



# VALUES EDUCATION AND LIFELONG LEARNING

# Lifelong Learning Book Series

---

VOLUME 10

---

## Series Editors

David N. Aspin, *Faculty of Education, Monash University, Melbourne, Australia*

Judith D. Chapman, *Centre for Lifelong Learning, Australian Catholic University, Melbourne, Australia*

## Editorial Board

William L. Boyd, *Department of Education Policy Studies, Pennsylvania State University, University Park, PA, USA*

Karen Evans, *Institute of Education, University of London, UK*

Malcolm Skilbeck, *Drysdale, Victoria, Australia*

Yukiko Sawano, *Department for Lifelong Learning Policies, National Institute for Educational Policy Research (NIER), Tokyo, Japan*

Kaoru Okamoto, *Ministry of Education, Culture, Sports, Science and Technology, Government of Japan, Tokyo, Japan*

Denis W. Ralph, *Flinders University, Adelaide, Australia*

## Aims & Scope

“Lifelong Learning” has become a central theme in education and community development. Both international and national agencies, governments and educational institutions have adopted the idea of lifelong learning as their major theme for address and attention over the next ten years. They realize that it is only by getting people committed to the idea of education both life-wide and lifelong that the goals of economic advancement, social emancipation and personal growth will be attained.

The *Lifelong Learning Book Series* aims to keep scholars and professionals informed about and abreast of current developments and to advance research and scholarship in the domain of Lifelong Learning. It further aims to provide learning and teaching materials, serve as a forum for scholarly and professional debate and offer a rich fund of resources for researchers, policy-makers, scholars, professionals and practitioners in the field.

The volumes in this international Series are multi-disciplinary in orientation, polymathic in origin, range and reach, and variegated in range and complexity. They are written by researchers, professionals and practitioners working widely across the international arena in lifelong learning and are orientated towards policy improvement and educational betterment throughout the life cycle.

# Values Education and Lifelong Learning

## Principles, Policies, Programmes

*Edited by*

DAVID N. ASPIN

*Monash University, Melbourne, VIC, Australia*

*and*

JUDITH D. CHAPMAN

*Centre for Lifelong Learning, Australian Catholic University, Melbourne, Australia*

 Springer

A C.I.P. Catalogue record for this book is available from the Library of Congress.

ISBN 13 978-1-4020-6183-7 (HB)  
ISBN 13 978-1-4020-6184-4 (e-book)

---

Published by Springer,  
P.O. Box 17, 3300 AA Dordrecht, The Netherlands.

*www.springer.com*

*Printed on acid-free paper*

All Rights Reserved

© 2007 Springer

No part of this work may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, microfilming, recording or otherwise, without written permission from the Publisher, with the exception of any material supplied specifically for the purpose of being entered and executed on a computer system, for exclusive use by the purchaser of the work.

# Contents

<b>Acknowledgements</b> .....	<b>ix</b>
<b>Preface</b> .....	<b>xi</b>
<b>Foreword</b> .....	<b>xiii</b>
Mark Halstead	
<b>Introduction</b> .....	<b>1</b>
David Aspin and Judith Chapman	
<b>Chapter 1: The Ontology of Values and Values Education</b> .....	<b>27</b>
David N. Aspin	
<b>Chapter 2: Opening the Road to Values Education</b> .....	<b>48</b>
Gerhard Zecha	
<b>Chapter 3: The Ethics of Lifelong Learning and its Implications for Values Education</b> .....	<b>61</b>
Richard G. Bagnall	
<b>Chapter 4: Values Education in Context</b> .....	<b>80</b>
Ivan Snook	
<b>Chapter 5: Rational Autonomy as an Educational Aim</b> .....	<b>93</b>
Jim Mackenzie	
<b>Chapter 6: Avoiding Bad Company: The Importance of Moral Habitat and Moral Habits in Moral Education</b> .....	<b>107</b>
Janis (John) Ozolins	
<b>Chapter 7: How Cognitive and Neurobiological Sciences Inform Values Education for Creatures Like us</b> .....	<b>127</b>
Darcia Narvaez	

<b>Chapter 8: Challenges for Values Education Today: In Search of a Humanistic Approach for the Cultivation of the Virtue of Private Citizenship . . . . .</b>	<b>147</b>
Duck-joo Kwak	
<b>Chapter 9: Combining Values and Knowledge Education . . . . .</b>	<b>160</b>
Jean-luc Patry, Sieglinde Weyringer, and Alfred Weinberger	
<b>Chapter 10: Formalizing Institutional Identity: A Workable Idea? . . . . .</b>	<b>180</b>
Johannes L. van der Walt	
<b>Chapter 11: Values Education: The Missing Link in Quality Teaching and Effective Learning . . . . .</b>	<b>199</b>
Terence Lovat	
<b>Chapter 12: A Vision Splendid? The National Initiative in Values Education for Australian Schooling . . . . .</b>	<b>211</b>
David H. Brown	
<b>Chapter 13: “What Kinds of People are We?”: Values Education After Apartheid. . . . .</b>	<b>238</b>
Shirley Pendlebury and Penny Enslin	
<b>Chapter 14: Anti-egoistic School Leadership: Ecologically Based Value Perspectives for the 21st Century. . . . .</b>	<b>255</b>
Keith Walker and Larry Sackney	
<b>Chapter 15: Teaching for a Better World: The Why and How of Student-initiated Curricula . . . . .</b>	<b>279</b>
Joanna Swann	
<b>Chapter 16: The Neglected Role of Religion and Worldview in Schooling for Wisdom, Character, and Virtue . . . . .</b>	<b>295</b>
Neville Carr and Julie Mitchell	
<b>Chapter 17: Clusters and Learning Networks: A Strategy for Reform in Values Education . . . . .</b>	<b>315</b>
Judith Chapman and Ron Toomey with Sue Cahill, Maryanne Davis, and Janet Gaff	
<b>Chapter 18: Values Education and Lifelong Learning: Policy Challenge – Values Education in Australia’s Government and Non-government Schools. . . . .</b>	<b>346</b>
Susan Pascoe	

**Chapter 19: Lifelong Learning in Asia:  
Eclectic Concepts, Rhetorical Ideals, and Missing Values.  
Implications for Values Education . . . . . 362**  
Wing-On Lee

**Chapter 20: Lifelong Learning, Adult Education,  
and Democratic Values: Evoking and Shaping  
an Inclusive Imagination . . . . . 380**  
Peter Willis

**Chapter 21: Whole-School Approaches to Values  
Education: Models of Practice in Australian Schools . . . . . 395**  
Libby Tudball

**List of Authors: Biographical Details . . . . . 411**

**Author Index . . . . . 420**

**Subject Index . . . . . 426**



# Acknowledgements

We should like to begin by acknowledging the part played in the conception and production of this work by thanking our colleagues at Springer, who have been with us since this project first originated: Tamara Welschot, then Cathelijne van Herwaarden, and now Maria Jonckheere – and, in particular, the ever helpful and cheerful Astrid Noordermeer. Without their continuing advice, ready accessibility, encouragement, and real practical help – instantly available at the touch of an e-mail button – the volume would never have been brought to conclusion.

