **Denominational Schools** About 30 per cent of all schools, a rather higher proportion at primary level, are state-aided denominational schools which aim to provide a distinctive Christian ethos (GB. DES, 1992). Until very recently, with the Government’s decision to grant state aid to two Islamic schools, there have been no state-aided denominational schools for pupils from other religious backgrounds, except Jews.

- **Permanent Exclusions** Exclusions from school trebled between 1990 – 95 to around 11,000 pupils (GB. DfEE, 1995). One in ten pupils in Year 10 and 11 truant at least once each week. Young people who are excluded from school or who truant are more likely to offend (Graham and Bowling, 1995).

- **Education and Work Post-16** At 16+ in 1995 70 per cent of young people remained in education in school or further education. The remainder were in Government-supported training schemes, such as Youth Credits and Modern Apprenticeships (11%), company training schemes (5%) or were in, out of, or looking for work (14%) (GB. DfEE, 1997). In spring 1996, nearly 40 per cent of 16- to 19- year-olds in full-time education were also in employment (GB. ONS, 1997).

- **Free School Meals** The percentage of pupils eligible for free school meals is an indicator of poverty. In 1994 – 95 around one-quarter of all pupils were eligible for free school meals, with variations regionally (30% in Greater London) and in individual schools (GB. ONS, 1996).

- **Collective Worship** Schools are required to have Collective Worship ‘of a wholly or mainly broadly Christian character’, but many, especially secondary schools, resist such provision on ideological or practical grounds. The 1997 OFSTED Annual report observed that, although most primary schools comply, at the secondary phase ‘three-quarters of schools do not meet the legal requirements for collective worship’ (p.5). On the other hand, in a nationally representative NFER survey, primary and secondary schools were almost unanimous in claiming that values education takes place in Collective Worship (Taylor, 1999).

- **Teachers’ Attitudes** Teachers are often reluctant to engage in values education, at least partly because of lack of preparation. There is growing evidence of consistent
under-provision in availability and level of Religious Education courses and teacher preparation (Gates, 1993); of patchy provision for spiritual and moral development (SCAA, 1996b); of student teachers’ perceptions of lack of preparation for citizenship education (Arnot, 1996); and of lack of staff expertise and commitment/confidence to teach citizenship in secondary schools (Taylor and Lines, forthcoming).

- **Pupils’ and Parents’ Attitudes** Three-quarters of the 580 12- to 19-year-olds questioned in the British Social Attitudes Survey thought that young people should have a say in what is taught, but almost all thought that parents should have a say. For example, over half of young people thought 12- to 16-year-olds should have sex education at school, but two-thirds were prepared to let parents make the choice for children under 11. A majority thought parents (88%) and children (66%) should have a say in the kinds of punishment used in school (Hughes and Lloyd, 1996).

**Non-school Influences on Children’s Values**

It is widely recognised that schools are not the only, nor the greatest influence on the values, attitudes and personal qualities of young people. Most educational policy statements make passing acknowledgement of the need to work on the development of pupils’ values ‘in partnership with the home’ (SCAA, 1995, p.6) or ‘to ensure that [these] values are endorsed by parents and the local community’ (GB. Parliament. House of Commons, 1992, para 8.3, p.37). But little is known of the processes in and strategies by which schools attempt to involve parents, communities and other agencies concerned with young people’s development. A recent survey found that in twice as many primary schools as secondary schools, values education had been influenced by parental/community pressure, and that they had used the involvement of parents to take values education forward, though few had surveyed parents’ views (Taylor, 1999).

**Family** English 14-year-olds in one study (Simmons and Simmons, 1994) placed a high value on family, as what mattered to them more than anything else, though they preferred friends as companions. Many of these young people regarded the family as the group with which they enjoyed their greatest happiness. Adolescents recognise the influences of family and friends in developing their identity and independence and value, not always uncritically, their support to handle what they experience as pressures (Taylor, 1996). Young people are more likely to find it helpful to talk about their problems with their mother (51%) than with their father (31%) (Francis and Kay, 1995). But the family can also be a cause of concern; in Balding’s survey two-fifths of girls, compared with around one-quarter of boys, were concerned about family problems. The family may even set a bad example: young offenders claimed that one of the main reasons for committing crime was having family members or friends who offend (Audit Commission, 1996).

**Peers** From an early age, pupils are much influenced by their peers. A small-scale study (Craft, 1994) suggested that five-year-olds interpret friendships as transactions. Girls focused more on their role in giving, but were also more aware of what they could expect to receive from a good friend. Boys were more aware of the influences of bad friends—being physical, active and aggressive. Girls were more empathetic, taking the other child’s perspective. Francis and Kay (1995) found that the majority of 13- to 15-year-
olds often hang around with their friends (67%) and find it helpful to talk about their problems with close friends (61%), especially girls, more so than with parents.

**Community** Community influences may be particularly important for minority ethnic pupils, for example, community language classes, attendance at a place of worship, celebrating festivals, joining in music-making or dancing. Encountering values through such activities, adolescents develop a consciousness of belonging to several communities with differing values (Taylor, 1996). Whilst in recent years racial attitudes appear to have improved, there is still some ambivalence. For example, although two-thirds of young people agree that there are not ‘too many black people living in this country’ one-fifth of teenagers, twice as many boys as girls, consider ‘there are too many black people living in this country’ and one-third think immigration into Britain should be restricted (Francis and Kay, 1995).

**Other Agencies** There are a wide range of other agencies with a potential influence on the values and attitudes of young people; for example, the church, mosque, gurdwara, synagogue; scouts, brownies, woodcraft; doctors and health agencies; sports and dance clubs; police; youth workers and youth clubs. Research among Catholic secondary pupils suggested neither attendance at a Catholic school nor participation in public or private religious practices was an adequate condition of socialisation into the moral norms of the Catholic community. The development of positive attitudes to the faith in general seemed to be a precursor to the communication of moral teaching (Francis and Greer, 1990). Adolescents seemed less reluctant to discuss their problems with a doctor than with a social worker, member of the clergy, youth club leader or teacher (Francis and Kay, 1995).

**Media** The media are commonly seen as having considerable influence on young people, but the degree to which they affect their values and attitudes is less clear (Burnett, 1996), though there are some pointers as to how TV can facilitate good behaviour (Gunter, 1984; see also KT1). Balding (1996) reported that over 80 per cent of almost 24,000 adolescents had watched TV on a weekday after school, about half of them for up to two hours and almost one-fifth for up to three hours. ‘The watching habit’ may be formed when still at primary school as TV viewing time does not increase between 11 and 16. Girls were more likely to watch soap operas and boys sport. Young people are ambivalent about whether there is too much violence on TV: nearly half in a Mori poll agreed (SCAA, 1996a), whereas three-fifths in another survey disagreed (Francis and Kay, 1995). For some young people, especially boys, computer games may have replaced TV: one in six 12- to 13-year-old boys spent more than two hours on a weekday evening playing such games (Balding, 1996). Listening to music was also popular with between three- and four-fifths of adolescents.

**Towards a Minimum Framework of Values For Schools**
The 1988 Education Reform Act (ERA) explicitly required schools to provide a broad and balanced curriculum, paying attention to ‘the spiritual, moral and cultural ... development of pupils at the school and of society’ in order to prepare young people for ‘the opportunities, responsibilities and experiences of adult life’ (GB. Statutes, 1988,
Section 1(2). Subsequently, non-statutory guidance seemed to suggest schools should aim at limited personal autonomy set in a social framework: ‘The educational system ... has a duty to educate [the] individuals to think and act for themselves, with an acceptable set of personal qualities and values which also meet the wider social demands of adult life’ (NCC, 1990a, p.7). ‘Acceptable’ personal qualities and values were left undefined. The five cross-curricular themes (see KT13) made clear reference to values. *Education For Citizenship*, for example, stated: ‘Pupils should be helped to develop a personal moral code and to explore values and beliefs. Shared values, such as concern for others, industry and effort, self-respect and self-discipline, as well as moral qualities such as honesty and truthfulness, should be promoted ... ’ (NCC, 1990b, p.4).

A discussion document on *Spiritual and Moral Development* (first issued by NCC in 1993, reissued by SCAA in 1995) was explicit about the moral values schools should promote: ‘telling the truth; keeping promises; respecting the rights and property of others; acting considerately towards others; helping those less fortunate and weaker than ourselves; taking personal responsibility for one’s actions; self-discipline’. SCAA also recommended that schools should reject ‘bullying; cheating; deceit; cruelty; irresponsibility; dishonesty’ (p.5). Moreover, morally educated school leavers should be able to ‘articulate their own attitudes and values; ... develop for themselves a set of socially acceptable values and principles, and set guidelines to cover their own behaviour’ (p.6). Schools received these as exhortations with little guidance and no resources for delivery.

The catalyst for schools’ reappraisal of their values education was the statutory requirement that OFSTED inspections report on the spiritual, moral, social and cultural (SMSC) development of pupils (GB. Statutes, 1992). Problems about what was distinctive about SMSC and how ‘development’ could be evaluated (OFSTED, 1994a) led to a revised focus on school ‘opportunities’ for SMSC and ‘how the pupils respond to that provision’ including ‘whether pupils are developing their own values’ (OFSTED, 1994b). In the current *Framework for the Inspection of Schools* (OFSTED, 1995), pupils’ SMSC development is evaluated as part of the ‘Quality of Education Provided’, ‘through the curriculum and life of the school; the example set for pupils by adults in the school; and the quality of collective worship’ (p.19). Inspectors’ judgements should be based on the extent to which the school:

- ‘provides its pupils with knowledge and insight into values and beliefs and enables them to reflect on their experiences in a way which develops their spiritual awareness and self-knowledge;
- teaches the principles which distinguish right from wrong;
- encourages pupils to relate positively to others, take responsibility, participate fully in the community, and develop an understanding of citizenship; and
- teaches pupils to appreciate their own cultural traditions and the diversity and richness of other cultures’ (p.19).
OFSTED inspections also evaluate pupils' 'Attitudes, Behaviour and Personal Development' (including the quality of relationships, the degree of racial harmony and pupils' contributions to the life of the school) on the extent to which pupils:

- behave well in and around the school, are courteous and trustworthy and show respect for property;
- form constructive relationships with one another, with teachers and other adults, and work collaboratively when required;
- show respect for other people's feelings, values and beliefs; and show initiative and are willing to take responsibility' (p.17).

Values have also been given a higher profile through the National Forum on Values in Education and the Community, initiated by SCAA (1996a). The Forum, comprising 150 members — many nominated by national organisations with concerns for young people or education — was set up to make recommendations on:

- 'ways in which schools might be supported in making their contribution to pupils' spiritual, moral, social and cultural development;
- to what extent there is any agreement on the values, attitudes and behaviour that schools should promote on society's behalf' (SCAA, 1996b, p.1).

The Forum agreed that there are some shared values but that there is no consensus on the source of these values or how they are applied. It identified a statement of 'values' on society, relationships, self and the environment, with implications for attitudes and action, which was generally endorsed by a Mori poll, and which has formed the basis of guidance for schools developed by the Qualifications and Curriculum Authority (QCA).

**Statement of Values from the National Forum for Values in Education and the Community**

*The Self.* We value each person as a unique human being of intrinsic worth, with potential for spiritual, moral, intellectual and physical development and change.

*Relationships.* We value others for themselves, not for what they have or what they can do for us, and we value these relationships as fundamental to our development and the good of the community.

*Society.* We value truth, human rights, the law, justice and collective endeavour for the common good of society. In particular we value families as sources of love and support for all their members, and as the basis of a society in which people care for others.

*The Environment.* We value the natural world, as a source of wonder and inspiration and accept our duty to maintain a sustainable environment for the future (SCAA, 1996c, pp.3-4).
Questions can be raised about: the degree of correspondence between SCAA’s values lists and the values, attitudes, and personal qualities looked for by OFSTED; how these, in turn, relate to the list of ‘values’ agreed by the National Forum; how these values are articulated, perceived and interpreted; and about how provision influences pupils’ values and attitudes — especially in the light of the findings of this review. A fuller critique of the issues arising in SCAA’s approach is offered in Smith and Standish (1997).

**Developing and Implementing a School’s Policy Statement on Values**

National pronouncements on values have been characterised by non-statutory policy and guidance but schools are obliged to take note and consider their response, especially in light of inspection and some evidence that parents are influenced by perceptions of a school with a strong values orientation (Marfleet, 1996). Ungoed-Thomas (1997) argues strongly for a shared vision of ‘the good school in the good society’. Taylor (1998) suggests how schools may review the development and implementation of whole-school values policies and practices.

In recent years, schools have been encouraged to develop a values statement ‘which sets out the values the school intends to promote and which it intends to demonstrate through all aspects of its life’ (SCAA, 1995, p.8) A recent national survey (Taylor, 1999) discovered that about one-quarter of both primary and secondary schools claimed to have a values statement, which indicates the values by which the school intends its practices to be guided. By contrast, fewer than one-fifth of schools had a policy for Spiritual, Moral, Social and Cultural Development, stating how the curriculum and other aspects of school life would promote these dimensions of experience.

The survey also found that the headteacher is the key to leading development in values education in school, especially in primary schools. But schools seem to accept that most teachers have a day-to-day influence and a role to play in values education. Both primary and secondary schools are likely to claim that values education has recently been most influenced by staff-perceived need, a whole-school initiative and pupil-related issues. Twice as many secondary as primary schools have been influenced by OFSTED inspection. Community/parental pressure is relatively unimportant. Almost twice as many primary as secondary schools see policy development/review as a main strategy used to take values education forward. Secondary schools focus their efforts on subject content and curriculum review, whereas primary schools are more likely to diversify their approaches, to include parental and community involvement. About one-quarter of both primary and secondary schools see the informal curriculum as a way forward.

Teachers are critical to SMSC or values development. But they often feel unsure of, or inadequate to, their role. Respondents in about four-fifths of primary and secondary schools in the NFER survey claimed to have had informal discussion with colleagues, and almost half said they had experienced whole-school training on aspects of values education in the two previous years. For example, about one-third of secondary schools and up to half of primary schools claimed to have had some staff development on developing a values statement. Over half primary schools claimed to have addressed Circle Time in staff development (see KT15) and over four-fifths of secondary schools
had considered sex education, whereas only one-quarter had given attention recently to cultural diversity. However, in almost three-quarters of schools staff development had been carried out by a member of staff and a not insignificant minority of schools had had no staff development in values education, despite its increased national emphasis.

The Standards for the Award of Qualified Teacher Status (TTA, 1997) require evidence that trainees ‘plan opportunities to contribute to pupils’ personal, spiritual, moral, social and cultural development’; ‘set high expectations for pupils’ behaviour, establishing and maintaining a good standard of discipline through well focused teaching and through positive and productive relationships’; and ‘set a good example to the pupils they teach, through their presentation and their personal and professional conduct’. This may help to gain a much needed higher profile for values in teacher preparation. Teachers need to be clear about their own values and attitudes in order to be aware of their practices and to reflect critically on their role as values educators. This is all the more important given the difficulties schools face, being required to pay attention to pupils' SMSC development within a minimum and imprecisely specified framework, whilst operating in a liberal pluralistic society, with little consensus on values issues and remaining sensitive to the values and attitudes of parents and local communities.

Ongoing Debates and Issues
Research on the development of pupils’ values attitudes and personal qualities is replete with complex, ongoing debates and issues, often with a theoretical basis and with fundamental implications for educational policy, school structures and strategies, and teaching practices (Halstead and McLaughlin, 1999). Some unresolved contemporary questions, for teachers to consider and debate further, with some indications of related references, are:

Relativism and Absolutism Is it the case that young people, taking their cue from society, are moral relativists, i.e. thinking that right and wrong, good and bad, are just matters of personal preference? Are there any ‘absolute values”? Is one set of values as good as another (Tate in SCAA, 1996a; SCAA, 1995; Watson, 1997)?

Consensus and Pluralism Is consensus possible in a pluralist society, or school? What would consensus mean in practice? Are there common values, and if so what are they? Does moral education require consensus about values (SCAA, 1996a, 1996b)?

Whose Values? What Values? Whose values should influence values in education and moral education? Does the selection of certain values reflect the status quo? Will such values reinforce the dominance of certain groups (white, middle-class, male, Christian, affluent, middle-aged, conservative)? Should schools reflect traditional values or seek to transform them?

Gender and Moral Orientation Are there gender differences in having values and attitudes? Do females tend towards an ethic of care and males an ethic of justice? Can these concerns coexist? To what extent are they situation dependent (Gilligan, 1982; Gilligan and Wiggins, 1987; Smetana et al., 1991; Walker, 1991; Beale et al., 1997)?
Cognition, Emotion and Action  Is moral education primarily a matter of cognitive development (understanding and decision-making) or a matter of developing attitudes, beliefs, commitments and values? What part do emotion and personal qualities or character play in intention, motivation, determination? How do cognition and emotion link with action? How important is developing a moral identity in having a disposition to moral action (Blasi, 1980; Hart and Fegley, 1995; Nisan, 1996)?