We should also like to express our deep and sincere appreciation to our friends and colleagues, the authors whose work appears in this volume, which has been produced almost entirely by communication through electronic means. In spite of their being almost constantly overwhelmed with institutional obligations, academic commitments and teaching, and supervisory responsibilities, they have been assiduous in responding to requests for submissions, changes, adjustments, and all the last-minute *minutiae* of contributing to a symposium such as this. It has been a pleasure to work with them and to engage in what was, for all of us, an exercise in “lifelong learning” of a major kind.

Finally we should like to offer our warmest thanks to our friend and colleague, Dr. Janet Gaff, of the Centre for Lifelong Learning at Australian Catholic University, who has done sterling work for us in following up a range of articles, references, and reports; and to the Vice-Chancellor of Australian Catholic University, Professor Peter Sheehan, for his ongoing support of the Centre for Lifelong Learning at ACU.

# Preface

The aim of this book is to provide an easily accessible, practical yet scholarly source of information about the international concern for the values, nature, theory, and practices of the ideas of values education and lifelong learning. The book is designed to follow the same pattern evident in other books in this series, that of examining in depth the range of values perspectives in the field of Lifelong Learning theory, practice and applied scholarship, extending the scale and scope of the substantive contribution made by theoretical consideration of, and practical curriculum approaches to, our understanding of education and lifelong learning. The book seeks to make an important contribution to shaping, developing, and understanding the direction of future developments in educational institutions of all kinds preparing for providing and delivering lifelong learning in all kinds of formal, informal and alternative education institutions, agencies and organizations, and their various approaches, practices, and processes in the 21st century.

Each chapter in this book is written in an accessible style by an international expert in the field. Contributions from a range of theoretical and practical traditions, approaches and methods are to be found in this volume, and there is an emphasis on the implications of the theoretical accounts of values and values education for lifelong learning as a synthesis of theory and good practice. Authors tackle the task of identifying, analysing and addressing the key problems, topics and issues relevant to questions about the nature, purpose and scope of values education, and lifelong learning that are internationally generalizable and, in times of rapid change, of permanent interest to the scholar and practitioner.

The general intention is to make this book available to a broad spectrum of users among lecturers and students in all kinds of academic institution; policymakers, academics, administrators, and practitioners in the education profession and related professions; and a broad range of community and private agencies and institutions with a concern for values education and lifelong learning and for extending learning opportunities across the lifespan to all their members, stakeholders, and clients. The book forms a part of the existing book series on Lifelong Learning, currently being published by Springer.

David Aspin and Judith Chapman

# Foreword

## **Professor Mark Halstead**

Professor of Moral Education, University of Huddersfield and  
Joint Editor, *Journal of Moral Education*

There has never been a more opportune moment for a book on values education. The current crisis in values that has emerged in many parts of the world results from the coincidence of profound social changes, international instability, technological advances, and intellectual fermentation. Social changes in family structures, role models in public life, patterns of work, unemployment and leisure, geographical mobility, cultural diversity and continuing gender, and ethnic inequalities have had a destabilizing effect on individuals and communities, leading both to alienation and lack of purpose and to a greater dependence on the powerful and pervasive media. The media, while providing entertainment and information, may in turn numb moral sensitivities, shape our understanding of “reality” and unduly influence our perceptions and actions. Nowhere is this more evident than in the manipulation of attitudes in the “war against terrorism”. The speed of communication via the Internet and cyberspace technologies has made values optional and has encouraged the dominance of economic over humanistic values. Intellectually, postmodernism has shattered many taken-for-granted “grand narratives” about shared values and universal moral truths. In their place we see a greater diversity of moral beliefs and practices, an increase in moral uncertainty and scepticism, and an ironic, almost playful detachment on the part of some moral thinkers.

Against such a background, it needs to be asked what role education should play. Undoubtedly, education has always been a value-laden activity, in at least two senses. First, all educational decisions without exception depend on some underlying framework of values, whether these are merely taken for granted or explicitly acknowledged. For example, educational decisions about school uniform and about school meals, even about the way children are allocated to schools in the first place, are all based on value judgements. Second, education always involves imparting values to others, though again this may be tacit or overt. When teachers praise children’s efforts, or condemn bullying, or encourage initiative and imagination, they are implicitly or explicitly transmitting values.

The imparting of values is a controversial activity, however, and when it is raised to consciousness and made explicit, there are many deep philosophical and practical questions that arise. Are there any absolute values or do values have validity only within particular cultures or traditions? Or are they just matters of personal preference? Are there gender differences in values? Whose values should be taught,

and does the selection of certain values reinforce the dominance of certain social classes or religious groups? Should education promote traditional values and the values of the home or seek to transform these? Should teachers adopt a neutral stance, or be open to students about their own values? How important is teacher example? How can one ensure that educational institutions make ethical decisions themselves? What part do the emotions play in values education? What makes for effectiveness in values education?

In view of the complexity of these questions, values education can never be anything other than a controversial issue. Further complexity results from the fact that different people mean different things by “values education”. For some it involves an emphasis on democratic education and the rights and duties of citizenship. For others, values are inextricably linked to religion. For some, values education is a matter of developing children’s character through a combination of direct teaching about values, teacher example, community links, extra-curricular activities, school discipline, charity work, pastoral care, and school ethos. For others, values education is about developing individuals’ ability to think and act morally and to make rational moral decisions. Teachers may be faced with conflicting expectations from students, parents, local communities, and communities of professional practice and have to tread a tightrope between their accountability to these different groups and their own judgements about the needs and interests of their students. It is therefore incumbent on all teachers of values education (and surely this means *all* teachers) to reflect seriously on the explicit and implicit values that underpin their work and on the influence they are having on the developing values of their students. The present volume is designed precisely to aid that process of reflection and offer guidance to teachers who are serious about their responsibility for developing students’ values and influencing the kind of society in which we live.

From the perspective of lifelong learning, it would appear that values education takes different forms at different stages in human growth and development. In the early years of life, the values education that children receive from their families is often largely implicit. Young children pick up attitudes, values, and personal qualities through interaction with (and through the example set by) their significant others. Parents and other family members help young children to understand and articulate their emotions, to learn about living with others, to develop ideas about right and wrong and to develop pro-social attitudes such as trust, sharing, cooperation, and helping others. During the years of formal schooling the nature of values education may change significantly. Schools may of course continue the education begun at home, filling in the gaps in children’s knowledge of values and broadening their understanding and experience of personal qualities of character. But at the same time, schools may often place more emphasis on public values, especially the values of citizenship, respect for others, democracy, tolerance, justice, the rule of law and open discussion, and debate in the broader society. Finally, schools should encourage children to reflect rationally on the variety of factors that impinge on their experience, so that they can construct their own developing framework of values and learn how to make rational, informed moral decisions.

It is this process of critical reflection on values that should continue throughout life. Values education is often ignored in adult life, perhaps on the assumption that values are an individual matter and that values education for adults would be an inappropriate attempt to influence the moral decisions of people who should by this stage be able to make up their own minds. This represents a serious misunderstanding of the nature and purpose of education, which is not about telling people what to think but about helping them to think better and to reflect on things which they may have taken for granted in the past. Older lifelong learners may benefit from opportunities to evaluate changes in moral priorities in contemporary society; to reflect on the implications of new technologies, globalization, and increasing cultural diversity; to become aware of the growing emphasis on ethics in professional life; to think about how changing circumstances may affect moral decisions; and to reflect on how to deal with conflicting values. Education transforms lives, whatever the age of the learners, and it is a belief in the potential of values education to make a difference in the world that lies at the heart of the present volume.

# Introduction

David Aspin and Judith Chapman

## Lifelong Learning

Over the last 30 years the ideals and goals of policies and programmes to promote the idea of Lifelong Learning have been disseminated in a number of key policy documents, beginning with the Report of the Fauré Committee to UNESCO in 1972 under the title *Learning to Be: The World of Education for Today and Tomorrow*. This Report started a movement towards the development and refinement of the ideas of Lifelong Education, “Education Permanente”, Recurrent Education, and eventually Lifelong Learning.

Similar ideas to those of Fauré were developed and articulated in a number of significant policy decisions and publications in the 1990s. In 1995, for example the European Parliament put forward its decision to establish a *European Year of Lifelong Learning*; and in the same year the Nordic Council of Ministers published their report *Golden Riches in the Grass*. In 1996 immense impetus was given to the ideas and ideals of Lifelong Learning, and many these ideas were confirmed and expanded, when Ministers of Education from across the OECD met to determine the education agenda of OECD for the following five years. Those agenda were framed around the concern for and the theme of *Making Lifelong Learning a Reality for All*. The OECD Ministers highlighted the multifaceted and integrated nature of lifelong learning, for:

- Economic advance
- An inclusive, democratic society
- Personal autonomy and choice

Following the 1996 OECD Ministerial on *Making Lifelong Learning a Reality for All* governments of OECD member countries committed themselves to seek to establish an environment that encourages individuals to take greater responsibility for their own and their children’s learning and to promote real commitment by all partners – including the cooperation of different government ministries – to implement coherent, equitable, and cost effective programmes to cover the needs of all for high quality learning across the lifespan.

Countries associated with UNESCO shared a similar commitment to the importance of lifelong learning. In their report (with M. Jacques Delors as its Chair) *Learning: The Treasure Within*, UNESCO Commissioners claimed that the concept of learning throughout life emerges as one of the keys to education in the 21st century (UNESCO 1996, pp. 23–24). Learning throughout life, the Commissioners stated:

[m]akes it possible to organise the various stages of education to provide for passage from one stage to another to diversify the paths through the system while enhancing the value of each. This could be a way of avoiding the invidious choice between selection by ability, which increases the number of academic failures and the risk of exclusion, and the same education for all, which can inhibit talent.

In a world in which rapid change and increasing globalization are transforming each individual's relationship with time and space, the UNESCO Commissioners argued that an emphasis on learning throughout life must be regarded as essential for people to retain mastery of their own destinies (UNESCO 1996, p. 101). Four pillars were proposed as foundations of education throughout life:

- Learning to Know
- Learning to Do
- Learning to Live Together
- Learning to Be

By the end of the 1990s lifelong learning had come to be seen by many countries and many international organizations as one of the strategies for meeting the challenges of the new millennium. Whilst initially emphasis was placed on the ways in which lifelong learning could contribute to countries becoming more economically competitive and better able to prosper in a global economy, more recently governments, policymakers, system officials, parents, educators, and members of the community have been turning their attention to the broader goals of lifelong learning and to the ways in which lifelong learning can contribute to developing people's self-esteem, optimism, capacity for ethical judgement, and social responsibility as preparation for personally fulfilling lives in community and society.

More than just being an answer to economic challenges faced by countries and individuals, lifelong learning has come to be seen as one of the key strategies to be adopted in dealing with the many of the most important societal and social problems of the time. Moreover through lifelong learning, it has been argued that individuals can find or construct ways and means towards enhancing personal growth and fulfilment. Lifelong learning has thus become "a statement of vision; a unifying concept for a better world, an exhortation to action" (Ralph 2000a, p. 2).

## **The Link between Lifelong Learning and Values Education**

In approaches to questions of values and values education as a key feature of lifelong learning, schools and other educating institutions are being seen as having an important role in assisting young people, adults, and the more mature members of the community to make sense of their world, make rational and informed choices

about their own lives, accept responsibility for their own actions and understand, and develop their personal and social responsibilities as a basis for a life in which they can exercise judgement and responsibility in matters such as those of personal and social relationships, morality, and ethics. Consideration is also being given to the respective roles of parents, schools, and other institutions and agencies, in forming young peoples' values and in helping them make sense of the values promoted in society by the media, members of the broader community and their peers.

Notwithstanding their acknowledgement of the primary role of parents in values formation, a number of countries have begun turning their attention to the responsibilities of schools and other educating institutions and agencies in this important area of lifelong learning and are developing national policies and frameworks for various approaches to the implementation of the ideas of Values Education, their nature, aims, and purposes.

Values education programmes have always been in place in some schools and school systems, especially those schools that have evolved from commitments to particular religious or worldviews. However, in some countries and school systems, especially those that emerged from the "free, compulsory and secular" Education Acts of the 19th century, values education has been a more controversial and contested field of educational endeavour.

Some governments and systems have endeavoured to overcome these difficulties by advising or even prescribing official policies, statements, or recommendations about what might be or should count as the values which they believe ought to be promoted and learned by students in their schools. These may be presented in such policy orientated ways as "Values Frameworks for Schooling" or seen in curriculum schemes, for example "Education for Democracy, Civics and Citizenship" and programmes of learning activities, such as "Community Service Learning". Some examples of such policies and programmes are to be found in this volume.