Teachers’ Values  What values do teachers bring to their role as moral agents (Bergem, 1993)? With what intentions and ideologies do teachers approach values education with young people (Johnston, 1989; MacCallum, 1993; Powney et al., 1995)? What preparation, guidance and resources do they need as moral educators (Haydon, 1997)? To what extent do teachers and pupils share important values (Verkasalo et al., 1996)? What ethical dilemmas do teachers experience in their teaching practice ( Bárcena et al., 1993; Joseph and Efron, 1993; Oser and Althof, 1993; Tippins et al., 1993)?

Aims and Outcomes  Should schools instil values in pupils or teach them to explore and self-consciously develop their own values? Does this depend on age (see SCAA, 1996a)? How can schools become more aware of the many dimensions of their values educating structures and strategies (in the formal curriculum, informal and extra-curricular activities, assembly, teaching and learning processes, relationships) and the need for coherence and continuity in pupils’ experience? How can planned objectives be related to outcomes in individual assessment and school evaluation?

Parents and Schools  Recognition is widely given to the rights and responsibilities of parents concerning the development of values and attitudes of their children. But what do schools know of parents’ wishes for values education in school (Munn and Allan, 1992)? To what extent does, or should the school take on board the values parents espouse (Stopes-Roe and Cochrane, 1990)? What strategies do parents use in the moral education of their children and to what extent should schools recognise and reflect these (Powers, 1988; Smetana, 1989; Walker and Taylor, 1991; Speicher, 1992, 1994)? To what extent do the school’s efforts support or contradict those of the home? How can teachers’, parents’ and pupils’ values be reconciled so as to promote positive educational experiences and outcomes (Hanson and Ginsburg, 1988)?

Teachers and schools are at the forefront of a pluralist society’s expectations for the moral education of the young. They have to try to reconcile and be publicly accountable for controversial and contestable values issues in education and school life, treading a tightrope between the needs and interests of pupils, parents, communities and professional practice. In what follows we review and evaluate research on the development of pupils’ values through the life of the school, in specific strategies, in the curriculum and teaching methods and through individual assessment and school evaluation, to offer some guidance to teachers who are serious about their responsibility for developing their pupils’ values, attitudes and personal qualities and influencing the kind of society in which we live.
PART TWO: THE DEVELOPMENT OF VALUES THROUGH THE LIFE OF THE SCHOOL

The ethos of the school is an imprecise term referring to the pervasive atmosphere, ambience or climate within a school, yet it has been identified by numerous researchers as an important element both in school effectiveness and in values education. In its broadest sense the term encompasses the nature of relationships within a school, the dominant forms of social interaction, the attitudes and expectations of teachers, the learning climate, the way that conflicts are resolved, the physical environment, links with parents and the local community, patterns of communication, the nature of pupil involvement in the school, discipline procedures, anti-bullying and anti-racist policies, management styles, and the school’s underlying philosophy and aims. All of these are rich in their potential to influence the developing values, attitudes and personal qualities of children and young people.

Closely related to the concept of the ethos of the school is the hidden curriculum. It has long been acknowledged that children learn things at school which are not planned by teachers as part of the overt curriculum, and values and attitudes are perhaps particularly susceptible to being picked up in this way (‘caught rather than taught’). In the past it has been possible to leave this indirect transmission of values at an implicit level, on the assumption that the values concerned would be broadly shared by parents. However, the growing diversity of values in society at large, combined with increasing demands for public accountability, has forced schools to articulate their underlying values more explicitly and to reflect on the way that the life of the school may contribute to the development of pupils’ values and attitudes.

This section reviews research on some of the key issues in this process which suggests that the early social and moral development of children at home or in the nursery school (see KT1) provides a foundation on which schools can build, and that developing a caring ethos (KT2) and fostering equal opportunities (KT8) are central to this. As children grow older, it is argued, they may develop values and attitudes through active involvement in school councils, and other activities designed to promote an understanding of democratic values and citizenship (KT3), as well as involvement in the formation of school rules and policies on discipline (KT4). Extra-curricular activities are often seen as a major influence on children’s behaviour and attitudes (KT5). Children’s values may also be influenced, consciously or otherwise, by the example set by their teachers in their relationships, attitudes and teaching styles (KT6). This section is primarily concerned with personal development and the education of the human spirit, which is the explicit focus of KT7. The relationship between emotional development and the development of values and attitudes is also touched on in KT1 and KT7.
How Significant is the Development of Early Moral Emotions and What Can Parents and Early Years Educators Do to Influence Moral Understanding and Positive Social Behaviour in Young Children?

Research Issues It is sometimes maintained that the ages of six and seven represent the initial and possibly critical period of moral development; at this age children begin to comply consciously with the norms and rules of interaction and behaviour when they find themselves in situations of moral choice (Jakobson and Moreva, 1992). Evidence from American research, however, shows that moral understanding emerges earlier, during the first few years of life. It also indicates that adults can play an important role in helping young children to understand and articulate their emotions, to develop an understanding of right and wrong and to develop prosocial attitudes and behaviours, such as sharing and helping others.

Qualitative Research In a case study involving three- and four- year-old children in three nurseries in Scotland, Holligan suggests that nursery staff concentrate less on promoting discrete values than on fostering caring individuals (see KT2), and that values in nurseries are ‘caught rather than taught’ (1996, p.204). He also points out that a nursery is a ‘haven of peace, calm, justice, morality’ where staff can help children ‘to recognise the needs and aspirations of others’ (p.201) through social interaction, modelling, friendships and positive adult reinforcement. He acknowledges, however, that supportive parenting remains the critical factor in children’s emotional and prosocial behaviour.

Experimental Research On the development of early moral emotions: Research indicates that around 18 months of age children begin to show the desire to comfort other children, and between the ages of two and three show a fuller understanding of what may comfort another child (Buzzelli, 1992). Emde and his colleagues (1987) argue that such empathy may be a universal process which provides early moral development with a maturational basis. Kuebli (1994) reports that other early moral emotions, including embarrassment, pride, shame, guilt and ‘hurt feelings’, begin to appear around 18 months. Dunn (1988) says that these emotions may contribute to children’s moral development because they grow out of relationships and shared experience with parents and because they indicate children’s awareness of standards and of dilemmas. Research about the emotional development of young children suggests that conversations with parents about feelings are an important context for learning about emotions and how to handle them (Kuebli, 1994).

On young children’s moral understanding: Buzzelli (1992) reports that as early as the second year of life, children begin to use standards in evaluating their own behaviour and the behaviour of others, an achievement that marks the beginning of moral understanding. These standards may arise initially from adult approval and disapproval of children’s behaviour, but by the age of four children are likely to abide by parental standards not out of fear of punishment but out of a desire to imitate parents who have established a warm and loving relationship with them (Kagan, 1984). This growing awareness of standards (see, for example, Woolfson, 1995, on lying and truth-telling)
may also be linked to children's developing cognitive, linguistic and affective abilities. The ability to make inferences about intentionality and causality, to use symbols and to make mental representations may all be prerequisites of prosocial behaviour (Lamb, 1991). Other research suggests that it is children's ability to distinguish between moral rules (e.g. fairness to others) and social-conventional rules (e.g. politeness) which is central to the development of moral understanding, and that by the age of three-and-a-half children are able to judge for themselves the comparative seriousness of moral and social-conventional transgressions (Smetana and Braeges, 1990).

**Issues Arising and Expert Advice** Research confirms that programmes emphasising prosocial behaviour in pre-school children do enhance positive social development (Haskins, 1985). Several researchers (Buzzelli, 1992; Greenberg, 1992; Wittmer and Honig, 1994; Dinwiddie, 1994) have argued that parents, teachers and other caregivers can encourage children's early moral understanding in a number of ways:

- setting clear and appropriate standards and expectations for young children's behaviour;
- responding in a caring and supportive way to children's transgressions, for example, by helping children to think through the consequences of their actions;
- directly encouraging children to show concern for others and providing specific behavioural training in social skills;
- setting an example to children of acceptable social behaviours;
- labelling and identifying prosocial and antisocial behaviour and attributing positive social behaviour to each child;
- helping children to be aware of their emotions and to learn how to express them appropriately;
- helping children to understand the feelings and perspectives of others;
- providing alternatives to aggressive behaviours and helping children to discover non-violent ways of resolving conflicts and of learning to live in a state of friendly cooperation;
- helping children to reflect on the values that lie behind the choices that they make.

Research has shown that television programmes can also use many of these techniques to reinforce the moral, social and emotional development of young children. For example, the long-running American TV series, 'Mister Roger's Neighborhood', can increase prosocial behaviour and positive interactions with other children (Coates et al., 1976) and it provides a valuable model for early childhood professionals (Marazon, 1994).
The Development of Values, Attitudes and Personal Qualities

KT2 What Does ‘Caring’ Mean and How Does it Contribute to Children’s Moral Education in School?

Conceptual Clarification The concept of ‘caring’ encompasses a number of personal qualities including altruism, empathy, responsibility and concern for others. However, the term also describes approaches to school provision, and there are three distinct uses of ‘caring’ in educational research:

- In phrases like ‘the caring school’ and ‘the caring teacher’, the term refers to a conscious decision to prioritise the needs and interests of the pupil. For example, in a study of parental choice of schools, Hughes et al. (1994, p. 84) found that parents wanted the school to be a caring place where children were made to feel valued. However, Power warns that ‘caring’ may also be used as a euphemism for ‘non-academic’ (1996, p. 62).

- In the UK ‘caring’ has also been institutionalised in such structures as Pastoral Care in schools (Best and Curran, 1995, pp. 3-4) and the work of the ‘caring professionals’ (Chaskin and Rauner, 1995, p. 670).

- In North America ‘caring’ has become almost a technical term in the writings of Gilligan (1982), Noddings (1984) and others to describe an alternative focus for moral development and education to Kohlberg’s more detached ethic of justice (see K10). For Gilligan, the morality of caring is based on a ‘network of relationships’, which develops both a feeling of connectedness and a sense of responsibility to one another. Noddings argues that it is the job of the school to ‘encourage the growth of competent, caring, loving and lovable people’ (1992, p. xiv).

Most of the recent research in the UK focuses on Pastoral Care (Best and Curran, 1995, pp.3-4; Best et al., 1995), but recent research on caring in North America is largely concerned with the practical application of the philosophical ideas of Gilligan and Noddings (Beck, 1994; Brabec, 1989; Eaker-Rich and Van Galen, 1996; Larrabee, 1993; Noblit, 1993; Prilliman et al., 1994; Shogan, 1988).

Aims and Potential Caring is related to the work of the school in two ways: (a) it is a way of nurturing pupils, responding to them as whole persons, developing their self-esteem and promoting their well-being (Best and Curran, 1995, pp. 2-4); (b) it is one of the main personal qualities which both parents and schools seek to develop in children (Chase-Lansdale et al., 1995, pp.516-8). These two are closely linked, for one of the main ways in which children learn to care is by parents and teachers setting a caring example (see KT6), reacting to and anticipating children’s needs, and providing a caring environment (Chaskin and Rauner, 1995, p.670). Other ways include direct teaching about caring, weaving themes of caring into a variety of curriculum activities, and offering programmes which give children the opportunities to develop caring attitudes at both a local and a global level (Lickona, 1991, Ch.16). Noddings (1995) emphasises the need to include a caring perspective in teacher training.

Quantitative and Qualitative Research

- A survey of the perceptions of caring of over 100 young adolescents highlights the need for teachers to ‘model caring behaviours, offer students opportunities to practice...
caring, support a widening circle of relationships in which caring is more likely to be meaningful, and regularly reward and affirm caring behaviours' (Bosworth, 1995, p.693).

- Chaskin and Rauner (1995, p.671) report on three research programmes which show that giving adolescents opportunities to care does encourage longer-term caring behaviour.

- Best and Curran (1995) examine the provision for proactive and developmental pastoral care in one junior school in south-east England, teachers' concepts of the caring school, teachers' perceptions and involvement in reactive casework, the qualities and styles of 'caring teachers', and the impact of recent developments in the educational system on teachers' caring roles. They also provide a nine-point model of the caring school.

- Beck and Newman (1996) describe the successful implementation of a policy of caring in a school in a Los Angeles neighbourhood noted for poverty, drug use and violence.

**Experimental Research** Research at the University of Toronto has shown that a genuine concern for others is less likely to develop as a result of exhortations, instruction or concrete rewards and praise and more likely to develop where children come to 'believe that their prosocial behaviour reflects values or dispositions in themselves', i.e. where they are encouraged to develop a view of themselves as caring and helpful individuals (Grusiec and Dix, 1986, p.220). The Child Development Project in California was designed specifically to help children to become more caring and responsible by encouraging the internalisation of prosocial norms and values. The methods used included: a reading programme designed to stimulate discussion about values and offer examples of empathy and caring; warm relationships between teachers and children; pairing children of different ages to work together; the involvement of children in planning and problem solving in the school; and setting up community service projects. Children taking part in the project were found to be more spontaneously prosocial in class and more likely to take everyone's needs into account in dealing with hypothetical conflict situations (Battistich et al., 1989; Kohn, 1991, pp.505-6).

**Related Research**

- Chase-Lansdale et al. (1995) have examined how families influence the development of caring in children and young people and discussed how factors like family resources, parental characteristics and parents' beliefs and behaviours interact with a child's individual characteristics and with the environment to influence children's development. Obstacles to the development of caring include poverty and poor living conditions, marital conflict and parental psychopathology, but the existence of one intimate family relationship can sometimes help to compensate for these negative influences (Chaskin and Rauner, 1995, pp.668-73).

- Though there is a growing research interest in friendships among children (Craft, 1994; Rosenthal, 1993), little work so far has related this to the development of caring.

- Among others, Benson provides evidence that religion can make a major contribution to the development of caring, by encouraging shared norms of caring, providing service opportunities, offering caring models and 'a religious narrative that gives historical and cosmological meaning to caring' (cited in Chaskin and Rauner, 1995, p.670).
KT3  How Far Do School Councils Help Young People to Understand Their Rights and Responsibilities as Citizens?

Aims and Potential  In recent years, increasing concern about the preparation of young people for ‘the opportunities, responsibilities and experiences of adult life’ (GB. Statutes, 1988) has led to the development of school councils and other activities designed to promote citizenship in the school and community (in addition to curriculum contributions to citizenship education, see KT13 and 14). Where a school council operates, each class typically elects representatives (councillors) who take concerns and requests to the council meeting. Issues discussed by school councils may include school uniform, facilities, school trips, food provision, behaviour and bullying, fundraising, timing of the school day, the curriculum, homework and the school development plan. Minutes of meetings are taken and reports made to staff and class groups. (Descriptive case studies of school councils in operation are given in Pupil Eye, 1989; Allison, 1991; Rowe, 1992; Power and Power, 1992; Elton, 1994; SCCC, 1995.)

Establishing a school council or other related activities may involve a number of aims:

- helping children to understand democratic procedures and awakening the motivation to engage with the exercise and negotiation of the rights and responsibilities of citizenship in everyday life (Bottery, 1990; see also KT14); Power (1992) calls this the ‘apprenticeship approach’, arguing that students need direct experience of democracy if they are to become fully participative citizens in society (see also ‘just community’ schools in KT10);
- recognising a duty to respect children’s rights;
- offering children opportunities for service (learning to care for others: see KT2);
- promoting better behaviour by giving pupils more responsibilities (GB. DES, 1989a; NCC, 1990).

The diversity of these aims raises questions about the extent of the overlap between moral, social and political education, about the meaning of democracy in a school context and about possible clashes between a philosophy of service and a philosophy of empowerment (NSPCC, 1995).

Quantitative Research  In 1992 an Advisory Centre for Education survey of 480 randomly selected schools in the UK found that about one-third had school councils. They were twice as common in secondary as in primary schools (Ashworth, 1995). Problem areas were feedback from staff to students, attendance of a range of school staff, lack of a budget and reporting to school governors. Schools with school councils were more likely to involve students in a range of management issues, giving students a greater sense of ownership and increased understanding of management issues, as well as enhancing problem-solving abilities and improving behaviour. However, a survey of student councils in British Columbian primary schools found that they mainly focused on planning and organising activities for fundraising (Robinson and Koehn, 1994).
Qualitative Research Reviewing evidence from five studies in the USA, Hepburn (1984) concluded that ‘democratic experiences in the school and the classroom do contribute to the participatory awareness, skills and attitudes fundamental to life in democratic societies’ (p.261; cf. also Nadeau and Burns, 1989). A case study of four secondary schools in the USA (Mosher et al., 1994), which had operated different forms of democratic organisation for several years, showed that: debate in school councils could raise pupils’ levels of moral reasoning and understanding (see also Mosher, 1980, p.296); pupils learned self-governance and found solutions to school problems; pupils developed skills, such as how to conduct meetings (see also Philosophy for Children in KT16), took others’ views into account, had increased consideration for the rights of others and an awareness that their actions could make a difference. Importantly, a practice explicitly agreed by students within a democratic school community was likely to have more influence on the social behaviour of adolescents. By contrast, evidence suggests that pupils in schools without democratic practices may feel little or no responsibility for upholding school rules even when they believe that violating such rules would be wrong (Power et al., 1989).