In addition to the provision and prescription of such approaches in schools and school systems there have been many, in both official and informal educational settings, who have called for similar attention to be paid to the provision and availability of programmes or courses devoted to the examination, criticism, and promotion of values in the further learning activities and experiences of adults. These range from the necessary extension of value elements in education and training in the professions, such as education, medicine or the law, to the voluntary selection, by adult learners in less formal settings, of units, courses, or programmes, that will then function so as to extend the range or choices available to individuals for their addition to the range of activities on which they choose, on reflection, to spend their time. These may range from the artistic and aesthetic, the social and historical, the political and economic, and the ethical and moral. In opting for engagement in such activities, people generally ascribe importance to the ideas of "personal development" or "self-improvement" and to the obligations implicit in the roles that one is called upon to play as an active member of a modern participative democracy and in one's national or local community.

The obligation to take such a part in one's community has been a requirement in democratic polities from the time of Athens of the 5th century BC, to democratic societies in countries of today. This obligation presupposes an education in the



knowledge and values requisite for the exercise of the responsibilities of citizenship. And, given the rapidly changing and protean character of the topics, issues, policies, and problems, to the examination and attempted resolution of which members of communities are called to contribute, there is never likely to be an end to such learning. There is a marked Popperian point in our endeavouring to learn and adapt throughout our lives in the exercise of our community, cultural, and democratic duties: they require us to be constantly updating our knowledge, skills, and capacities of informed and positive criticism (see Popper 1943).

For – given the real natural, social, economic, political, and personal worlds in which we live – there will be constant and inescapable changes, not only in the nature, form, and content of such problems, but also in the viewpoints we all have to adopt or adapt to appraise and address them, and indeed in the values, or sets of values, on the foundation of which we attempt, monitor, and judge the success or failure of such undertakings. In this respect, there is a critically significant aphorism, claimed to be from Galileo, which may function as the motto of all lifelong learners: “*Ancora imparo*” (“I am still learning”). This commitment, and the causes and reasons for it, may serve, perhaps, as the principal value of all lifelong learning, whether professional or personal, formal or alternative, prescribed or voluntarily chosen. For without acceptance of the need for such a value in our lives, and engagement in activities constituting or exemplifying interest in and commitment to it, we should all, in some sense, stagnate, and die.

## A Lifelong Education in Values

The kind of values education which we envisage and advocate for all lifelong learners – younger or older – requires much more than mere competence or “skill” at procedures. It requires knowledge, understanding, and exposure to all the opportunities for learning by a kind of osmosis in the appropriate values climates and environments, the caring oversight, ministrations, and care of people further “on the inside” of this particular form of life (Wittgenstein 1953). It also assumes that there will be those working to help people to develop the settled disposition to behave in ways that are life-enhancing and morally laudable rather than the converse, and the provision of many occasions for engaging in such values activities as moral deliberation, forming moral conclusions and practising conduct that is in conformity with all the social and civil virtues – reticent, bridled, decent, civil, respectful of other people, considerate of their interests, and hopeful towards the future (see Krygier 1997).

That would then offer and confirm the vital and indispensable role of all those who function as values educators. It would be through their modelling, guidance, and assistance that students would rapidly realize that learning to recognize and deal with values issues are matters that are fraught with complexity, ambiguity, and difficulty. First, students have to learn that – in whatever realm one is operating – very often one value clashes directly with another one and that the resolution of

such clashes, even where it is possible at all, can only be gained at great cost to one's self and to other people. Second, they will learn that the making of value judgements is a difficult matter, requiring the bringing to bear of a great deal of factual knowledge, and the appeal to particular presuppositions of principled behaviour. Third, they will learn that the weighing of all these various considerations in such a way as to issue in conclusions that are prescriptive and generalizable – the common conditions, as Hare (1952, 1981) reminds us, for any value judgement to be objective, action-guiding and seen as normative for people generally, rather than simply an expression of individual taste or subjective preference – is a matter requiring the expenditure of time, energy, and considerable intra- and interpersonal skills and competences.

For these reasons we would want to regard values education not merely as a matter of adding to our existing cognitive repertoires or enhancing all the forms of our own individual subjectivity. For all learners, we believe, there are certain principles that underlie the various exercises, activities, and engagements that might count as contributing to an education in values, and these will form the staple for programmes and activities of lifelong learning. One principle for which we would want to argue, for example, is that issues of values and the need for making or criticizing value judgements arise and operate, in whatever setting in which one might be placed: not only in the home, at school, in the workplace, or at sporting and cultural institutions but also in the community more widely – including the social, political, and judicial realms as well.

Acceptance of the interpersonal and social operation of such values, and their prescriptivity, generalizability, and action-guiding character, helps to explain why, for example, crowds at modern sporting contests judge it to be unacceptable and deplorable, when some contestant or team, especially if operating at the highest international level of aspiration and achievement, is proved to have been taking drugs or cheating people; in such cases it makes the most obvious sense for us to say “people ought not to behave in that way”. The universal character and applicability of values and moral norms is also emphasized when, to take another example, international governments express, in all possible international forums, their most serious and concerned disapproval of the actions of countries unwilling to bind themselves to the most widely accepted principles, policies, and enactments of international law and diplomacy, such as, for instance, the Geneva Convention. Without the notion of values being principles of overriding international and/or cultural importance, public prescriptivity, and binding upon all people in civil and decent societies, such judgements and conduct would be unintelligible.

It is to the growth and extension of this notion of intelligibility in values and the realm of values that this book is devoted. We see it as making a contribution to the opening out and increasing sophistication in the extension of this kind of values intelligibility for all learners, during all periods of compulsory, post-compulsory, required, and voluntarily chosen activities of learning. We seek to make an informed contribution to the project of examining some of the principles, policies, and programmes of values that we believe should be found in operation in the range of lifelong learning activities and engagements. We seek to explore the ways and

means by which learners may be encouraged to become educated and grow, both as individual beings and social agents, throughout the whole of their lifespan.

The book thus seeks to provide accounts and critical appraisal of some of the different principles, philosophies, theories, beliefs, traditions, and cultures that might form the basis of, frame and furnish the setting for values education policies and programmes. We look at some of the main theories behind versions of values in lifelong learning and we point to some of the key concepts and categories at work in such theories. We provide reference to and accounts of some examples of policies or proposals in various national contexts and a range of examples of good practice in policies, programmes, and curriculum schemes from different schools, school systems, and other educating agencies, institutions and organizations around the world.

## **The Contents of the Book**

In Chapter One “The Ontology of Values and Values Education”, David Aspin discusses the values implicit in the idea of educating for excellence in the life of virtue. This relates to moral, political, and personal values, particularly those obtaining in relations between others and ourselves. He develops an argument arising from an examination of the concept of education. Analysing some of the well-known positions and theories on the nature of values, he argues against both absolutist and subjectivist or emotivist doctrines of various kinds, arguing that there is profound interpersonal and negotiable sense at the core of questions such as “What ought we to do?”, and our attempted answers to them, diversities in which are functions of our commitment to particular substantive sets of values, and differences in which are discussed and settled at the level of the culture of a community. It is this that gives them their objectivity, intelligibility, and public character; on this basis values are objectively existent and thus capable of being taught and acquired, in interpersonal processes, though he agrees that this undertaking is far from being easy, short, or infallible.

He draws an argument from the notion of education for democracy to claim that the theoretic basis of one of our most cherished modern institutions is decidedly moral: this enables him to ask whether there are different and competing versions of value; he raises the question of whether there are different kinds of value, as against those who believe that all value questions ultimately come down to the one, the moral, that is pre-eminent in all such discussions. He maintains that it is possible to separate the moral from the aesthetic, the technical from the economic, the historical from the political, and so on. He also argues against separatist doctrines such as that dividing a realm of facts from a realm of values, arguing that this tenet amounts to a dogma.

With respect to values education he raises the question of whether there are any “Core Values” that characterize the commitments of all educating institutions. But he is concerned to show that the idea of “Values Clarification” adopted in so many

of them only tells us part of the story of values education: he maintains that the more important part of the enterprise of values education is promote the idea of the acquisition of the “Dispositions to Act” that come as conclusions to processes of values deliberation. He concludes by pointing to the need for a dual stress in Values Education in educational institutions: that upon autonomy and mutuality – the commitments that arise from a function of one’s membership of a community. He concludes by arguing for Values in the sense of a relationship between education and the community, individuality, and mutuality, being a requirement of our place as members of society. He argues that this process has to be tackled on a lifelong basis, inasmuch as the problems, issues, and topics that we are constantly called upon to face require us to be ready at all times to challenge, criticize, adapt, or ameliorate the knowledge and learning we already have, in order to become better at facing the challenges set by the myriad problems we have to address, if our lives are to be purposeful and meaningful, useful to the community, socially inclusive, and enriching to ourselves.

In Chapter Two “Opening the Road to Values Education”, Gerhard Zecha argues that human beings are able to create values, that is, objects, activities, properties, processes, and qualities that support and foster life, of both the individual as well as the societal life. To exercise this wonderful ability appropriately, we must learn how to recognize values and also learn how to practice them. “Values education” refers to this complex learning process. But today, Zecha argues, values education is not easily possible whether in school nor outside school, because several misunderstandings, confusions and false doctrines have been producing arguments that are blocking the road to good and efficient values education.

Zecha continues by identifying and refuting some common contentions in values discourse. In this regard he sets out and critically analyses eight arguments that are among those often presented in favour of ethical relativism and then provides serious counters to them. In contrast to the relativist view of values he argues that there is a constant and unchanging set of values that can be recognized, can be discovered, can be known, and can be learned as a distinct feature of reality. He provides arguments to justify the transmitting of values by values education and describes what he sees as the three tasks of values education: (a) to teach children the content of values education, that is the moral agreements that exist in our society; (b) to focus on how students should apply this knowledge in daily life, practise it continually, and thus acquire the ability to actualize values; and (c) to attempt to practise acquired values and character traits outside the classroom and the school. Zecha concludes by arguing that values education is more basic, more essential, and more central to the idea of an educated and morally responsible citizen than political education or community service learning. Values education can be pursued continually in all subjects, at home, in all areas of life. There are no limits to lifelong learning and the practising of values.

In Chapter Three “The Ethics of Lifelong Learning and its Implications for Values Education” Richard Bagnall argues that contemporary lifelong learning theory may be understood straightforwardly as suggesting and presupposing what he describes as an “aretaic” ethic, which embraces a number of ethical values or

informed commitments and a teleology of optimizing universal human flourishing through learning. That normatively universal ethic takes ethical knowledge and action to be culturally constructed, variable, developmental, knowable primarily through contextualized practice and critical reflection, and focused on performance. It sees as inadequate traditional approaches to applied ethics. It indicates the irreducible importance of situated experience in the learning of ethical knowledge.

Ethical learning, argues Bagnall, should be a matter of curriculum concern in lifelong learning advocacy, policy, and programming. Learners have a right to such learning opportunities as they need them throughout life, particularly when confronting radically new and challenging situations. Educational providers and government agencies should be held accountable for the provision and quality of such learning opportunities. Bagnall concludes by arguing that values education within a lifelong learning framework would encompass a complex and multifaced diversity of learning engagements, centred on those experienced through a continuing and thoroughgoing immersion in cultural realities informed by the values of the lifelong learning ethic – an immersion that is self reflective, self critical and informed by ethical theory.

In Chapter Four “Values Education in Context”, Ivan Snook considers the renewed calls for values education in some countries but warns against an approach which advocates “values that all can agree on”. He argues that an explicit approach to values education in schools is unlikely to be successful (in fact may be positively mis-educative) unless care is taken to set it in context. Teachers may contribute to values education by classroom processes or lessons but are relatively powerless in the face of the moral influence of wider social forces, including those which shape the day-to-day work of teachers in schools.

Snook discusses some of the major wider contexts within which values education must be conceived and delivered: (a) in regard to “globalization” he maintains that values education is required to provide informative lessons on what globalization means for people and a vigorous introduction to the ethical dimensions of it; (b) in regard to “kinderculture” he believes that schools should help students analyse and critique the actual values which children are bringing to school particularly commercial and consumer values which impact on them from the media. Snook also argues that any approach to values education cannot neglect the context of the school as an institution or the character and nature of teacher’s work. The way a school is organized, the policies of the Governing authorities or Board, and decisions of the principal constitute powerful moral lessons not lost on young people.

In examining the changing nature of teachers’ work, Snook argues that in place of the professional operating with a code of ethical behaviour, in recent times there has been an increasing emphasis on the notion of a teacher as a skilled tradesperson. There has also been a transformation in the notion of accountability in teachers’ work, placing greater emphasis on “external accountability” based on line management rather than “internal accountability” based on professional responsibility with an underpinning conception of moral agency. Only moral agents can engender a sense of values in their students. Relationships within a school are sources of and occasions for offering more powerful lessons on values than any

explicit form of teaching. If teachers are to play a central part in values education they must be valued as professionals and involved in the critical implementation of programmes and in the necessary remodelling of schools.

Snook offers some suggestions as to how teachers can help to restore a moral sense to schools and a moral dimension to education. In particular this will require a reinterpretation of the task of teaching. Such reorientation will require changes in the education of teachers and in the policies which govern their day-to-day work. Snook concludes by arguing that while schools must engage with the realities of the social and political world, there is equal need for practical strategies to develop values. In principle there is no conflict between school strategies and political realities for each must acknowledge and incorporate the other: values education must be carried out in context.