In the UK, John and Osborn (1992) suggested that the schools with more class participation and freedom of expression had a stronger influence on pupils’ values than the ‘traditional’ school; in the former, pupils were more supportive of race and gender equality, but also more sceptical about the democratic operation of government. An investigation into the Pupil Councils Programme in five Liverpool schools (Khaleel, 1993) also showed that school councils often have mixed effects. Positive outcomes were: increases in pupil confidence, maturity, responsibility; shared problem-solving; less antisocial behaviour, partly due to pupil monitoring; a better school environment; better pupil – teacher relationships; and greater participation in extra-curricular activities initiated by pupils. Most councillors were seen to set a good example to other pupils. Rowe (1996) found that there was student disillusionment at the poor level of discussion, the low status of the school council, the elitism of representatives, poor communication between councillors and other pupils and lack of action. Student councils were sometimes sidelined to a student welfare role, with consultation on behaviour policies taking place via tutor groups. The NSPCC study (1995) found that pupils often felt that a school council gave an appearance of consultation rather than real interest in pupils’ views.

Expert Advice Mosher et al. (1994) counsel that self-discipline and moral development fostered by democratic school organisations need to be supported by democratic practices elsewhere. According to Rowe (1996), the work of the school council needs to be integrated with other forms of consultation, such as course evaluation and tutor-group discussion. Research indicates that school councils operate most effectively where there is a general democratic ethos in the school and where teachers are committed to consultation, shared decision-making and to promoting the active involvement of young people in civic responsibility.
KT4 Does the Involvement of Pupils in the Formation of Classroom Rules and School Policies on Discipline Help Them to Develop the Motivation to Behave Responsibly?

Background Research Clear and fair discipline is an important characteristic of effective schools (Sammons et al., 1995, p.19) and its importance was highlighted by the publication of the Elton Report (GB. DES, 1989a). Research evidence (e.g. Noguera, 1995) suggests that discipline is most effective when it is rooted in children’s own experience and emerging sense of community and collective responsibility. Classroom rules (which are increasingly developed in consultation with pupils (Taylor, 1996)) contribute to school discipline in that they exemplify broader moral principles and provide ‘an explicit moral code that all of the students in the room are expected to obey’ (Jackson et al., 1993, p.12).

A number of studies reviewed by Sammons et al. (1995, p.19) have found that too frequent use of punishment can create a tense and negative atmosphere with harmful effects on attendance and behaviour, and that formal punishments are often ineffective or counterproductive. Noguera (1995) has shown that the ‘get-tough’ approach adopted towards problems of violence in some schools in America (in response to public and political outcries) has not had much effect in creating a safer environment in schools. This, he argues, is because the use of coercive strategies, based on an underlying philosophy of social control, interrupts learning and ultimately produces an environment of mistrust and resistance.

Various strategies for reducing violence and disruption in schools have been developed. These include: conflict resolution programmes and other ways of dealing with violence in the curriculum (Daux, 1990; Lickona, 1991, Ch.15); peer mediation (Shulman, 1996; see KT16); mentoring programmes that pair pupils with adult role models (McPartland and Nettles, 1991); student counselling (Bovair and McLaughlin, 1993); and the involvement of pupils, including disruptive pupils, in the development of school and classroom rules (Lickona, 1991, Ch. 7; Garner, 1992) or playground rules (Evans, 1990). Further research needs to be undertaken to establish the effectiveness of these strategies.

Aims and Potential The main justifications for involving pupils in developing school discipline procedures are to:

- help them to understand the nature of rules;
- help to develop pupils’ moral reasoning and their understanding of the rights and responsibilities of citizenship;
- serve to empower pupils to make informed decisions regarding their rights and duties and to be proactive in the face of injustice or wrongdoing;
- help to develop certain qualities of character, such as a willingness to act in partnership with others and an understanding of the need for self-discipline;
- contribute to the corporate identity of the school;
• encourage pupils to be more motivated to obey rules that have been negotiated with them (Cowie and Sharp, 1992; Garner, 1992; Garner and Sandow, 1993; Langford et al., 1994).

**Practical Issues** With younger children, the discussion of rules will often take place during Circle Time (see KT15). With older children, the forum may be the School Council (see KT3). Sometimes the negotiation operates at a less formal level. Boostrom (1991) suggests that when teachers appear to enforce rules inconsistently, what is actually happening is that they and pupils are involved in a subtle form of interpreting and refining them.

**Quantitative and Qualitative Research** Very little formal research has been carried out into the involvement of pupils in the formation of classroom rules, though this practice is increasing. Research by the Advisory Centre for Education shows that 23 schools out of a sample of 65 had procedures that involved children in rule-making (ACE, 1994).

**Expert Advice** There is some evidence to suggest that the views of disruptive pupils are not always anti-school and that such pupils can be encouraged to contribute to the process of clarifying classroom goals and the rules that govern them (Garner, 1992, p.14). However, despite arguing for increased participation, at least on the part of senior secondary students in the setting of class rules, Langford et al. (1994) suggest that sanctions must still be available to back up the rules because there will always be a minority who will actively resist them.

**Related Research** One behavioural approach to discipline, which has found considerable support in Britain since its introduction in 1991, in spite of its philosophy of social control and its use of rewards and punishments to obtain obedience, is the Assertive Discipline programme. This was developed in America by L. and M. Canter in the late 1970s as a way of reducing the loss of teaching time resulting from disruptive and antisocial behaviour (Canter and Canter, 1976/1992). It is based on three guidelines for teachers:

• make your requirements clear (i.e. publish clear, unambiguous rules);
• give continuous positive feedback when pupils are meeting your requirements;
• publish a hierarchy of mild but irksome sanctions for rule breaking; sanctions should be applied with total consistency (Swinson and Melling, 1995).

Undesired behaviour thus comes to be associated in the child’s mind with undesirable consequences, such as writing the child’s name on the board, detentions in breaktime or sending the child to another room. There is some research evidence that Assertive Discipline can increase appropriate pupil behaviour and decrease the frequency of disruptive incidents (Nicholls, 1993; Swinson and Melling, 1995), but the approach has also been subject to significant criticisms. Robinson and Maines (1994) suggest that dependence on external motivation may do little to improve children’s sense of social responsibility or growth towards personal autonomy, and shows little respect for children’s individual needs and dignity. Even Canter and Canter advise teachers to ‘consider involving students in choosing some of the rules in your classroom’ (1992, p.55).
**KT5 What Kinds of Influence Can Extra-curricular Activities Have on the Behaviour and Attitudes of Children and Young People?**

**Aims and Potential** Participation in extra-curricular activities is a source of interest and challenge to many students (Rathunde, 1993) and has potential benefits for their social, personal and academic development (NCC, 1990a). For some young people, the actual experience of confronting moral issues in a real-life structured setting, as in community service, or of resolving conflicting values and priorities in an intensive residential experience, may be significant for moral development. Others may have opportunities to explore new roles, work in a team and develop leadership skills (Williams, 1990; Maher, 1992). Extra-curricular activities can reflect and support the cultural diversity of pupils’ backgrounds and may be an important alternative route to achievement and self-esteem for adolescents who do not excel academically and for young people with special needs (Murtaugh, 1988). Boys are more likely than girls to be involved in extra-curricular activities, especially sport, which, because of its status, can reinforce adolescents’ gender and values cultures (achievement-oriented, competitive and aggressive for boys, appearance, attractiveness and emotion management for girls; Eder and Parker, 1987).

Despite frequent encouragement to schools to foster pupil participation in extra-curricular activities, little research evidence exists about their influence on young people’s behaviour and attitudes. Most research focuses on the nature and experience of secondary or college student extra-curricular activities. In some schools in Israel and the USA, community service features strongly and may be a condition of graduation. Dror (1993) described the community and activity dimensions of a model of moral education and reviewed research on work experience within the kibbutz as a contribution to community and a means of personal, social and learning fulfilment (Bar-Lev and Dror, 1995). Some teacher training programmes also recommend community service for prospective teachers.

**Quantitative Research** In a major review of mainly North American research into the effects of participation in extra-curricular activities in secondary school since 1960, Holland and André (1987) pointed to several methodological difficulties, but concluded that research evidence was consistent with the view that participation in extra-curricular activities enhanced students’ overall educational experience; provided opportunities to work actively, cooperatively and informally; facilitated friendships by working towards a common goal; promoted identification with a social group in a more independent and mature way; and developed interpersonal skills. Later, Holland and André (1994) found that, irrespective of school size, students who participated to a greater extent in extra-curricular activities reported higher self-esteem. Some studies have reported that substance abuse was less common among participants in extra-curricular activities (e.g. Shilts, 1991). On the other hand, Manners and Smart (1995) found that the participation of junior high school students in extra-curricular activities (athletics, musical groups and school clubs) did not appear to affect their ability to make moral judgements as measured by the Socio-moral Reflection Objective Measure (SROM) (see Appendix 1).

**Qualitative Research** A major national evaluation of ‘The Lower Attaining Pupils Programme’ in 17 LEAs across England (1984 – 8) showed that residentially, experienced
by most participating pupils in their last two years of compulsory schooling, were a significant resource for personal and social learning. Adequate preparation, integration into the curriculum and pupil responsibility for planning were important, as were recording, assessing and evaluating what occurred in order for pupils to realise their own learning. Among the learning outcomes were improved motivation; increased self-confidence, self-esteem and self-control; social development; learning to work together and help one another; improved relationships with teachers and other adults; and improved attitudes. Residential remained the most popular project activity for pupils after they had left school (Taylor, 1988).

**Experimental Research** Five- to seven-year-olds taught by social learning (modelling and reinforcement) or structural development (discussion and negotiation) methods in a summer sport camp demonstrated moral growth as measured by intentionality and distributive justice tasks compared with a control group (Bredemeier et al., 1986). Students from Catholic high schools who participated in a three-year service programme with agencies (such as hospitals, schools, etc.), discussion with teachers and linked reading and writing activities showed a significant increase in post-conventional moral reasoning as measured by the Defining Issues Test (DIT) (see Appendix 1), compared with a control group (Duffy, 1982).

At the college level, Boss (1994) reported that community service work, involving people in need, together with journal-based self-reflection and discussion of relevant moral issues, was effective in moving an experimental group of students to a principled stage of moral reasoning, as measured by the DIT, compared with a control group. Doing community service work had a greater effect on men’s moral development and on each participant’s self-perceived improvement as a ‘moral person’, their self-confidence and self-esteem, thereby helping them to identify themselves as moral agents and improve their motivation to engage in moral action.

**Expert Advice** Theory and research indicate that not only is the affective experience of extra-curricular activities important for the development of values, attitudes and personal qualities, but this should also be closely combined with cognitive strategies, such as discussion of moral dilemmas, especially those which arise out of extra-curricular activity, and of the personal meaning and relevance of experiences (Walker, 1986; Rest, 1988).
**KT6** How Far Does the Example Set by Teachers Intentionally or Otherwise Influence the Developing Values and Attitudes of Their Pupils?

**Conceptual Clarification and Potential** Children learn many things by imitating the example of others, and may develop dispositions such as trust (Applebaum, 1995) and respect (Tierno, 1996) in this way. Patterns of imitating the behaviour of parents and siblings are established very early (Poulson and Kymissis, 1988). As they grow older, children may imitate their peers in the classroom (Tatum and Tatum, 1992, Ch.6), and the problems which arise when children imitate misbehaving peer models are well documented (Kniveton, 1992). The extent to which children imitate the behaviour they see on television is the subject of much debate, though research suggests that young children do imitate the prosocial and caring values they see in programmes like ‘Barney and Friends’ and ‘Mister Roger’s Neighborhood’ in the United States (Levin and Carlsson-Paige, 1994). Children may also imitate their teachers. Jackson, after many years of research in classrooms, concludes: ‘I can think of no other social arrangement, save parenting of course, in which the modelling component plays as large and pervasive a role as it does in teaching’ (1992, p.404). Certainly, the role of the teacher implies the power to influence students (Hansen, 1993a, p.668), and since values are inherent in teaching, it seems unlikely that students will be able to avoid the influence of teachers’ values completely, even if teachers do not see it as part of their role to set a moral example (Carr, 1993).

**Quantitative Research** Research provides mixed evidence about the extent to which children imitate their teachers. In a survey carried out in Norway, almost half the trainee teachers questioned believed that teachers should think of themselves as role models for their students, while fewer than a quarter disagreed (Bergem, 1993). A Mori poll found that 78 per cent of respondents considered that teachers set a good example for young people (SCAA, 1996a). On the other hand, a study based on interviews with American teenagers suggests that only nine per cent of students consider their teachers to have made a difference in their lives (Csikszentmihalyi and McCormack, 1986). This seems a low percentage, but in a survey of 9,000 young people in Illinois, only four per cent said they would turn to a teacher for advice (Billings, 1990) (see also Part One).

**Qualitative Research** A major research project, carried out in Chicago from 1988 to 1990, called ‘The Moral Life of Schools’, goes some way towards explaining the discrepancy between these findings. Much of the moral influence that teachers have on their students, suggest Jackson *et al.* (1993, p.2), may occur without the students being aware of it, perhaps even without the teachers being aware of the moral consequences of what they are doing. Indeed, teachers and students rarely describe their actions in specifically moral terms (Hansen, 1993a, p.670). The indirect moral influence on children is deeply embedded in the daily life of the school, either within normal teaching activities or within the contingent interactions at classroom level (Hansen, 1993b, p.397ff). Such moral ‘lessons’ can only be understood by carefully observing the day-to-day life of the school and the gradual emergence of shared understandings and values (Hansen, 1992). The process is further complicated by the fact that the same incident may have moral meaning to one observer and not to another (Hansen, 1993a, p.669). This is particularly
the case with what Jackson et al., (1993, pp.29-42) call 'expressive morality', by which they mean not only teachers' facial expressions and gestures but also the confidence and trust they may inspire, the aura of friendliness and personal integrity which may surround them and the way they convey messages through personal routines and other aspects of teaching style (including prompt arrival, thorough preparation and careful marking of pupils' work). But what the research does make clear is that the moral meanings evident in classroom teaching are often 'the expression or enactment of the person the teacher is, which can encompass far more than self-conscious intent' (Hansen, 1993a, p.671).

**Expert Advice** Factors helping to ensure that the moral influence teachers have on their students is positive:

- teachers should demonstrate professional fitness for the special responsibilities of their role (Carr, 1993, p.195; Wilson, 1989); professionalism should include practising a code of ethical principles (Thompson, 1997; UCET, 1997); Tirri (1998), researching teachers’ perceptions of moral dilemmas at school, found that in general teachers preferred dilemmas and case specific strategies;
- a certain amount of moral socialisation is implicit in teacher education, helping to generate a shared moral vision (Su, 1990);
- the nature of classroom work implies that teachers will usually be ‘on their good behaviour’ in the class as a matter of course (Jackson, 1992, pp.403-4);
- there is also the expectation that teachers should in some way be better people if they are to set a moral example (Carr, 1993, p.206). This is perhaps an unrealistic expectation, but at least teachers should reflect on the influence they have. This may involve, among other things, reflection on their relationship with their students and reflection on pupil expectations and the qualities valued by pupils.

The importance of warm, positive and secure relationships between young children and adults is emphasised in a review of research by Ellicker and Fortner-Wood (1995), who also show that a secure attachment with a teacher can partially compensate for an insecure attachment with a parent. It is through relationships that children learn the importance of qualities such as honesty, respect and sensitivity to others. High-risk children who have a close, supportive relationship with a teacher or other caregiver in early or middle childhood are more likely to be well adjusted and self-sufficient in adolescence and adulthood (Werner and Smith, 1992). Other reports show how attempts to personalise the school experience of adolescents can help to curb disruptive behaviour (Shore, 1996; Testerman, 1996).

**Children's respect for teachers** Children are most likely to be influenced by teachers whose qualities they admire. Such qualities include tolerance, firmness but fairness, acting in a reasonable manner and a willingness to explain things (Hayes, 1993) and, for older pupils, respect and freedom from prejudice (Rhodes, 1990), gentleness and courtesy (Haberman, 1994), and sensitivity and responsiveness to the needs of pupils (Kutnick and Jules, 1993) (see also Part One).
KT7 What Does ‘Spiritual Development’ Mean and in What Ways Can Schools Contribute to It Most Effectively?