In Chapter Five “Rational Autonomy as an Educational Aim”, Jim Mackenzie points to the need to accept “rational autonomy” as an aim of lifelong learning. He argues that “rational autonomy” has a number of advantages as an aim of education, including its congruence with the democratically essential quality of dissent. Recent arguments against the very possibility of autonomy, both conceptual and empirical, are considered, but Mackenzie argues that they still do not affect its status as an ideal. Mackenzie considers the development of autonomy and schools, suggesting that in the development of “rational autonomy” as well as the formal curriculum, the informal curriculum, and the hidden curriculum, we should be considering the impact of the “adversarial curriculum”, that is the lessons learned by students in the course of defying school authorities. He concludes by arguing that there is little evidence to suggest that the democratic value of dissent is much promoted in schools, even in democratic states.

In Chapter Six “Avoiding Bad Company: The Importance of Moral Habitat and Moral Habits in Moral Education”, Janis (John) Ozolins argues that, without the appropriate habitat to support good moral habits, especially in the formative years of a person, good moral habits will not be developed and so the bad habits into which young people might fall will rob them of a measure of autonomy in moral choice. The moral virtues, practices, and virtues that persons acquire will bear the stamp of the moral habitat of which they are members. Moral virtue and its practice require acting in concrete situations. It is not learned abstractly. The importance of inculcating good moral habits has a long history, stretching back to the Greeks, with Aristotle arguing that without good moral habits, a person cannot move to the next stage of moral development and not only come to understand the good, but also become committed to it.

Ozolins argues that there is, therefore, an important element in moral development which is often overlooked and which he argues is crucial in moral education and the development of moral persons and that is the moral environment in which they are immersed. The kind of environment in which a child is raised will have an enormous impact on the kind of moral individual he/she becomes and so it is evident that the practice of virtue is aided by the support of a moral community with a commitment to that practice. Such a community will be committed to the pursuit of virtue, and recognize that members of the community need to support one another to strive to create a good and just society.

The evidence of the importance of community in the formation of persons is provided by the recognition that human beings are social beings who need community in order to be fulfilled. Ozolins points out that the sense of connectedness with others is optimally experienced in small groups. That is, we need to encounter other human beings concretely, not abstractly. This suggests that the kinds of moral communities or habitats that will best serve the nurturing of virtue will centre on the family, the extended family, the local neighbourhood, the school and local religious community. Ozolins concludes by arguing that any consideration of what the State might term “national values and virtues” is meaningless without these being connected at a profound level with those values practised in our daily encounters with others in our moral habitats.

In Chapter Seven, “How Cognitive and Neurobiological Sciences inform Values Education for Creatures like Us”, Darcia Narvaez argues that values education, well done, is the process of tuning up intuitions, fostering reasoning, and developing skills for moral behaviour. The goal of values education, she believes, should be to assist people to become morally adept. Narvaez reviews two paradigms derived from philosophical considerations, which have driven opposing approaches to values education: (a) emphasizing virtue and character ethics, the agent and the deliberate cultivation of virtues and excellences; (b) emphasizing rule ethics and universalistic claims regarding justice and reasoning and what is the right thing to do in particular moral situations. She then suggests a new direction in values education rooted in recent research and in a Triune Ethics theory.

In exploring the link between moral reasoning and moral behaviour, Narvaez observes that among values educators and theorists there has been a long-standing assumption, garnered from philosophy, that value judgements drive moral behaviour. However, Narvaez cites literature suggesting that in fact there is only a weak link between moral reasoning and moral behaviour. She cites recent research which leads to the conclusion that humans have two types of “minds”. One type of “mind” is deliberative and conscious [explicit], a serial processor that uses logic. The other type of “mind” is intuitive and comprised of multiple non-conscious, parallel processing systems [implicit], and includes procedural and conditional knowledge, i.e., knowing how and learning by doing.

Narvaez then poses the question, “In light of the dual nature (implicit/explicit) of the human mind, how should we approach values education?” In response to this question she proposes “moral expertise development” as a way forward to promote moral and practical wisdom and she recommends, the Integrative Ethical Education (IEE) model to provide “an intentional, holistic, comprehensive, empirically derived approach to values education”. A number of steps for the teacher adopting this approach are described, including (a) establishing a caring relationship with each student, (b) establishing a caring supportive classroom climate, (c) teaching ethical skills across the curriculum and extra-curriculum, (d) using a novice-to-expert pedagogy, and (e) fostering student self-regulation. In conclusion, she argues that to determine values education policy and to develop relevant and appropriate

policies and programmes there is a need for a broad awareness of human psychology, human development, human learning, and contextualism.

In Chapter Eight “Challenges for Values Education Today: In Search of a Humanistic Approach for the Cultivation of the Virtues of Private Citizenship”, Duck-joo Kwak notes that values education in Western societies tends to take two forms: (a) character education for the inculcation of trans-cultural moral basics or *personal* virtues, such as justice, honesty, and loyalty; and (b) citizenship education for the cultivation of perspective-sensitive attitudes or *democratic* virtues, such as tolerance, social responsibility, and political literacy. These she describes as “non-expansive” and “expansive” respectively. While the former is based on Aristotelian ethics and moral cosmopolitanism combined, the latter is based on moral perspectivism. Duck-joo argues that neither form of values education is adequate in a modern liberal society, particularly when values education in public schooling today is expected to meet a mixed social demand for “private citizenship”, i.e., a demand for each citizen to master two different moral languages – private language in the personal realm and public language in the political realm.

Duck-joo uses the concept of “private citizenship” to see if it can be of service to a new approach to values education. She explores the ways in which this concept can be made educationally useful by relying on the well-known American philosopher Stanley Cavell’s argument on the philosophical problems of “privacy” and “other minds”. The key challenge here is to show how personal virtues can be cultivated in such a way as to be motivated to develop democratic virtue. Cavell’s view, directed to the cultivation of a unique form of philosophical sensibility, opens to us a moral possibility that depends upon our capability to shift the perspective between two different concerns, private and public. Duck-joo observes that modern societies are unprepared to educate people to the values of mixed citizenship. This means that the virtue of “private citizenship” cannot be taken for granted, but needs careful cultivation through education and lifelong learning.

In Chapter Nine “Combining Values and Knowledge Education”, Jean-Luc Patry, Sieglinde Weyringer, and Alfred Weinberger claim that many teachers do not have time to engage in values education and they do not know how to do values education. Patry and his colleagues provide an answer to both concerns. The answer, they argue, lies in a teaching model that enables the combination of both values and knowledge education in such a way that the students achieve both goals more successfully than if done separately. The Values *and* Knowledge Education (*VaKE*) model which they propose is based on constructivist theories. The authors present the main principles of constructivist learning and teaching theory as a basis for providing a set of guidelines intended to create a suitable learning environment in which to apply *VaKE*.

The authors continue by discussing Kohlberg’s elaboration of Piaget’s constructivist theory of moral development before describing the *VaKE* model in detail. The *VaKE* model of values education thus combines knowledge acquisition and



moral education, both in a constructivist perspective. In this approach a “dilemma discussion” based on the moral education concept is used as a motivation and trigger of knowledge acquisition. The steps are as follows:

- The dilemma and values which are “at stake” are introduced to the class, together with any necessary information.
- Based on that information, students make their first decision about how the protagonist should decide.
- The first dilemma discussion then takes place within the group or class with arguments exchanged and challenged within the group (this is called the moral viability check).
- There is then a discussion of the information that would be required for further arguments to be identified or developed.
- Students work in groups to search for this information.
- The new information is shared between groups (this is called the content related viability check).
- The students are then engaged in a new round of moral arguments (this is called the second dilemma discussion – moral viability check).
- There is then a synthesis of the results of the discussions, with conclusions presented by groups to the whole class (this is called the moral and content viability check).
- If necessary this is followed by a repeat of steps 4–9.
- A general synthesis is presented.
- A discussion is held about other, but related, issues.

The authors have used VaKE in a number of contexts, and describe examples from summer camps for gifted students, in which a number of issues were presented as dilemmas. At each of these camps a number of constructs were assessed, including excessive demands, cognitive interest, emotional interest, social aspects, viability check, affective concern, critical thinking. The authors conclude that: VaKE is a powerful model both for values education *and* for knowledge education and it could become an important instrument – among others – in the teaching toolbox of teachers.

In Chapter Ten “Formalizing Institutional Identity: A Workable Idea?” Johannes van der Walt addresses the following question: – Is it still a workable idea to try to formulate the identity of a particular institution (such as a school or an institute of lifelong learning) in the cultural and socio-political circumstances that prevail in the 21st century? Van der Walt defines “identity” as “those *source-based* characteristics that make a *particular* educational institution unique among its peers, that give it a specific life-view and value-based character and profile as it is *experienced* in the day-to-day life of the institutions and of all those involved in it”.

Van der Walt provides a brief overview of educational developments in three countries, showing how the principle of freedom of education works in practice, and how it can impact on institutional identity. After an overview of the history of education in the Netherlands, South Africa, and the UK, van der Walt concludes that it has indeed become a most worthwhile, and indeed necessary, enterprise for educational institutions to reflect on their identities. Based upon an extensive review of the literature, van der Walt argues that educational institutions can follow a number of

routes in formalizing their own institutional identities. He suggests that in order for the institution to develop and project an identity the following must occur:

1. It needs a “communal logic” which tells those attached to the institution what makes them and their institution unique and distinctive.
2. Those involved in the institution have to construct for themselves a notion of the special and unique identity that they and their institution hope to possess.
3. Those involved in the institution have to define what it is they are resisting. What do they find unacceptable and would never consider for inclusion in their own sense of meaning for their institution?
4. They need to reflect on the principles, the values and the norms on which they perceive their institution to be based.
5. They have to reflect on the essential ingredients of what they perceive the identity of the institution to be.
6. They should assess the threats, possibilities, and the challenges in the environment to which the institution would have to respond, given the identity chosen for it.

Van der Walt concludes that identity can be employed for describing the unique characteristics of a particular institution for lifelong teaching and learning. In the process, the leaders and participants in such an organization will have to make certain choices, and to decide on how they should deal with the implications and results of their choice regarding the institution’s identity. By doing this, all those involved in a particular institution for lifelong teaching and learning can explicate for themselves, as well as for all other stakeholders, the value-system on which they base the work of the institution including the normative framework in which their pedagogical interventions with learners are couched; also what they perceive the long-term aims of lifelong teaching and learning in that particular institution to be.

In Chapter Eleven “Values Education: The Missing Link in Quality Teaching and Effective Learning”, Terence Lovat discusses the relationship between values education, quality teaching, and effective learning. Drawing on recent research that suggests that factors such as teacher care and relational trust are foundational and essential to the kind of student success which is normally taken as the goal of quality teaching and the product of effective learning, Lovat asserts that, if this is the case, then the bases of quality teaching and effective learning rest ultimately on values-laden notions as first and essential principles.

Lovat discusses the notion of “quality teaching”, a notion that encompasses both the work of individual teachers in the classrooms and, ideally, the work of whole-school teaching regimes better known as “effective schooling” or “effective learning”. Lovat believes that the notions implicit in “quality teaching” possess the capacity to assert the power of teaching across the full range of technical or factual learning, interpretive or social learning, and reflective or personal learning. Quality Teaching, the author believes, has alerted the educational community to the greater potential of teaching, including by implication to the dimensions of learning related to personal and social values.

Moreover, when properly and comprehensively understood Values Education has the potential to complement and possibly complete the goals implicit in quality teaching. The content and substance of Values Education, Lovat argues, has the potential to go

to the very heart of the power of quality teaching by focusing teacher and system attention on those features of their professional practice that have most impact, namely the relationship of due care, mutual respect, fairness, and positive modelling established with the student and, in turn, the network of systemic “relational trust” that results. Additionally, the notions of systems relationships between principal and teachers, teachers and students, teachers and parents, fit well with the priorities to be found in the literature and research around teacher professional standards and ethics.

Lovat concludes that the nature, shape and intent of Values Education has the potential to refocus the attention of teachers and their systems on the fundamental item of all effective teaching, namely the teacher herself or himself, including naturally the quality of the teacher’s knowledge, content, and pedagogy, but above and beyond all of these, on the teacher’s capacity to form the kinds of relationships with students that form and convey their commitment and care and that become the basis of forming personal character and tomorrow’s citizenry. Lovat believes that ultimately all authentic learning is inextricably bound up with learning for living the moral life.

In Chapter Twelve “A Vision Splendid: The National Initiative in Values Education for Australian Schooling”, David H. Brown describes how “Values Education” in Australian schools has been the subject of increasing focus, review, and activity since the 1990s. This renewal has been taking place, initially, at State and Territory level as systems and sectors have revised their curriculum frameworks and tried to broadly address the apparent lack of a systemic guidance on how schools can effectively plan and implement values education. This resurgence in values education has been laden with controversy and national debate. It has been of particular significance for the secular government education sector which has been under criticism for producing a values-neutral or values-free education leaving students with a distorted and incomplete preparation for work, life, and moral fulfilment. While some government education systems have made mighty efforts to include significant values education statements and guidance in their curriculum policy documents, the values education activity at the school level has not been so easy to discern.