Conceptual Clarification It is only within the last few years that ‘spiritual development’ has come to the fore as an overt aim of education in the UK, and it is therefore not surprising that much of the research on the topic so far has been concerned to clarify the concept (Minney, 1991; Carr, 1995; Hull, 1996a). Halstead (1996) suggests three ways in which this term may be understood. The first is in reference to the sacred and devotional aspects of a traditional religion, such as Christianity (Huebner, 1995), Judaism (Lawton, 1993) or Buddhism (Clarke, 1995). For some, the notion of the spiritual development of the child (Coles, 1992; Moore, 1988) only makes sense when understood in this way (Thatcher, 1996). The second sense is in reference to the ‘New Spirituality’, a wide-ranging phrase which encompasses such things as personal experiences of enlightenment, new approaches to healing (emphasising the alteration of consciousness and links between physical and mental health), meditation, an emphasis on inwardness, intuition, imagination, relationships and transcendence, and a willingness to learn from the cultural traditions of the Far East and of American Indians (Taylor, 1994). In schools, the influence of the New Spirituality may be seen in some kinds of experiential learning and holistic education (Miller, 1994). The third sense is in reference to those fundamental human qualities of character which may collectively be called ‘the human spirit’. The notion of ‘educating the human spirit’ implies education which is directed towards the development of fundamental human characteristics and capacities such as love, peace, wonder, joy, imagination, hope, forgiveness, integrity, sensitivity, creativity, aspiration, idealism, the search for meaning, values and commitments and the capacity to respond to the challenges of change, hardship, danger, suffering and despair (Halstead, 1996). Research has been carried out into the educational significance of some of these qualities and dispositions (on wonder, see Johnson and Cadenhead, 1995; on forgiveness, see Enright et al., 1992 and Al-Mabuk et al., 1995).

A widespread agreement is emerging that the only form of spiritual development which can justifiably be promoted in the common school is that concerning ‘the human spirit’ (OFSTED, 1994a; SCAA, 1995; Rodger, 1996a; Newby, 1996), though a minority still finds the concept incoherent (Flew and Naylor, 1996; Marenbon, 1996), and Lambourne (1996) has questioned whether the term ‘spiritual’ actually covers more than is already implicit in the terms ‘personal and social’. Halstead (1997a) argues that if schools are to contribute to the education of the human spirit, they must aim to help pupils to come to understand their own identity, values, emotions, conscience and will, and to find ways of creatively expressing their spirituality – through contemplation and reflection, through a range of personal commitments, through the search for meaning and above all, through living for others, which Hull (1996a) suggests is the goal of spiritual education.

Aims and Potential School assemblies and worship are often mentioned in connection with the spiritual development of pupils, but very little research has been carried out into the actual content of such activities, let alone into their contribution to spiritual development (see Gill, 1995; Warner, 1996). Ungood-Thomas argues that worship should ‘enable serious reflection on the non-material dimensions of life to take place’ (1994,
p.22). Rolph (1989, p.26) and others have argued that it should involve celebration, encourage pupils to ‘express thankfulness for the joy of being alive’ and give time for ‘exploration of inner space and feelings of transcendence’. Copley (1992) examines the use of silence in collective worship. The contribution of Religious Education (RE) has been more fully examined (Mackley, 1993; Crawford and Rossiter, 1996; Kibble, 1996; see also KT13), and there is a growing literature on the potential of other subjects to contribute to spiritual development (for the arts, see Watson-Broughton, 1995, Ravenscroft, 1996 and Halstead, 1997a; for drama, see Homan, 1995 and Kramer, 1995; for other subjects, see KT12). Story is also considered to have an important part to play in spiritual development, whether in the sense of the literature children read (Newby, 1997; Baker, 1995), in the sense of personal narrative (Earl, 1996; see KT11) or in the ‘storying’ role of film and television (Rossiter, 1996; 1997). Links are sometimes made between environmental education and spiritual development (Payne, 1995).

**Quantitative Research** In a survey of primary school inspections, P. and G. Woods (1996) have shown that inspectors reporting on spiritual development pay most attention to assemblies and collective worship. In a small-scale survey of church schools, Hallis (1995) found that, in spite of the claims made by schools, there was little attention given to spiritual development in RE and even less in other parts of the curriculum, though Rolph (1996) found that trainee teachers were generally aware of a spiritual dimension in their course. In a survey of RE advisers’ views, Taylor reports that ‘most advisers thought that RE should, or does, have a particular impact on pupils’ spiritual development’ (1989, p.61), but in collective worship they placed more emphasis on a sense of community, respect and care for others. A further project surveying spiritual development in 30 primary schools was launched in 1997 (Brown and Seaman, 1997). In a large-scale survey of teenage values, however, Francis and Kay found that only six per cent of young people agreed that schools should hold a religious assembly every day, and only 33 per cent agreed that RE should be taught in school at all (1995, p.187).

**Related Research** The Children’s Spirituality Project at Nottingham University seeks to provide an empirically based account of the distinctive nature of children’s spirituality (Nye, 1996; Nye and Hay, 1996; see also Coles, 1992; Erricker and Erricker, 1996; Lealman, 1996; McCreery, 1996; Sullivan, 1997). A project on ‘Educational Policy and Spiritual Development’ seeks to explore whether there are links between transcendent spiritual experiences and contemporary educational approaches to spirituality (Woods, 1995; see also Hay, 1990). Spiritual needs are also commonly discussed in relation to health (Fisher, 1995; Mavor, 1995), abuse (Kirkland, 1996) and bereavement (Rowling, 1996; Clark, 1996).
KT8 How Can Schools Foster the Values of Non-discrimination and Equal Opportunities?

Conceptual Clarification The concept of equal opportunities embraces a variety of values and attitudes (Edwards, 1990) which schools may model in their organisation as well as teach directly to children. It is also a topic of wide-ranging philosophical debate (Wilson, 1991; Burwood, 1992; White, 1994; Leicester, 1996). At a policy level, it implies avoiding discrimination against any groups or individuals, either directly or indirectly, on the grounds of gender, ethnicity, race, physical appearance, religion, disability, age, occupation, social class, marital status or sexual orientation. Most school-focused research into equal opportunities involves questions of gender and multicultural/antiracist education (Runnymede Trust, 1993).

Multicultural education has two meanings: the first involves respecting the cultural and religious beliefs of pupils from minority groups, for example, by welcoming the diversity of beliefs and experiences which they bring to the classroom, and avoiding putting them in a position where they are expected to act contrary to their deeply held beliefs (Halstead, 1988, Ch.8); the second involves preparing all children for life in a pluralist society, seeing cultural and religious diversity as a source of enrichment and being open to different ways of looking at the world. This second sense was strongly stressed in the Swann Report (GB. Parliament, House of Commons, 1985; see also Parekh, 1986; Tamir, 1995). Sometimes multiculturalism is contrasted with antiracism (Troya, 1987), the latter being concerned to challenge racial injustice (just as anti-sexism challenges gender-based injustice) wherever it occurs, whether at an individual or an institutional level (Halstead, 1988, Ch. 6). Gilroy (1990) criticises antiracism for trivialising Black life by implying that it is nothing more than a response to racism, but Leicester (1986) and Short (1991) strongly deny that multicultural and antiracist education are irreconcilable.

Theoretical and empirical research on equal opportunities is by no means limited to issues of ethnicity, however. Leicester (1994) and Lewis (1995) argue that the integration of children with disabilities (special children) into mainstream schools is not just a matter of rights or social justice, but also one of compassionate understanding and empathy. This has implications for the moral education of all children: ‘children will need to unlearn prejudices about those with disabilities, to question stereotypes and to value diversity’ (Leicester, 1994, p. 309). Similar claims are made in relation to the developing identity and self-esteem of lesbian and gay pupils (Mac An Ghaill, 1994; White, 1991), though these claims are sometimes strongly challenged on religious or moral grounds (Halstead and Lewicka, 1998).

To sum up, the values and attitudes involved in equal opportunities include justice, fairness, tolerance, respect, empowerment, openness, care and concern, and a rejection of prejudice, bullying, verbal and physical abuse, stereotyping and discrimination.

Aims and Potential Considerable material has been produced, some of it with a foundation in research, on ways in which multicultural and antiracist values can be incorporated into school subjects – in mathematics (Shan and Bailey, 1991), history (for
example, through Holocaust studies: Supple, 1993; Short, 1997), design and technology (Eggleston, 1992, Ch. 5; Siraj-Blatchford, 1994), science (Reiss, 1993a; Gill and Levidow, 1987), art (Mason, 1988; Sarup, 1991, Ch. 4; Goldblatt, 1998), religious education (Jackson, 1992; Grimmitt, 1994), and across the whole National Curriculum (King and Reiss, 1993; see also KT12). Harris (1990) explores the teaching of gay and lesbian issues through English. Other work emphasises: whole-school and cross-curricular approaches (Brown, Barnfield and Stone, 1990; Taylor, 1992); the need for multicultural education in the ‘white shires’ (Taylor, 1990; Jay, 1992; Epstein and Sealey, 1990); the need to stimulate positive attitudes and values in children at an early age, both in multicultural/antiracist education (Carrington and Short, 1989; Connolly, 1994) and in gender- and sexuality-related issues (Jacklin and Lacey, 1997; Patrick and Burke, 1993); and the need to highlight equal opportunities in school inspections (Harris, 1994) and in assessment (Gill, 1993; Gipps, 1990, Ch. 5; Hughes, 1993; Keel, 1994; Qualter, 1993).

Quantitative Research Most quantitative research is concerned with the achievement of ethnic minority pupils (see Gillborn and Gipps, 1996), but there have also been some surveys of young people’s attitudes to race and ethnicity (see Part One) and a few studies showing how pupils’ racist attitudes can be changed through multicultural education. Milhouse and Henderson (1993) showed that, as a result of receiving a multicultural education programme, there was a measured increase in students’ positive attitudes and a comparable reduction in non-accepting attitudes towards diverse cultures or ethnic groups. Similar findings are reported by DeGenova (1995).

Qualitative Research Work by Francis (ALTARF, 1984) and Brown, Barnfield and Stone (1990) shows that children can be made to recognise the unfairness of their racist views and can be helped to modify them. Freeman (1996) reports similar findings on gender stereotyping. Troyna and Hatcher (1992) and Taylor (1992) found that children try hard to make sense of the various messages about racism they pick up in and out of school. Cohen (quoted in Klein, 1993, p.115), on the other hand, found that children did not necessarily change their racist views when challenged to examine them in open discussion. The Gender Action Project (Frith and Mahoney, 1994) offers evidence that raising standards and removing barriers to opportunity are linked. Power and Power (1992) show how the democratic values fostered in Just Community programmes (see KT10 and 16) can foster integration and a respect for diversity across racial and social class divisions.

Case Studies and Action Research Wright (1992) and Faulkner and Willans (1993) offer a number of primary school case studies, and Duncan (1993) and Gillborn (1990) offer secondary school case studies of multicultural education. Spurgeon (1994) investigated students’ responses to teaching Farukh Dhondy’s stories and found that their understanding of the complexity of racism increased. Tattum and Herbert (1993) provide case study descriptions of programmes that have proved effective in reducing incidents of bullying.
PART THREE: THEORETICAL FRAMEWORKS AND STRATEGIES

The last 40 years have seen a proliferation of theoretical approaches to moral education, mainly emanating from the USA and often grounded in substantial research. Of those listed below, three are discussed in detail in this section, and the remainder are touched on elsewhere in this review.

**Character Education** This approach is based on the belief that adults have a duty to form the character of children by teaching them moral values directly, by shaping their behaviour and by seeking to develop good habits. It was the dominant approach to moral education in the first half of the 20th century and has enjoyed a significant revival over the last ten years (see KT9).

**Values Clarification** This approach rejects any imposition of values on students and aims instead at providing techniques designed to help students to clarify their own feelings and views on a wide range of value issues. It was a very popular approach in the 1960s and 1970s but has more recently been criticised on both empirical and philosophical grounds (see KT16).

**Moral Reasoning** This approach is based on Kohlberg’s influential theory of moral development. This posits six invariant stages of moral reasoning which characterise judgements about issues of distributive justice. The role of the teacher is thus to stimulate moral development by encouraging students to move to progressively higher stages of moral reasoning (see KT10).

**Caring** Behind this approach lies the belief that one’s intuitive sense of concern or caring for others is a better guide to moral behaviour than an ethical system based on a set of rational principles. Networks of relationships generate feelings of connectedness and a developing sense of responsibility to others. Caring is presented as a characteristically feminine approach to moral education, and the central task of the school is seen as encouraging all children to develop into loving, caring adults (see KT2).

**Narrative** This approach involves the view that individuals give meaning to their own life experiences by representing them as narratives, and that they develop morally by reflecting on the moral lessons in the stories they tell about their own experiences. The role of the teacher is an open and non-judgemental one, working alongside students in order to think through and understand the moral lessons inherent in these stories (see KT11).

**Philosophy for Children** This approach is based on a belief in the importance of rationality in moral understanding, and seeks to strengthen children’s reasoning and moral judgement through training in critical thinking, engagement in philosophical questioning and reflection and the discussion of values issues (see KT16).
**Behaviour Modification** While all the approaches outlined above stress the importance of values, attitudes and moral understanding in determining how people behave, behaviourism bypasses these issues. From a behaviourist perspective, moral learning does not differ from other forms of learning. All learning involves the shaping of an individual’s behaviour by suitable reinforcement, and inappropriate behaviour may be modified by changing the learning environment or the system of rewards (see KT4 for a behaviourist approach to school rules).
KT9  How Can Schools Contribute to the Character Development of Students?

Aims and Potential Character education advocates a ‘deliberate effort by schools, families and communities to help young people understand, care about and act upon core ethical values’ (Character Education Partnership, quoted in Lickona, 1996). It is based on the belief that adults have a duty to teach virtue, not just about virtue, and thus to develop good habits in children, to shape and determine their behaviour, and to form their character (Wynne, 1991, p.143). This approach has a long history, but is currently one of the most popular approaches to moral education in the USA, at least in terms of the number of texts devoted to it (see Ryan and McLean, 1987; Benninga, 1991; Lickona, 1991; Kilpatrick, 1992; Wynne and Ryan, 1992; Heath, 1994; Huffman, 1994) and the number of recently opened independent or university-based centres devoted to character education (for a list, see Lickona, 1995).

Conceptual Clarification Character education may be understood in two main ways. In its broader sense, it encompasses the whole of moral education, including moral reasoning and even values clarification (Lickona, 1991, Ch.12), though its primary focus is still the development of personal qualities. It may also extend to non-moral dimensions of character such as the prudential, the cultural, the social and the civic (Heslop, 1995, p.196ff). In its narrower sense, it rejects moral reasoning and values clarification as misguided and stresses instead the need for direct teaching of character traits and for children to practise them until they become second nature (Kilpatrick, 1992, p.15). In this sense it is sometimes seen as part of a right-wing political agenda and includes the call to return to traditional values and teaching methods. In both senses, character education is a response to a perceived crisis in the values and conduct of young people (Leming, 1994, p.123). Character education is seen as central to the task of building a moral society (Lickona, 1996), as well as developing the ‘moral literacy’ of young people (Bennett, 1991, p.133) and helping them to become ‘fully human’.

The proponents of character education are united in the belief that there are ‘widely shared, objectively important core ethical values – such as caring, honesty, fairness, responsibility and respect for self and others – that form the basis of good character’ (Lickona, 1996, p 95). One recent list of desirable qualities of character is offered in William Bennett’s best-seller The Book of Virtues (1993): self-discipline, compassion, responsibility, friendship, work, courage, perseverance, honesty, loyalty and faith. Others have included: integrity, generosity, politeness, tolerance and sensitivity to others. These personal qualities may of course be defined and prioritised in different ways, and there may be other qualities of character such as patience, patriotism, humility, selflessness (Lasley and Biddle, 1996) or the capacity to defer gratification (Goldman, 1996) which are more controversial.

Quantitative and Qualitative Research Supporters offer numerous case studies of schools which have been turned around by adopting a character education approach (for example, Scott, 1992; Lickona, 1993), but these case studies are not always marked out by high academic rigour. There is little research evidence that the approach actually builds character, though it may lead to a reduction in truancy, vandalism and schoolgirl
pregnancy (Wooster, 1990). From a study of some 300 Chicago schools involved in the 'For Character School Recognition Program', Wynne found that such schools tended to encourage participation and service, stress firm discipline, model good moral conduct, and reinforce school values through ceremonies and rituals (1991, pp.144-8). Pupil perceptions were that the schools were cleaner, students more hardworking, teachers stricter on discipline and there were more extra-curricular activities (p.149).

**Expert Advice** There is an extensive literature on what makes character education programmes effective (Brooks and Kann, 1993; Leming, 1993; Huffman, 1994; Lickona, 1996). In addition to points like the involvement of parents, five main approaches are frequently mentioned:

- **The use of stories.** Stories drawn from history and literature have proved to be an effective way of teaching the virtues because they expand the moral imagination and develop the emotional side of a child's character (Lickona, 1991, p.79ff). Kilpatrick offers a guide to 120 books which may contribute to children's character development (1992, Ch.15).

- **Teaching by example.** This refers both to the example set by teachers in the school (see KT6) and to the figures that children adopt as heroes. Kilpatrick argues that many contemporary heroes are admired more for their success than for their virtues (1992, p.106).

- **Direct instruction.** The school curriculum provides definitions of virtues 'in terms of behaviours that can be observed in school life' (Lickona, 1996, p.95) and offers opportunities for pupils to study people who have demonstrated a particular virtue and to discuss ways of putting the virtue into practice. The instructional process may include problem-solving, cooperative learning, experience-based projects, integrated thematic learning, and so on.

- **Learning environment.** The moral climate of the school must be consistent with the values promulgated through direct instruction, so that character development is integrated into every aspect of the daily life and relationships of the school (Lickona, 1991, Ch. 17).

- **Habituation.** Students need to develop intrinsic motivation and need repeated opportunities to practice good behaviour until it becomes a habit, part of their personal narrative (see KT11). 'By grappling with real-life challenges,' says Lickona (1996, p.95), 'students develop practical understanding of the requirements of fairness, cooperation and respect.'

**Critiques and Counter-arguments** Character education has been criticised for paying insufficient attention to the diversity of values in western societies and sitting uncomfortably with multicultural education (Leming, 1994). However, Cline and Necochea (1996) argue that there is in fact a set of core values shared by virtually all cultural groups, and that it is the surface manifestations and methods of transmission, rather than the values themselves, that differ between groups. Character education has also been criticised for involving the imposition of values (Simpson, 1992) — though Carr (1991) rebuts this claim — and for failing to develop a sufficiently enriched rational understanding of moral and democratic principles (McLaughlin and Halstead, 1999).
**KT10 What Specific Strategies and Programmes for the Development of Moral Reasoning Have Been Effective in School?**

**Conceptual and Theoretical Clarification** Over the last 30 years a cognitive theory of moral development focusing on moral reasoning has had worldwide influence and has underpinned much school-based moral education and research, especially in the USA. Influenced by Piaget, and having conducted a longitudinal study of male adolescents, Kohlberg (1969) claimed that development in moral reasoning across all cultures progresses through a series of socio-moral perspectives, elaborated in six stages:

<table>
<thead>
<tr>
<th>Stage</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-conventional:</td>
<td>Heteronomous</td>
</tr>
<tr>
<td>Stage 1.</td>
<td>Individualism, Instrumental Purpose and Exchange</td>
</tr>
<tr>
<td>Stage 2.</td>
<td>Mutual Interpersonal Expectations, Relationships,</td>
</tr>
<tr>
<td>Conventional:</td>
<td>Interpersonal/ Conformity</td>
</tr>
<tr>
<td>Stage 3.</td>
<td>Social System and Conscience</td>
</tr>
<tr>
<td>Stage 4.</td>
<td>Social Contract or Utility and Individual Rights</td>
</tr>
<tr>
<td>Post-conventional/</td>
<td>Universal Ethical Principles.</td>
</tr>
<tr>
<td>Principled:</td>
<td>Stage 5.</td>
</tr>
<tr>
<td>Stage 5.</td>
<td>Stage 6.</td>
</tr>
</tbody>
</table>

The Moral Judgement Interview (MJI), based on reasoning about hypothetical moral dilemmas about issues of justice, in which the subject has to choose between two moral norms or values (such as whether or not Heinz should steal an overpriced drug to save his dying wife), was developed and validated to measure moral judgement stage (Colby and Kohlberg, 1987; see Appendix 1). Writings by Kohlberg and his colleagues on theory, research and educational interventions have generated an extensive critical literature (e.g. Gilligan, 1982; Walker, 1991).

**Aims and Potential** Moral reasoning – having and being able to give reasons for a judgement or an action – is clearly a central part of moral development and its cognitive emphasis fits well with school-based education. However, a focus on the ability to reason morally may ignore aspects of what it is to be a morally educated person, such as having empathy, moral emotions, determination, and so on (Wilson et al., 1967) and the competence actually to engage in moral acts. Social context and experience are important to moral reasoning development; research on pre-schoolers showed that their moral reasoning was significantly related to time in positive peer social interaction (Allen, 1988). Thus successful strategies to advance moral reasoning also involve developing the moral culture of the school community. Two main educational intervention programmes were developed by Kohlberg and his colleagues: discussion, and the establishment of just communities (i.e. small alternative schools within public high schools designed to promote a democratic ethos). The teaching and learning methods associated with these strategies are discussed in KT16.

**Experimental Research** Virtually all the evidence on discussion projects comes from experimental research, since moral education as such is usually not allocated a specific timetabled slot. Among earlier research, a seminal study by Blatt and Kohlberg (1975) of a teacher-led dilemma discussion programme (twice weekly for 18 weeks), using arguments at one stage above that of the lowest stage of the students, (socio-economically
mixed groups aged 12 and 16 in four Chicago schools), demonstrated a significant increase in moral judgement (on average one-third of a stage) as compared with the control groups. This was irrespective of age or status. Some change also occurred in the peer discussion groups. These changes were maintained after one year. A review of more recent research continues to support the view that dilemma discussions are more effective than academic courses in promoting the development of moral reasoning (Rest and Thoma, 1986). In a quasi-experimental study of 15- to 18-year-old Americans, students in ethics classes which used Kohlbergian-Socratic dilemma discussions made statistically significant gains in socio-moral reflection maturity (SROM), principled moral reasoning (DIT) and self-reported moral behaviour compared with the role-model ethics class or a computer science control group (DeHaan et al., 1997) (see Appendix 1).

In terms of the just community schools, research showed that students were more inclined to identify with the school and to assume a greater sense of responsibility for its welfare (on a range of criteria, such as stopping stealing and cheating and promoting racial integration) (Power et al., 1989). However, the just community students ‘did not develop their stages of moral reasoning at a significantly more accelerated rate than they would have in a good moral discussion programme’. On the other hand, there was evidence that through the community experience their stage of reasoning about their own real-life issues in the schools had caught up with their hypothetical moral dilemma reasoning level at the start of the project (Power, 1988, p.200). A just community experiment in three high schools in North Rhine Westphalia, Germany, was claimed to have ‘almost doubled the effects of normal schooling on moral development’ (Lind and Althof, 1992, p.26).

**Expert Advice** Kohlberg’s approach to moral reasoning, as measured by the MJII, is commonly criticised for the use of hypothetical rather than real-life moral dilemmas (see Straughan, 1989; Walker et al., 1995). On the other hand, according to Kohlberg, the content of the moral dilemma does not affect the structure of the moral reasoning invoked. Others (Medrano and de la Caba, 1994; Krebs et al., 1997) recommend that pupils discuss dilemmas which they themselves experience or suggest, in order to motivate participation in the discussion, or that teachers utilise ‘teachable moments’ which occur in school life (Howard-Hamilton, 1995). In real life, moral decision-making may only partly be influenced by moral reasoning ability, alongside other self-interested and social considerations (Krebs et al., 1997). The advantages of the just communities are that they offer opportunities for participating in collective decision-making and for taking responsibility in relevant, meaningful situations with complex moral issues, where individual and group interest have to be balanced. Most of the studies refer to effects not only on pupils’ moral reasoning but on teachers’ self-development and teaching styles. Lind and Althof (1992) suggest that teachers need much more background preparation, in-service training and ongoing guidance to develop moral reasoning strategies. Oser, reviewing the educational implications of Kohlberg’s work, claims that teachers need not only to be familiar with cognitive stimulation techniques, but also to be embedded in ‘participative psychology’ (1996, p.272).
KT11 How Do Personal Narratives Help Teachers to Understand and Influence the Moral Development of Young People?

Aims and Potential In the late 1980s a narrative approach to moral development emerged, involving listening to stories and reflections of young people and others forming and conveying moral meaning by describing their experiences (Vitz, 1990). Tappan and Brown (1989) argue that (1) individuals give meaning to their life experiences by representing them in narrative form; (2) individuals represent their lived experience of moral decision-making and moral action primarily through narrative; (3) individuals develop morally by ‘authoring’ their moral stories and by learning the moral lessons in the stories they tell about their own experiences. In contrast to a Kohlbergian approach (see KT10), narrative sees cognition, emotion and action as ‘three interrelated and fundamentally indissociable dimensions of moral experience’ (ibid., p.187). Tappan (1991) argues for enhanced moral authority and responsibility as developmental endpoints, expressed and developed through the telling of one’s own moral stories and the acknowledgement of choices, actions and feelings. Colesante and Biggs (1995) describe an experimental course (with increased student take-up) which encourages social responsibility through an appreciation of individual differences in life stories and the ways these are affected by cultural experiences. Others (such as Gilligan, 1982; Lyons, 1983; Noddings, 1984; Witherell, 1991; Witherell and Noddings, 1991) have explored the interrelationship of narrative, subjective ways of knowing, caring and response (see KT2). Tappan and Brown (1996) argue that a genuine dialogical attitude requires a reconceptualisation of the nature of authority and power between teacher and student, and that a ‘problem-posing’ moral pedagogy which focuses on students’ real-life moral experience requires a commitment to social change, financial resources and innovative organisational structure.

Conceptual Clarification A narrative approach depends on the relationship between the author and the audience (i.e. the student and the teacher) and the co-construction of meaning from the stories. Questions asked about narrative include the extent to which it is a theory of moral development and whether this has been elaborated into moral education practices. Questions of privacy also arise. The approach has some similarities with values clarification (see KT16) and is linked with research on the social psychology of the person (e.g. Kitwood, 1980) and counselling approaches (e.g. Coles, 1986). Like literature-based approaches (see KT12), it can fire the moral imagination (Coles, 1989). The approach is interdisciplinary, drawing on psychology, feminism, literary theory and postmodernism. It is particularly influenced by Vygotsky’s view that children use inner speech to formulate their own problem solving and to move from regulation by others to self-constructed rules, and by Bakhtin’s (1981) description of the dialogic nature of speech, which explains how children construct a shared understanding of words, activities and moral principles through dialogue with adults.

Qualitative Research Research on narrative is by definition qualitative and much of it involves working out and explicating its own methodology. For instance, Brown and Gilligan (1991) outline four ways of listening to ‘voices of self’ in adolescent girls’ narratives about relationships, care and justice. Brown et al. (1991) present a ‘relational’
method for reading and interpreting interview narratives of individuals' lived experience of conflict and choice and analyse an example of a story of conflict of a 12-year-old girl. Witherell recognises the importance in narrative of 'context, interpretation, voice, metaphor, expressive language and attention to particulars' (1991, p.237). Papers in a special issue of the *Journal of Moral Education* (20, 3) explore narrative in relation to: autobiography and relationships (Pagano, 1991); racial conflict (Ward, 1991); cheating (Johnston, 1991); moral conflict and change (Day, 1991); and trust (Attanucci, 1991). But despite the literature advocating narrative approaches, there appears to have been little systematic research to date evaluating the use of narrative in understanding moral development, especially in regard to the school context. Pratt and Arnold (1995) describe some research into parent–child narratives about conveying values.

**Related Research** Noddings (1994) argues that ordinary conversations between adults and children, even in non-literary subjects such as maths and science, can be central to moral education so long as the adults are reasonably good people and respect their child partners, treating them as more important to the conversation than the topic, argument or conclusion. The study of literature and biography is widely claimed to enhance moral judgement and hence character (Ellenwood and Ryan, 1991; see also KT9). Gooderham (1994) considers how adolescent texts can serve as an introduction to the domain of public discourse. In a later paper (1997), he shows how adult narrators in texts address child readers and thus model the narrative relationships established, shaping the way in which children respond to character and action. Direct discussion of character perspectives in stories enhanced older elementary school pupils' understanding of characters, their consideration of the social context and relationships (Emery and Milhalevich, 1992). A study of one classroom with a more conversational style showed that elementary students were more inclined than those in a conventional class to initiate discussions of the values implications of texts (Clare *et al.*, 1996). But the method required considerable teacher preparation, open-ended questioning, clarifying, summarising, building on pupils' contributions and encouraging students to respond to one another.

**Expert Advice** Although narrative is conceived of as a classroom approach, reports of narrative dialogues have almost always been between researcher and student, not teacher and student, and some of the practical requirements for teachers may not be sustainable for long in a class environment. Overall, the narrative approach is a useful complement to the predominant emphasis on cognitive and social role-taking approaches. However, its exploratory and discursive nature means that it has to be judged by criteria other than performance indicators, outcomes and objective measures; telling stories and interpreting narratives sometimes in themselves demonstrate personal awareness, growth and change.
PART FOUR: CURRICULUM AND TEACHING METHODS

In so far as values, attitudes and personal qualities are developed through direct teaching, this has to be located within the formal curriculum. This section examines, first, the contribution towards the development of pupils’ values and attitudes made by the subjects of the National Curriculum (KT12), by other compulsory or optional subjects (KT13) and by cross-curricular themes (KT14); and secondly, the teaching methods most commonly used in values education (KT15 and KT16).

The values which may be taught through the National Curriculum fall into two categories: those which are intrinsic to the subjects themselves, and those which, while not intrinsic, may be included in the teaching of the subjects. The teaching of the former is uncontroversial, but there is currently a debate between those who believe that opportunities must be taken to instil any moral lessons which can be drawn from the study of history or English literature, for example, and those who believe it is inauthentic to use such subjects as a vehicle for teaching moral or other values. Religious Education has long been regarded as a major subject for the transmission of values, attitudes and personal qualities, though too close a link between religion and morality should not be assumed. The contribution of Religious Education is perhaps best seen in terms of the opportunities it provides for discussion and reflection on questions of meaning and purpose and on the nature of beliefs and values. Values are clearly at the heart of Personal and Social Education (PSE). Where it is a timetabled subject, it is likely to cover: topics such as study skills, life skills, conflict resolution, human rights education, controversial issues, family life and personal relationships and responsibilities; as well as the cross-curricular themes of economic and industrial understanding, careers education and guidance, environmental education, health education and citizenship.

While many methods are used for moral education in schools, one in particular — Circle Time — has enjoyed remarkable growth in primary schools in Britain over the last ten years. This has often had as its overt goal the development of social skills and self-esteem, but teachers are increasingly recognising its potential for spiritual and moral development (see KT15). Other teaching and learning methods which have been adopted as a means of influencing pupils’ attitudes and behaviour include discussion, role play, drama, educational games, simulation exercises, cooperative learning, project work, peer mediation, pupil-directed research, problem solving and critical reasoning. The choice of teaching methods is itself value laden. Where these methods operate at an informal level, little research has been carried out into their effectiveness. Most of the research focuses on methods associated with specific theoretical frameworks and strategies, and KT16 discusses some of the most important.
KT12 What Contributions Can the Subjects of the National Curriculum Make to the Development of Pupils’ Values and Attitudes?

**Aims and Potential** Recent research has been carried out on the values intrinsic to specific National Curriculum subjects and academic disciplines: science (Poole, 1995), technology (Rekus, 1992; Conway and Riggs, 1993; Waks, 1994), the arts (Best, 1996) and the humanities (Mitias, 1992). When they study such subjects, students will inevitably be introduced to the values implicit within them. But these values are much broader than moral values; they may include such things as rationality, a concern for precision, or more personal values like pleasure and enjoyment. What is much more controversial is whether National Curriculum subjects can legitimately be used as vehicles for teaching moral or other values which are not intrinsic to them. It is often argued, for example, that all National Curriculum subjects have a contribution to make to developing the values of citizenship (Edwards and Fogelman, 1993; cf KT14), equal opportunities (Runnymede Trust, 1993) and cultural diversity (King and Reiss, 1993). More specific claims have been made about the potential of: history as a means of helping students to develop tolerance or a reasoned commitment to democratic values (cf Shemilt, 1992); English as a means of helping students to develop personal autonomy and respect for persons (McCulloch and Mathieson, 1995); modern language teaching to ensure truthfulness and personal integrity in communication (Smith, 1997); mathematics as a means of helping students to develop social responsibility (Berman, 1993) and to respect cultural diversity (Bishop, 1991); science and geography as a means of developing certain attitudes towards the environment (Poole, 1995, Ch.4; Harvey, 1996); the expressive arts as a means of developing fundamental human qualities and spiritual responses to life (Halstead, 1997a); and physical education and sport as a means of developing cooperation and other qualities of character (Williams, 1993; Arnold, 1994; Shields and Bredemeier, 1995). Behind all these claims, however, lies the same conceptual problem about the nature of the subject and what may be justifiably included in the teaching of the subject.

**Conceptual Clarification** For some, the school subject is an autonomous domain of study with its own concepts and its own truth criteria. Lee (1992), for example, argues that history involves having a concern for truth, meeting standards of detachment and impartiality, being aware of the complexities of making sense of the past, and so on, but maintains that to teach history with a view to promoting patriotism or the values of liberal democracy is unjustifiable. Where history is taught in accordance with its own intrinsic methodology, he says, it is likely to have a transformative effect on pupils’ views and values by making them more aware of the diversity of human endeavour, but the nature of such transformations is uncertain. To White (1992), on the other hand, the aims of history as taught in schools are subordinate to the more general aims of education, and therefore it is not unjustifiable to use the subject as a vehicle for moral education. Far from teaching history ‘for its own sake’, he argues that ‘the main reason for teaching history in schools is as a necessary element in the cultivation of those personal qualities in students, like self-knowledge, self-determination and concern for the well-being of others, which fit them to be citizens of a liberal-democratic society’ (p.19).
Similar debates have raged within English literature and physical education. There are those who claim (drawing on notions of beauty and truth in the Romantic tradition) that literature along with the arts generally helps children to develop a sense of humanity and other civilised values; this claim is compatible with character education (see KT9). Others make the more modest claim that literature presents pupils with moral situations which may contribute to pupils’ understanding of both feelings and rational moral principles including justice, fairness, truthfulness and promise-keeping (Saenger, 1993; McCulloch and Mathieson, 1995). Postmodern approaches to literature, however, call into question all claims about the morally educative power of literature (Davies, 1989). In sport and physical education research, opinion is divided between those who believe that there is a clear connection between participation in sport and the development of social and moral values (Arnold, 1994) and those who maintain that there is nothing intrinsically moral about participation in sport (Wright, 1987), since it may equally develop assertiveness, dominance and the desire to win at all costs. There is general agreement, however, that sport and physical education can be approached in a way which contributes to children’s moral development.

Quantitative Research In a small-scale survey of teacher trainees, Baldwin (1996) has shown that whilst students often do not see the possibilities for moral education at first when asked to list reasons for studying the past, once they become conscious of these issues they acknowledge their importance. For example, 97 per cent rated helping us to understand people of different backgrounds as at least quite important, and 80 per cent thought the same about making people more tolerant of others and helping them to cope with moral conflict.

Qualitative Research Research by Clare et al. (1996) shows that where a discussion-based approach to the teaching of literature is adopted, pupils are more likely to initiate discussion of the values implicit in what they read, and this interest in values carries over into their written work. Such an approach aids reading comprehension and moral understanding simultaneously.

Experimental Research Basing his work on a ‘humanistic’ approach to physical education (Debushk and Hellison, 1989), Smith (1990) reports that a 15-lesson unit in which pupils were required to set goals, plan activities and measure progress for themselves resulted in higher levels of self-responsibility, self-direction and caring. Small-scale experiments with basketball players suggest that proactive intervention involving the discussion of sportsmanship and the dilemmas facing players helps to promote sportsmanlike behaviour (Wandzilak et al., 1988).

Case Studies and Materials Numerous case studies exist of values work in geography (Raw, 1989), in physical education (Dibbo and Gerry, 1995), in drama (Winston, 1995) and in the core subjects (Berman and La Farge, 1993). The Charis Project (Shortt and Farnell, 1996, 1997) seeks to integrate the spiritual and moral dimension into English, mathematics, French, German and science.
KT13 What Can Religious Education and Personal and Social Education Contribute to Pupils’ Developing Attitudes and Values?

Conceptual Clarification Religious Education (RE) has for many years been regarded as a ‘major vehicle for moral education’ (Priestley, 1987, p.107) and for the National Curriculum Council its contribution to the understanding of values was ‘too obvious’ to merit discussion (NCC, 1990a, p.2). However, the relationship between religion and morality is by no means clear. While acknowledging that religions typically have much to say about morality and provide a source of moral vision (Priestley, 1987), many writers argue that religion and morality are logically different ways of interpreting experience (see Hirst, 1974). If this is so, there is no justification for making moral development dependent on religious belief. The reconceptualisation of RE that has occurred in the last 30 years has involved a move away from a ‘confessional’ approach which sought to encourage the development of faith (and morality through faith) towards a ‘phenomenological’ approach which seeks to develop a sympathetic understanding of religious beliefs and practices (Lovat, 1995). In line with this change, RE’s contribution to the development of pupils’ values and attitudes now has more to do with providing opportunities to discuss and reflect on the search for meaning and purpose in life and on the nature of values, beliefs, commitments and personal experiences.

Personal and Social Education (PSE) is sometimes seen as an alternative to RE, but the term in fact has a number of different meanings. Sometimes it refers to the contribution which the whole curriculum (and even the ethos of the school) makes to pupils’ development (Tattum and Tattum, 1992), sometimes to specific cross-curricular themes and sometimes (though less commonly at primary level) to a timetabled course of separate lessons (GB. DES, 1989b). The term is generally used in the last of these senses in this review. Greater conceptual confusion arises when we turn to the aspects of pupils’ development with which PSE is concerned. As a subject it usually aims to develop pupils’ ‘skills, habits, bits of knowledge, attitudes, behaviour, feelings’ (Pring, 1984, p.4), with a view to preparing them for adult life and for participation in society. It includes topics such as careers, health and political education, study skills, legal, economic and world issues, personal relationships and responsibilities, and community and social studies (GB. DES, 1989b, p.9). Pring’s approach to PSE stresses the need to examine the concepts of ‘person’ and ‘personal development’ (1984, Chs.2-3). Like Straughan (1988, p.24), Pring sees the moral development of pupils as the heart of PSE (1984, p.56), whereas White argues that the promotion of pupils’ personal well-being is more central (1989, p.10).

Aims and Potential Four main approaches to RE are currently used in Britain, and each has a contribution to make to the development of pupils’ values. The first is the systematic study of a number of religions, an approach recommended by the School Curriculum and Assessment Authority (SCAA, 1994). The model syllabuses produced by SCAA include among their aims providing pupils with opportunities to respond to religious and moral issues, to enhance their own spiritual and moral development and to develop positive attitudes towards other people and their right to hold different beliefs. The second is the study of cross-religious themes such as festivals or places of worship or what various
religions say about care for the environment (Teece, 1993). The third is an implicit approach, drawing on children’s personal experience (going on a journey, for example) as a way of introducing religious topics (such as pilgrimage) (Bates, 1992). The fourth is an experiential approach, seeking to heighten children’s sensitivity to relationships and emotions as a way of helping them to understand some of the essential characteristics of religion (Hammond et al., 1990).

PSE is often seen as the link between pastoral care (see KT2) and the academic curriculum (see KT12) (Best, 1995, pp.12-13). Watkins (1995a) provides a useful history of its development. At the time of writing, a new PSE initiative is awaited from QCA, following the work of the National Forum for Values in Education and the Community (see Part One). The links between RE and PSE have been explored by Grimmitt (1987), Meakin (1988) and others.

**Quantitative Research** A survey of local authority advisers for RE shows that a large majority believe their subject makes a significant contribution to the spiritual, moral and cultural development of pupils and to preparing them for adult life. The most frequently mentioned values promoted by RE are ‘awareness of spirituality’, ‘tolerance’, ‘respect for others’ and ‘love’ (Taylor, 1989). In a survey of research on pastoral care and PSE, Watkins (1995b, pp.309-10) reports that drinking rates are lower in schools where alcohol education is delivered through PSE rather than through science, and that ‘smoking rates were significantly lower where the school gave a relatively high profile to social/health education as a firm, separate and important curriculum area’.

**Qualitative Research** In the course of fieldwork in ten schools, Whitty et al. (1994, pp.175-7) found that though pupils acknowledged that moral issues were raised in PSE, they considered it a boring, poorly taught, low-status, ‘catch-all’ subject which they did not take seriously. Similar views are frequently expressed by pupils about RE (Taylor, 1996, p.127).

**Experimental Research** Kutnick (1995) carried out two small-scale studies which indicate the potential of social skills programmes at the primary level to improve interaction and cooperative behaviour. Research by Hall and Delaney (1992) similarly indicates that a PSE programme specifically designed to promote friendliness can be effective with an infant class.

**Case Studies and Materials** Lang (1988, Ch.11-16) offers several case studies of PSE in primary schools. A number of research projects, involving the production and trialling of materials for classroom use, have been set up to promote values in RE and PSE. These include the RE Values Project Four Five (Williams, 1990); the Gift to the Child Project (Grimmitt et al., 1991; Hull, 1996b); the Religious Experience and Education Project (Hammond et al., 1990); and the Templeton Project (Mackley, 1996). The last two have a particular emphasis on spiritual values. PSE materials include the Cross-Curricular Course for PSE (Foster, 1992) and materials produced by the Citizenship Foundation (Rowe and Newton, 1994).
How Do The Cross-curricular Themes Contribute to the Development of Pupils' Values, Attitudes and Personal Qualities?

Aims and Potential  In 1989 NCC issued guidance on the National Curriculum and whole-curriculum planning which covered five cross-curricular themes: economic and industrial understanding; careers education and guidance; health education; education for citizenship; and environmental education. These non-statutory themes, which could feature in PSE, in National Curriculum subjects or in separately timetabled blocks, were seen as contributing to personal and social development by: exploring values and beliefs influencing the individual and in relationship with others; helping pupils respond to their present lives and prepare for work and adult life; emphasising practical activities, decision-making, learning through experience; and developing skills. Some topics, such as the family, featured in more than one theme, and sex education, which was listed as an element in health education, has come to be viewed as a discrete topic because of the requirement for each school to publish its own policy statement on sex education. Later non-statutory guidance on the five themes (NCC, 1990b,c,d,e,f) highlighted the values and attitudes associated with each theme. The guidance on environmental education, for example, mentions the following attitudes and personal qualities: appreciation of, and care and concern for, the environment and for other living things; independence of thought on environmental issues; a respect for the beliefs and opinions of others; a respect for evidence and rational argument; tolerance and open-mindedness (1990f). A survey of policy and practice (Saunders et al., 1995) found support in principle for the cross-curricular themes in the majority of schools, but constraints on delivery, such as timetabling, resources and staff expertise. At the time of writing, the cross-curricular themes in curriculum policy are under renewed scrutiny.

Conceptual Clarification  Hargreaves (1991) questioned the coherence and manageability of the cross-curricular strategy. The combination of cognitive and affective goals from several disciplines makes the themes difficult to define, implement and evaluate. Whitty et al. (1994) argued that successful theme learning would depend on pupils' ability to integrate knowledge. Others have argued that no rationale was given for the themes and that they lacked rigour and needed tighter or clearer definition (Buck and Inman, 1995; Saunders et al., 1995). Some key publications pre- and post- National Curriculum have addressed both conceptual and practical issues in dealing with values across the curriculum (Straughan and Wrigley, 1980; Tomlinson and Quinton, 1986; Halstead and Taylor, 1996). Although White (1996) has identified a set of civic virtues, which she argues all citizens need in a flourishing democracy (including hope, courage, self-respect, self-esteem, honesty, trust, friendship and decency), there is often a lack of agreement over the values which the cross-curricular themes should espouse and promote. Keene and Woolgrove (1997), for example, in a study of over 100 professionals working with drug users, found three distinct and conflicting models of education for individual empowerment. Similar conflicts exist in health education as a whole (Reiss, 1996) and in environmental education (Smyth, 1996; Bonnett, 1997). Behind the diversity of aims which are apparent in sex education (Reiss, 1993b) there are tensions between health-focused and education-focused values (Halstead, 1998), and the situation is further complicated by the wide range of values found in a culturally diverse society (Thomson,
1993; Halstead, 1997b). This has led some experts to stress ‘enabling’ values rather than ‘prescriptive’ values (Lenderyou, 1995; Thomson, 1997). The dearth of research linking cross-curricular input with pupils’ values outcomes may be partly due to this uncertainty about underlying values. Recently, the initial report of the Advisory Group on Education for Citizenship and the Teaching of Democracy in Schools has attempted to define and make the case for statutory provision for citizenship education (QCA, 1998).

**Quantitative and Experimental Research** A survey of economic values and attitudes held by 14- to 15-year-olds girls indicated that many were influenced by parental values but were also receptive to new ideas (Wallace, 1996). In a survey of environmental education, more than half the heads of science, geography, technology and PSE thought their teaching quite effective in encouraging pupils to have a positive attitude towards the environment (Tomlins and Froud, 1994, pp.29-30). An evaluation of a theatre in HIV and AIDS education programme with 13-to 14-year-olds reported an increase in positive attitudes (Denman et al., 1995). Grube et al. (1994) describe experimental research which suggests that the technique of value self-confrontation can help to modify students’ environmental values. In a study of six matched communities in England and the USA, including interviews with 15- to 16-year-olds, Crewe et al. (1997) found that ‘discussion in school does appear to nurture the practice of public discourse’, and that the socialisation effects of school are significantly related to participation in citizenship activities in and beyond school (see also KT3, KT4 and KT5). However, two-thirds of the British pupils claimed that they never, or only rarely, discussed public or local community issues with their teachers.

**Qualitative Research** In a study of environmental courses, Singletary found that values and affective goals were not only missing, they were, for the most part, ‘actively avoided’ by the teachers (1992, p.37). Research in ten primary and middle schools with an interest in citizenship showed that charity fundraising, visitors from the community and mini-enterprises were the most common citizenship activities, though few schools had specific policies or planning (Edwards and Trotter, 1995).

**Expert Advice** Though there is no shortage of publications addressing ways in which schools can deliver cross-curricular themes (on citizenship education, for example, see Baglin-Jones and Jones, 1992; Edwards and Fogelman, 1993; Jones, 1993; Rowe and Newton, 1994; Hicks, 1995), specifiable and assessable pupil outcomes remain areas for major work. Commentators have largely moved from a minimal (information and socialisation-based) to a maximal concept of citizenship (which fosters student empowerment, responsibility and critical self, political and global awareness) (McLaughlin, 1992; Buck and Inman, 1995). Richmond and Morgan’s comment (1977) on environmental values and attitudes has broader relevance to all cross-curricular issues (cf. Morris with Schagen, 1996, p.26): ‘If the attitudes of young people are to be translated into responsible social behaviour it would appear that these attitudes should be deeply rooted and based upon knowledge, experience and conviction, rather than superficially learned or instilled by indoctrination.’
KT15 How Effective is Circle Time in Helping Pupils to Develop Self-esteem and to Clarify Their Own Attitudes and Values?

Aims and Potential  Circle Time is an increasingly popular method in both Europe and North America for promoting self-esteem and the development of pupils' values, attitudes and personal qualities. It is associated with many of the key topics in this review, particularly moral, spiritual and emotional development, PSE, character education, developing an ethos of caring, teaching by example, fostering democratic values and prosocial behaviour, and involving pupils in the formation of classroom rules. It is a technique which is in most widespread use in primary schools, but may also be used with any age, including pre-school children (Reich, 1994) or with adults (Newton, 1995).

Circle Time should be a carefully structured activity. Typically, everyone including the teacher sits in a circle, preferably on chairs and at the same level, and shares ideas and feelings from a position of equality. A conch or other object is passed around the circle, so that each individual has the opportunity to contribute. Only the person holding the conch can speak, though participants can choose not to speak by passing the conch straight on to the next person. Each speaker has the right to express personal views and opinions and to be listened to with interest and respect; but negative comments about other members of the group are not permitted. The teacher may offer a starter phrase such as 'One thing which makes me happy is ...' or may invite the children to suggest ways of resolving specific problems which have arisen in the class. This basic structure may be varied in a number of ways, for example, by including parents or other adults in the circle, by dividing a whole class into smaller circles with perhaps ten children each, by encouraging discussion in pairs or by broadening the range of activities to include games, singing and story telling (White, 1991; Mosley, 1993, 1996).

Specific aims of Circle Time may include any of the following:

- to develop self-knowledge and enhance confidence and self-esteem;
- to develop the ability to talk about feelings;
- to develop empathy, cooperation, caring behaviour, respect for the feelings of others, a sense of belonging to a group or community;
- to promote problem-solving and conflict resolution;
- to develop trust, responsibility and other qualities of character;
- to create shared rules and encourage acceptance of these;
- to develop skills of speaking and listening, questioning and hypothesising.
- to help pupils engage in personal reflection and clarify their own values.

Conceptual Clarification  If the development of self-esteem is the main purpose of Circle Time, clarity about the concept of self-esteem is vital. Research by Canfield (1990) and Damon (1991) links self-esteem not only with an increase in adjustment and happiness but also with the development of social responsibility. McMillan et al. (1994) warn that some self-esteem programmes are too introspective and self-oriented, and argue that positive self-esteem is most likely to develop when students learn concern and
respect for others and 'obtain positive feedback following meaningful involvement and effort' (p.145).

**Qualitative Research** Lang (1996) reports on a small-scale research project carried out by Hall in 1994 into the attitudes of nine- and ten-year-olds and their teachers towards Circle Time, which confirms its potential for developing problem-solving skills and enhancing self-concept and self-esteem. A study of the social and educational content of Circle Time in Sweden (Reich, 1994), based on interviews with teachers and children, reports that Circle Time is generally thought to contribute to the development of personal identity, to increase self-awareness, to foster democratic values and to train children in the complicated rules of social interaction. However, the research also shows that whereas teachers see Circle Time as directed towards caring and a feeling of togetherness, young children talk more of the self-restraint and having to sit still.

**Experimental Research** Despite the increasingly popular use of Circle Time, there is very little research which seeks to evaluate its effectiveness, and none yet reported in the UK. In 1979 – 80, specific materials for use in Circle Time were tested with first-graders in Missouri and were found to have a significant effect on the development of their self-concept and motivation (Dixon, 1981). A case study (Curry, 1997) shows how Circle Time provided emotional support which led to the reintegration of a ten year-old girl with emotional and behavioural disorders.

**Related Research** Research into other discussion-based methods of teaching indicates that:

- there is a need for clear ground rules, which will be more effective if negotiated with pupils; these will help the children to feel more secure and less vulnerable, and will include things like not interrupting, not making negative comments on other members of the circle and avoiding racist and sexist statements (Chamberlain, 1992);
- teachers’ questions may sometimes be reduced without adversely affecting either child utterances or class behaviour, and replacing questions with praise may increase children’s contributions (Moore et al., 1989); the most effective praise is specific, spontaneous, sincere and discriminating (Brophy, 1981);
- the success of any discussion-based activity depends on the attitudes and interpersonal skills of the pupils (Lucas and Jenkins, 1988), and teachers need to be aware that pupils often do not perceive talk and discussion to be valuable learning modes (Hall, 1995).

**Expert Advice** Housego and Burns (1994) advise that Circle Time is most effective if its underlying values are in harmony with the general ethos of the classroom. They also point out that if the quality of Circle Time is to be maintained, pupils must be discouraged from offering superficial contributions and must be encouraged to think carefully and build on what has been said before. Dixon (1981) and Lang (1996) suggest that the attitude, enthusiasm and social and communicative competence of the teacher are vital to the success of Circle Time, and Reich (1994) notes that this has clear implications for teacher training.
The Development of Values, Attitudes and Personal Qualities

KT16 What Other Teaching and Learning Methods Have Been Found Effective in Influencing Pupils' Attitudes and Behaviour?

There is a wide diversity of methods used by teachers in values education. Discussion-based approaches and other student-centred active learning strategies are widespread, though Taylor (1994, p.52) points out that more experiential and less didactic teaching and learning approaches may be associated in students' eyes with low-status study. Other methods include drama, role play, simulation exercises, mock parliaments, project work, practical activities, problem solving, cooperative learning, group work, pupil-directed research, peer mediation, educational games and theme days. However, most of the research into teaching and learning methods tends to be associated with particular theoretical frameworks and strategies for moral education (see Part Three), and so the subheadings used in this section refer to different strategies which may be adopted rather than to the kind of research involved. This does not imply that teachers tend to stick to the methods associated with any one theoretical framework. On the contrary, current thinking and practice tends to favour eclecticism (Harmin, 1988; Kirschenbaum, 1992).

Values Clarification This approach aims to help pupils to become aware of their own values, and why they hold them, through open dialogue and discussion; the teacher's role is to introduce a topic or activity, to probe with questions and to ensure a safe and respectful climate for discussion while at the same time avoiding 'moralising, criticising, giving values or evaluating' (Raths et al., 1966, p.53). Discussion, games and simulation exercises characterise the approach, notably in an influential handbook by Simon et al. (1972). Tinsley et al. (1984) report that values clarification exercises used with 12- to 13-year-olds in considering career choices stimulated students to self-examination, but also confusion. From a detailed critical review of research of 13 studies, Lockwood (1978) concluded that there was no evidence that values clarification had a positive effect on secondary students' values, self-esteem, self-concept or personal adjustment, but that according to teachers' assessments it positively affected students' classroom behaviour (cf. Kirschenbaum, 1992). Leeming (1985), reviewing 25 studies with early adolescents, reached similar conclusions and suggested that teachers should reappraise their use of the approach. It has also been suggested that in elucidating values preferences teachers may be modelling indifference or value relativism.

Discussion Dilemma discussion strategies were initiated by Kohlberg and his colleagues (see KT10) to promote moral reasoning. Descriptions of these strategies are given by Blatt and Kohlberg (1975), Galbraith and Jones (1976), in elementary schools in conjunction with Circle Time and school councils (Howard-Hamilton, 1995) and in relation to subject teaching and the teacher's role (Dobblestein-Osthoff and Reinhardt, 1992). Discussion is particularly directed at modelling and eliciting reasoning at the next stage of moral development and thus, by exposure to different moral points of view, stimulating cognitive conflict in the individual pupil's awareness of problematic situations, and facilitating movement to a higher stage. Other methods include 'position taking' on an issue which an individual could uphold irrespective of social status; and 'moral musical chairs', taking the perspective of each person in the dilemma. Numerous research studies indicate the efficacy of dilemma discussion strategies (see KT10).
**Just Communities** These were set up in a series of experiments by Kohlberg and his colleagues to influence students' moral reasoning and behaviour (see KT10). They were small alternative schools (typically 60-100 students) within public high schools designed to promote a genuine democratic ethos (for descriptions, see Power, 1988; Power et al., 1989; Higgins, 1991). Just communities pay particular attention to moral climate, developing institutional role-taking and participation in rule making and rule enforcing, through teacher facilitation of prosocial norms, revolving around the ideal of group solidarity and a commitment to collective norms of care and responsibility to promote unity (e.g. developing an ethos of trust and against stealing). Just communities also include discussion of real dilemmas experienced within the community and the development of a discussion culture with rules about listening, consideration for others, openness to arguments against one's position, persuasion, resisting pressure. They make significant demands of teachers, including establishing an open class climate, organising time effectively, encouraging student interaction and developing probing question skills (Kohlberg and Higgins, 1987; Kuhmerker, 1991). A just community programme with gifted high school students, incorporating counselling techniques, formal curricular and extra-curricular activities, is described by Howard-Hamilton (1995). Student reactions are given in Kober et al. (1991) and Garz and Aufenager (1992). Experimental research into just communities is reviewed in KT10.

**Peer Mediation** This approach involves training students to address student conflict situations, such as bullying, indiscipline and communication problems within schools. It is claimed that peer mediation can defuse tension, hostility and violence and transform schools into more cooperative environments, with the students involved learning a wide range of skills. Evaluations in America have shown that in over three-fifths of cases an agreement was reached and in place at the time of follow-up (Trevaskis, 1994). Griffith (1996) describes a training programme with staff and students and a qualitative study in one Scottish secondary school. The EQUIP programme (Gibbs et al., 1995) provides a three-part training approach for adolescents with behaviour disorders (moral judgement development; anger management/correction of thinking errors; prosocial skills development) and encourages students to help one another. It has been found to reduce misconduct (Leeman et al., 1993), though it has not yet been evaluated in a school setting.

**Philosophy for Children** This approach aims to strengthen children's reasoning and moral judgement through Socratic dialogue (Ross, 1996) and teaching about discussion techniques, conceptual analysis, formulation of definitions, the use of examples and so on (Lipman, 1984, 1987). Pupils identify the issues they wish to discuss from philosophical novels (or picture books in the case of very young children: see Murris, 1992)—in effect creating their own lesson plan—and then analyse, synthesise and evaluate, thereby engaging in higher order critical thinking. Niklasson et al. (1996) and Williams (1993) report improvements in cognitive, personal and interpersonal skills and Lim (1995) reports higher English, mathematics and general reasoning scores for an experimental compared with a control group. The approach has been boosted by the popular success of Jostein Gaarder's *Sophie's World* (1994).
PART FIVE: ASSESSING AND EVALUATING THE DEVELOPMENT OF PUPILS' VALUES

Assessment of change in pupils’ values and attitudes in a school context is both controversial and problematic, and there has often been resistance to it. Formal assessment may take several forms: formative assessment, leading to the next step; diagnostic assessment, indicating mastery and help needed; summative assessment, summing up achievement at the end of a course or project; and evaluative assessment, judging whether learning opportunities are balanced and achieve objectives. Assessment may be considered narrowly in terms of tests and measurements or more broadly in terms of monitoring and evaluation. Elliott (1991) has argued that assessment in the National Curriculum framework of targets and attainment levels screens out questions of value which arise within practical contexts of use in real life. In practice, teachers continuously make explicit judgements about pupils’ personal qualities, attitudes and behaviour, with implied comment on their values, in the processes of teaching and learning, in the life of the school and in school reports. They build up a picture of the individual pupil as a person and evaluate specific attitudes and behaviour in relation to that individual and in relation to those of the group. Informally, they thus notice changes, growth and development. Greater difficulty arises in formalising such assessments of attitudes and values as an integral part of learning.

OFSTED inspections review school effectiveness and the quality of education. Difficulties in assessing pupil outcomes in the values domain have led inspections to focus on evaluation of school provision for pupils’ spiritual, moral, social and cultural development, mainly through the curriculum and school life, adult example and the quality of collective worship. Inspections also consider pupils’ attitudes, behaviour and personal development, demonstrated by attitudes to learning, behaviour, quality of relationships and contribution to community life (OFSTED, 1994a, 1994b, 1995). Evidence includes: analysis of school aims, policies and values statement; scrutiny of workschemes, resources, cross-curricular audit; discussion with heads, governors, parents, teachers, other adults, pupils. Observation has to cover PSE, RE, values issues in curriculum subjects; school life, including assembly; extra-curricular activities; the ‘teachable moment’, and also the less tangible – relationships, expectations, welfare and caring, responsibility, consistency of application of the school’s values, coherence of experience (Taylor, 1996). Such observations depend, in turn, on criteria for evaluation, objectives for assessment for both the process and the outcomes of assessment (see OFSTED, 1994b). Examples might be: the level of respect between pupils and teachers and other adults in the school; whether pupils are encouraged to articulate their own views and beliefs; and whether they show respect for other people’s feelings, values and beliefs. School inspection reports and the annual overview of Her Majesty’s Chief Inspector of Schools (OFSTED, 1997) provide ‘research’ data on school practices, but not on pupil outcomes.
KT17 What Methods of Assessment Have Proved Effective in Identifying Developments in Pupils’ Values and Attitudes?

Conceptual Issues The question of what are to count as pupil outcomes for development in pupils’ values and attitudes raises several conceptual issues. How is agreement to be reached about the appropriate role of the school (see Torney-Purta, 1994)? What counts as evidence of development? Can evidence be structured developmentally in age-related ways (see OFSTED, 1995)? Because of the nature of values, is their empirical assessment possible (Halman, 1995)? Fend (1995) claims that competencies and values associated with aspects of personality which can be measured include work attitudes, mentally healthy functioning, prosocial attitudes, political education and general competencies in shaping one’s life. Arguments for and against the use of moral descriptors in the assessment of children are reviewed by Goodman (1998).

Forms of Assessment and Records of Achievement The FARE projects (Copley et al., 1991) devised a framework for assessment of Religious Education which includes a) reflection on meaning and b) knowledge and understanding of religious belief, practice and language. Many of the forms of assessment are to be undertaken as self- or peer-assessment activities. Mortimore et al. (1988) found that in many effective junior schools, teachers continually monitored pupils’ strengths and weaknesses, combining objective assessments with their own judgements in records relating to both academic abilities and personal and social development. Using profiling and Records of Achievement (GB. DES&WO, 1989) can in itself be a positive process of personal and social learning, enabling a genuine interpersonal dialogue, consultation and perceptive pupil self-evaluation of achievements (Taylor, 1998). Records of Achievement can also be used with extra-curricular learning and links with citizenship accreditation (Award Scheme Development and Accreditation Network (ASDAN) and Duke of Edinburgh’s Award).

Individual Outcomes from Specific Assessment Measures An extensive literature exists on the technical aspects of assessment measures of moral development (see Appendix 1) and their usage. They measure moral judgement stage at any one time. To demonstrate development, measures need to be completed by an experimental and a control group before and after an intervention. Emler (1996) suggests that measures which are sensitive to smaller changes and around the transition from Kohlberg’s Stage 2 to 3 (see KT10) would be of more practical use. He also advocates: exploring the link between moral reasoning and action by using self-reports, ratings of peer and behavioural measures; considering effects on self-esteem, interpersonal relations, attitudes to school and academic attainment; and reviewing impact on others in the group (e.g. through measures of exclusion, vandalism, community service, fundraising) since moral conduct is affected by interpersonal influence, not just individual decision-making.

Krebs et al. (1997) argue that, although Kohlberg’s MJT assesses the capacity to make moral judgements, people rarely perform at their highest level of competence in everyday life, as we are often also concerned with promoting positive social relationships, upholding favourable self-concepts and justifying self-interested behaviour. Assessment tends to focus on the measurement of moral reasoning, but this is not the only component of
moral development. It includes moral sensitivity, motivation and perseverance, which are also necessary to translate judgement into action (Rest, 1983). Emeler (1996), critiquing a review of 35 studies of the relation between delinquent or antisocial conduct and moral reasoning (Smetana, 1990), claims that there is no direct influence of moral reasoning on this kind of conduct.

Other Ways of Identifying Change in Pupil Response Wilson’s (1973) framework of the morally educated person was never translated into an assessment measure, but some practical methods of assessment were suggested: paper-and-pencil questionnaire, oral story, visual drama or film, free composition with stimulus material, interviews, reportage of others’ performance, facts, contrived observed behaviour, free observed behaviour, informal self-reporting, tests. Himsl and Lambert (1993) describe an experimental project identifying five indicators of affective behaviour (self-worth, relating to others, world awareness, learning, spiritual life) with three behaviours showing learning, and, for each of these, seven representative actions, with a class checklist for recording observations. Willard (1993) outlines a school programme to develop a social skills diagnostic screen checklist.

Teachers might build up portfolios illustrating levels of moral, social or cultural achievement, through individual action planning, records of achievement and coursework, thereby becoming clearer about basic standards, what can usually be achieved by pupils of a certain age, evidence of change, growth and development of individuals over time. It has been argued that such processes would be most effective in schools with a strong democratic and academic ethos (Martin, 1995). Making Assessment Work is a pack of training materials on observation-based assessment and record-keeping for teachers of young children (Drummond et al., 1992). A pilot study to develop a means of assessing pupils’ values development, using Kelly’s Repertory Grid technique, suggested that the school’s explicitness about its values and the extent to which teachers shared values in practice have an important influence on pupils’ values development (Prosser and Deakin, 1997).

Expert Advice Despite conceptual and practical difficulties, there is a case to be made for more serious attention to be given to assessment, and even accreditation, of pupils’ personal development (cf. SCAA, 1996a, p.19). Some (e.g. Mertens, 1996) have raised ethical concerns, arguing that such records have a life of their own and that the moral and spiritual dimensions should remain unassessed. Teachers have also considered the affective, the implicit, spirituality, attitudes and personal responses in RE unsuitable for assessment (Copley et al., 1991). On the other hand, others involved in specific moral education projects have recognised the need to give more detailed process evaluation and feedback, as well as helping teachers improve understanding of pupils’ developmental achievements, in order to avoid a premature focus on more easily measurable behavioural effects (Lind and Althof, 1992).
KT18 How Can School Effectiveness Be Evaluated in Terms of the Development of Pupils' Values and Attitudes?

Conceptual Issues Evaluating school effectiveness in terms of pupils’ personal and social development raises conceptual and other questions which researchers must address. What is to be evaluated? What counts as school effectiveness in this area? What is an effective school ethos? What values and attitudes should schools aim to promote? How can school effects be demonstrated and distinguished from those of other influences, such as parents and families, peers, communities, the media? How can schools show that they add value to pupils’ personal and social development?

Evaluating School Effectiveness in Affecting Pupils’ Values and Attitudes Research on school effectiveness and on values education has indicated that school ethos (see Part Two) and shared school values are important indicators of successful outcomes (Rutter et al., 1979; Taylor 1998, 1999). School effectiveness research suggests that undertaking school evaluation is in itself important. However, only recently has school effectiveness research started to consider non-academic aspects of schooling (for a critique see White and Barber, 1997). Incorporating monitoring and evaluation routinely into decision-making and staff development underpins a learning community which reflects on pupil outcomes. Conversely, schools can become more effective when pupils’ self-esteem is raised, when they are active in school life and share responsibility for their learning (Sammons et al., 1995). In another overview, Leming (1985) concludes that democratic, open school environments positively influence young people’s political attitudes, feelings of social integration and respect for agreed upon norms. Within a diverse group of 24 elementary schools in the USA, Battistich et al. (1995) found that individual students’ sense of school community was significantly associated with almost all student outcome measures, including social and personal attitudes, motives and behaviour (such as concern for others, democratic values, altruistic behaviour), even with the most disadvantaged student populations. Even young children’s motivation is enhanced in schools where they experience a sense of belonging to a community, where they feel cared for, supported, valued and influential (Schaps and Soloman, 1990; Soloman et al., 1992).

Eisner (1994) argues that school ethos is concerned with ‘the core values of the school’ and to change ethos means attending to school structures and teachers’ practice. He suggests descriptive, literary language is more appropriate than quantification to ethos evaluation. Jackson et al. (1993) analyse the moral complexity and ambiguity in school life, demonstrating the need to raise awareness and reflect on teaching practices. Students’ concepts and theories of fair and effective educational practices take account of situational goals and definitions (Thorkildsen, 1994). Students should be included in the negotiation of classroom practices to collaborate in building fairer and more effective schools, as part of values education, learning from the way in which values considerations permeate the everyday life of schools and classrooms (see also Taylor, 1996).

Evaluation of Specific Moral Education Projects Kohlberg (1981) advocated that moral growth required not only discussion about morality, but also the creation of moral communities, as in the just community programmes (see KT10 and KT16), in which the
ethos supports the translation of moral reasoning judgements into behaviour. Power et al. (1989) concluded that the social system (organisational structure, policies, rules) and the culture (psychosocial characteristics reflecting norms, beliefs, values and shared meanings of the people within the institution) are critical aspects of school climate for individual development. A positive school ethos is characterised by: open discussion with a focus on fairness and morality; cognitive conflict with exposure to different points of view and higher-stage reasoning; student participation in rule-making (see KT4) and the exercise of power and responsibility; and the development of community at a higher moral stage. The just community studies suggested that differences in moral atmosphere between just community schools and normal schools resulted in long-term effects on students’ moral behaviour. Changes included an absence of stealing, cheating and truancy, greater integration of black students, participation in meetings and raised educational aspirations. Mutual moral criticism seemed to have a powerful effect (Higgins, 1991). Other examples of special projects with some evaluation include: class climate (Shechtman, 1990); small-group activities (Hertz-Lazarowitz and Od-Cohen, 1992); a moral community through a values statement, the curriculum and in-service development (Rodger, 1996b).

Very few moral education programmes have been fully evaluated. Evaluation in moral education has tended to focus on whether the intervention process has worked as intended, not on its effects in terms of changing attitudes or behaviour. Outcomes for individuals’ self-development and their interpersonal influence ‘as agents of social control’ need to be evaluated (Emler, 1996). Quality process and long-term outcome evaluations are required of a wide range of programmes in order to know which programmes work, which do not, and why. These, in turn, depend on aims and realistic school goals, as well as an assessment of the relative costs and benefits of different forms of education.

**Measuring Moral Culture** Some researchers distinguish school climate (ecological (physical aspects) and milieu (background characteristics of people in the school)) and the social system and school culture. Even if some conceptual issues could be resolved, there are still significant difficulties with producing appropriate technical measures, though some are being developed for use by teachers (see Appendix 1). To benefit pupils, these assessments of the moral atmosphere of the school would need to be used as diagnostic tools, to review the barriers and supports to changes needed.

**Expert Advice** In a recent national survey, about half secondary schools and two-thirds of primary schools claimed to have addressed evaluation of school ethos in staff development in their school. Drawing on research, a set of indicators which characterise the school that deals effectively with values education has been described for use in in-service training (Taylor, 1998). Other materials to meet school developmental and self-evaluation needs are Cain and Cain (1997), CES (1995, 1996), Clinton et al. (1994), Cross (1995), Rodger and Squires (1996), SCCC (1996), SOEID (1997).
PART SIX: CONCLUSIONS

In this review of recent research on values, attitudes and personal qualities, we have addressed key topics of practical concern to teachers and schools in making provision for the moral, and also the spiritual, social and cultural development of young people. In Part Six, we summarise some of the main implications of the research for teachers, schools, inspectors and teacher trainers, and finally we comment on the research itself and suggest some directions for future research on values education in Britain.

Research Implications for Teachers
The research evidence suggests that teachers should:

- build, where appropriate, on the foundations of moral development laid in the home and continue to seek partnerships with parents and other carers;
- pay due attention to the development of moral reasoning while not neglecting children’s emotional and spiritual development;
- encourage children’s active involvement in the running of the school community;
- aim for consistency in reinforcing the school’s fundamental values;
- reflect on their own values and on the appropriateness of the example they set through their personal and professional conduct;
- encourage children to take part in a variety of activities which develop character and personal qualities and provide opportunities for them to reflect on the moral issues which arise in these activities;
- ensure that the learning that occurs through their relationships with their pupils through peer interactions and through the life of the school is as positive as possible;
- reflect on the potential within school subjects and cross-curricular themes to raise questions of value;
- explore different methods for developing pupils’ values, attitudes and personal qualities;
- help pupils to develop a sense of their own moral identity and to become gradually more aware of the complex and controversial nature of many moral values;
- focus on specific aims in values education, directed at specific learning outcomes;
- develop methods of measuring and recording pupils’ growth and development in these areas.

Research Implications for School Policy and Practice
The research demonstrates the importance of:

- responding sensitively to the diverse and possibly irreconcilable expectations of national education policy, local communities, parents and pupils themselves, in the light of teachers’ personal views and professional expertise;
- working towards shared values, which are given a high profile and made explicit in a range of school policies, structures and procedures understood and owned by all members of the school community;
- developing a whole-school approach to values education, drawing on clear and coherent theoretical frameworks and strategies;
- engaging in ongoing reflection on and review of school life, the curriculum, teaching methods and partnerships with parents and communities to raise awareness of values issues.

**Research Implications for Teacher Training**
The Teacher Training Agency's intentions to assess the values dimensions of initial teacher training highlight the importance of preparing teachers for this aspect of their professional role. The research evidence suggests that training courses for all teachers should include:

- opportunities to think through their own values and attitudes and to reflect critically on the place of values in education, so that they are more confident to talk about values in the classroom;
- some knowledge of children's moral development and of different theories about moral education;
- opportunities to observe, study and reflect on the ways in which children learn values and attitudes through the curriculum and through the life of the school;
- support in developing practical methods and strategies for teaching and assessing the many aspects of values education.

We believe that this review sets a practical agenda for initial and in-service training.

**Research Implications for School Inspection**
In examining school provision and practices in the development of values, attitudes and personal qualities within the national framework of inspection, inspectors need to consider evaluation criteria and what counts as evidence for their judgements in the light of all the research evidence contained in this review.

**Directions for Future Research**
Although we have amassed a very large amount of both conceptual and empirical research evidence in this review, it has become clear that the researchers' agenda is not always the same as the practitioners' agenda. Some areas of school practice are notably under-researched, and these include areas to which inspectors are currently required to pay special attention in evaluating pupils' spiritual, moral, social and cultural development. In particular, there is little research evidence about how collective worship and teacher example influence pupils' development. There is much more research on moral and social development than on the relatively new domains of spiritual and cultural development, which are still undergoing conceptual clarification. There is also a shortage of experimental research and evaluations of programmes in the UK. The quality of the available research is mixed, and generally it pays inadequate attention to issues like cultural diversity and emotional development.
The total volume of research on these topics is significantly higher in North America, and in particular much more research has been carried out on moral reasoning as the focus for extensive theoretical, experimental and assessment endeavours. Most of the theoretical frameworks for moral education in the last 30 years have been conceived and developed in the USA, including values clarification, moral reasoning, caring, narrative approaches, character education and philosophy for children. However, it is questionable how far the American context, in terms of the educational system, cultural differences and the existence of separate programmes, affects transferability to the UK.

We believe that the quality of educational provision in the area of values, attitudes and personal qualities could be improved by further carefully targeted research on key aspects of school practice where research is most lacking, such as: the development of moral and spiritual identity; assemblies; Circle Time; teacher example; and cultural diversity. Such research would enrich the school’s potential to make a real contribution to pupils’ development in these areas and offer further guidance in this most challenging and controversial aspect of the teachers’ role.
APPENDIX 1: SOME MEASURES OF ASSESSMENT
OF VALUES AND MORAL CULTURE

Values

- **The Rokeach Value Survey** (Rokeach, 1973) is a list of 18 terminal values (e.g. equality, a world of beauty) and 18 instrumental values (e.g. capable, courageous) which the subject is requested to rank in order of personal importance.

Moral Reasoning

- **Moral Judgement Interview** (MJI) (Colby and Kohlberg, 1987; Colby et al., 1987) uses moral dilemmas to elicit moral judgements. Subjects are asked to make decisions (e.g. whether a man should break the law by stealing an otherwise unattainable drug to save his wife’s life), to evaluate certain values (e.g. of ‘life’ and ‘law’) and to explain or justify their choice. These justifications constitute the aspect of moral judgement used to assess Kohlbergian stages of moral development (see KT10) according to criteria in the scoring manual. This process, which requires individual taperecorded and transcribed interviews, is time consuming and relies on the skill of the scorers who need training. It is not very sensitive to fractions of a stage change usually brought about by moral education programmes (Emler, 1996). The following two measures were constructed to simplify this process and make the measures more widely accessible.

- **Defining Issues Test** (DIT) (Rest, 1979) asks subjects to rate and rank the importance of Kohlbergian stage-significant statements of moral reasoning on six dilemmas. These evaluations identify the issues that the subject sees as most definitive of the moral dilemma. A subject who consistently rates and ranks higher- stage reasoning as most important evidences a higher level of moral judgement. This recognition measure allows demonstration of appreciation of moral reasoning without necessarily being able to produce such reasoning. The DIT is not a direct substitute for the MJI. It can be easily used with large samples and subjects with a reading level of 12 years and its utility was shown in a study in the Republic of Ireland (Kahn, 1982). Emler (1996) suggests it may measure attitude change rather than developmental level.

- **Socio-moral Reflection Measure — Short Form** (SRM-SF) (Gibbs et al., 1992) is a revised version of the *Socio-moral Reflection Objective Measure* (SROM; Gibbs et al., 1984; two moral dilemmas, 16 questions), also based on Kohlberg’s stage model of moral development. It consists of contextual statements and 11 questions on ‘contract and truth’, ‘affiliation’, ‘life’, ‘property and law’, and ‘legal justice’. Subjects are asked to decide on the importance of a moral act and to offer justifications. These are scored according to a manual and given an overall ‘stage’ rating. The global rating assigned to the questionnaire represents the average overall responses. Gibbs claims the SRM-SF may be administered to groups and to children as young as eight and its utility has been shown in a study in Northern Ireland (Ferguson et al., 1994).
Appendix 1: Some Measures of Assessment of Values and Moral Culture

Empathy

- **Index of Empathy for Children and Adolescents** (Bryant, 1982) is a questionnaire of 22 statements to which subjects have to indicate their (dis)agreement.

- **Emotional Empathic Tendency Scale** (Mehrabian and Epstein, 1972) is a 33-item test on a scale from +4 to -4, with a total empathy score which predicts interpersonal sensitivity and prosocial orientation.

- **Test of Self-Conscious Affect** (Tangney et al., 1989) consists of 15 scenarios which adolescents and adults are likely to encounter in everyday life, to which subjects respond on a scale of 1 to 5, on several subscales such as guilt, shame and so on.

Behaviour

- **Visions of Morality Scale** (Shelton and McAdams, 1990) is a self-report measure of prosocial moral behaviour in ethical dilemmas in everyday life which assesses social, interpersonal and private behaviour. The 15 items in each of these scales are rated on a seven-point scale. Findings suggested a general prosocial orientation in high school students.

Moral Culture

- **The Ethnographic Moral Atmosphere Interview Assessment** assesses students’ perceptions of disciplinary practices, peer and teacher relationships and the sense of community and democracy in the school (Power et al., 1989).

- **The School Culture Scale** (SCS) clarifies and assesses the extent to which a school’s culture can be characterised as having fair rules, moral norms and valuing the school as a community, as well as academic and social educational outcomes (Higgins and Sadh, 1995). The SCS was developed to criticise school cultures, in the light of their own goals and those set by governments, and to provide information to plan and implement interventions to affect pupils’ and teachers’ performances, relationships and attitudes, in their daily practices and behaviours. Those students who perceived student relationships as positive engaged in more extra-curricular activities.

- **The Secondary School Moral Atmosphere Questionnaire** (SMAQ), is a paper- and-pencil instrument to measure students’ perception of school moral atmosphere (Høst et al., 1998). In The Netherlands, Høst et al. found that students’ perceptions of the moral atmosphere of the school had a significant effect on their moral competence. In a related study the higher teachers’ stage of the norm ‘caring’, the higher students’ perception of the moral atmosphere.
APPENDIX 2: ORGANISATIONS CONCERNED WITH RESEARCH ON VALUES

Citizenship Foundation (Co-Director, Don Rowe, 15 St Swithin’s Lane, London, EC4N 8AL) sponsors research and is currently developing materials for citizenship in secondary schools.

Gordon Cook Foundation (Executive Officer, Marianne Knight, Hilton Place, Aberdeen, AB9 1FA) sponsors values research and development projects, especially school-based research, mainly in Scotland.

MOSAIC (Moral and Social Action Interdisciplinary Colloquium) (Chair, Dr Helen Haste, Professor of Psychology, School of Social Sciences, University of Bath, Claverton Down, Bath, BA2 7AY) is a multidisciplinary network of academics and teachers involved in moral development research and moral education.

National Association for Pastoral Care (Institute of Education, University of Warwick, Westwood, Coventry) promotes research and training in pastoral care through its journal, Pastoral Care in Education, and local, regional and national meetings.

National Foundation for Educational Research in England and Wales (Principal Research Fellow, Dr Monica Taylor, NFER, The Mere, Upton Park, Slough, Berkshire, SL1 2DQ) undertakes research, evaluation and consultancies on all aspects of values education. Also the editorial base for the Journal of Moral Education.

Norham Foundation (Director, David Ingram, Brockington College, Enderby, Leicester, LE9 5LG) is currently undertaking an action research project, with several secondary schools in Leicestershire, implementing a whole-school policy on values, focusing on a just community approach.

PER Group (Philosophical and Educational Renewal Group) (Chair, Susan Wright, School of Teaching Studies, University of North London, 166-220, Holloway Road, London, N7 8DB) promotes theoretical research, discussion of new thinking in education, educational aims and philosophy with children.

RIMSCUE (Centre for Research into Moral, Spiritual and Cultural Understanding and Education) (Director, Dr J. Mark Halstead, University of Plymouth, Douglas Avenue, Exmouth, Devon, EX8 2AT) promotes research, and seeks opportunities to highlight issues in these areas and sex education.

Runnymede Trust (Director, Sukhvinder Stubbs, 133 Aldersgate Street, London, EC1A 4JA) provides advice and information, undertakes research on racial equality and justice in social policy and education, including citizenship, and publishes The Runnymede Bulletin.

SAPERE (Society for the Advancement of Philosophical Enquiry and Reflection) (Chair, Roger Sutcliffe, Maine B, Christ’s Hospital, Horsham, RH13 7LP) develops materials
and promotes research into philosophy for children and other approaches to reasoning, publishes a newsletter and journal.

**Social Values Research Centre** (Professor Brenda Almond, University of Hull, Hull, HU6 7RX) promotes theoretical research and discussion of social values in relation to contemporary problems and applied ethics.

**Validate** (Mike Martin, University College Chester, Cheyney Road, Chester, CH1 1BJ) promotes discussion of values as an essential dimension of design and technology education at all age and ability levels; offers a network to identify good practice, research and teaching

**Values Education Council of the UK** (Chair, Dr Monica Taylor, NFER) promotes dialogue about values in education and society; provides a network to facilitate exchange of information, discussion and research; works with those responsible for public policy and supports values educators.

**Values Education for Life** (Director, David Rowse, Faculty of Education, University of Central England, Westbourne Road, Edgbaston, Birmingham, B15 3TN) runs academic and personal and social education programmes for disaffected young people, training courses for mentors to assist with socio-moral development, post-graduate courses and research and evaluation of these projects.

**VECTOR** (*Values Education, Consultancy, Training and Organisational Research*) (Eileen Francis, 49 Gilmour Road, Edinburgh, EH16 5NU) disseminates good practice in values education and, through training and action research, supports individual and organisational development.
REFERENCES


References


LASLEY, T.J. and BIDDLE, J.R. (1996). 'Teaching students to see beyond themselves', *The Educational Forum*, 60, 2, 158-64.


SCOTTISH OFFICE FOR EDUCATION AND INDUSTRIAL DEVELOPMENT (1997). *How Good is Our School?* Edinburgh: Audit Unit, SOED.


References


The Development of Values, Attitudes and Personal Qualities: A Review of Recent Research

Schools are charged with the responsibility of developing young people’s values, attitudes and personal qualities alongside their academic abilities. National policies exhort schools to demonstrate particular values and guidance suggests certain practices. But how are schools to know what works, by which means and in what contexts?

This comprehensive review of research published in English over the last decade interprets key concepts in this controversial area; clarifies realistic cognitive and affective goals for schools; indicates positive strategies in teaching and learning and the life of the school; and reviews assessment and evaluation methods which identify pupil change. It does this by addressing 18 Key Topics of ongoing relevance which frequently concern teachers, highlighting the implications of research for school policies and practices, for inspection, and for initial and in-service training. A major bibliography facilitates in-depth reading on each topic.

ISBN: 0 7005 3004 5
£8.00