Meanwhile, in Catholic education and in other faith based and independent schooling, the notion of “values education” is seen as having a long-established tradition where values are a well-integrated core of the education that is offered and practised in schools. The contrast, so the contentious argument goes, helps to explain why more and more parents are opting out of the government school sector and enrolling their children in the “values-rich” non-government schools. In this context the Australian government has led a major initiative which aims to foster “a more planned and systematic approach to values education in all Australian schools”. It is a bold national initiative led by the federal Minister for Education, Science, and Training but supported and endorsed by all the Ministers of Education through the Ministerial Council for Education, Employment Training and Youth Affairs (MCEETYA).

The chapter unfolds in three main sections to provide an understanding and analysis of this significant initiative and reflects on the way it is negotiating a pathway for values education reform through a very difficult political and educational terrain. The first section of the chapter presents a brief historical account of the initiative, especially its development from 2002 when the government commissioned the Values Education

Study. It reviews the work of the Values Education Study and the particular challenges in values education that it tried to deal with. In particular, the narrative focuses on the emergence of the National Framework for Values Education. The Framework offers a vision for values education, proposed Guidelines and Key Elements for good practice and presents a set of nine core shared values that all schools should foster.

Section two explores some of the philosophical underpinnings of this National Framework document and the continuing initiative that is being constructed upon it. It analyses the particular assumptions and thinking about the nature of values, about values education itself and about the implementation of school change that have helped to shape the Framework guidelines and approach. Section three provides an account of the management and practices involved implementing the Australian government's vision of values education reform through the 2005–2008 values education programme. This is a multifaceted programme which aims to foster values education and embed new practice at the school level across all schools. It includes grants to each and every school to conduct “values education forums”; it includes a major grants programme to selected school clusters to conduct values education projects which will model and provide evidence of “good practice” in values education; it includes annual National Forums and a range of national activity through peak bodies of teacher educators, parents, school principals, and teacher professional associations; and it includes the development and distribution to all schools of an extensive range of curriculum resources and professional learning resource for use in all schools and all systems.

Finally, via a brief comparative analysis with another major national education initiative in learning for life – the civics and citizenship education programme – the chapter concludes with some reflections upon the likelihood of success of this vision splendid for values education in Australian schools.

In Chapter Thirteen “‘What Kind of People Are We?’ Values Education After Apartheid”, Shirley Pendlebury and Penny Enslin describe and evaluate policies in values education in South Africa since the end of apartheid. The chapter has two sections: the first section deals with conceptual matters, focusing on the conceptions of expansive and nonexpansive approaches to character education from which they develop a set of criteria for evaluating policy for character-focused values education; the second section examines two key documents relating to values education in South Africa.

Enslin and Pendlebury begin by addressing the relationship between character education and values education. “Character education” they see as the broad term for any systematic attempt to shape particular *kinds of people* through education and it involves, inescapably, the development of values; however “values education” need not involve character education. South African education policy documents refer to “*the kind of person or learner* the curriculum aims to produce” with those parts of it that relate to values aiming to develop learners who embody and live by particular values. Given that South African policy for values education is character-focused, the authors ask, “What kind of character education?” and whether or how the policy deals with objections to character education. They argue that perhaps the strongest objections to character education are that it entails an inappropriate imposition of values and assumes a single and unitary conception of successful moral personhood. In any diverse and divided society these would be compelling objections, they argue.

The authors continue by discussing different conceptions of character education, which they argue can be placed on a continuum ranging from nonexpansive to expansive. They provide definitions, and a detailed discussion of justifications and criticisms of nonexpansive and expansive approaches to character education.

Enslin and Pendlebury then provide criteria for evaluating policy for character-focused values education with the caveat that, given the pragmatic nature of policy formation, they are not requiring policies to be philosophically sophisticated. These criteria include:

1. Is the policy conceptually coherent?
2. Does it express theoretical assumptions as practical principles in terms which are accessible to teachers, principals, and other stakeholders in education? In other words, is it appropriate to its intended audience?
3. Is it appropriate to context? (For example, does it reflect the prevalent vices and desired virtues of a society, and avoid harbouring potential vices?)
4. How does it justify the need for values education (expansively or nonexpansively)?
5. Does it espouse values likely to be shared by a significant proportion of the population?
6. Does it offer possible strategies for how to get from where we are to where we might better be?

In Chapter Fourteen “Anti-egoistic School Leadership: Ecologically Based Value Perspectives for the 21st Century” Keith Walker and Larry Sackney explore the notion of “ecologically based” leadership values for the 21st century. They comment that these days, particularly in North America, there has been an expansion of the conception of organizations to be more inclusive, resulting in leadership being viewed from more of an ecological perspective. As we have incorporated constructivist learning theory into schools, we have expanded our conceptions of leadership from that of an ethical leader to ethical leadership. As a result, there is a need to focus on collective values in the organization, not only the leader’s values. This chapter explores the implications of these shifts and accompanying complexities for the values education of professionals in the school.

The authors conclude that it is through leadership that we see the central focus of schooling – teaching and learning – being transformative for students. If we make teaching and learning the centre of schooling practices, then in all likelihood students will receive an education that is more socially just, democratic, and ecologically based. Thus egoistic leadership is not what is needed in a knowledge society. Instead, the leadership task is to create the socio-political conditions under which all voices are heard, or what we might call the establishment of “communities of leaders”. Walker and Sackney suggest that power-as-command be replaced with an ethic of care, concern, connectedness – or what they have called ecologically based values. This shift, they argue, is necessary if we are to build capacity for learning communities which are required to meet the learning challenges for the 21st century.

In Chapter Fifteen “Teaching for a Better World: The Why and How of Student-initiated Curricula”, Joanna Swann argues that what teachers and other educationists believe to be the case about learning influences their educational values – their beliefs about what is good in the context of education. However, an educational

practice may have unintended consequences that conflict with the espoused values of the teachers and policymakers who are responsible for the practice. How students are treated during the course of their education implies values, and these are as much a part of values education as the values that teachers explicitly set out to teach. The values that a student learns from the process of being taught may not be those that the teacher explicitly sets out to teach.

Swann remarks that, in schools and classrooms worldwide, decisions about curriculum content are usually taken by teachers, the school board, the local education authority, or central government. Adopting a Popperian evolutionary epistemology approach and, recognizing a dualism of facts and values, she argues that this practice originates in mistaken assumptions about teaching and learning. The author notes that teaching can be characterized as “the business of initiating students into specific ways of thinking and other activities that the students’ ‘superiors’ have deemed worthwhile and important”; however, she defines teaching as “any activity undertaken on the part of one individual with the intention of helping another individual (or group of individuals) to learn”; that is, to help another (or others) to develop expectations that are not purely the outcome of genetic inheritance or random mutation. The intensive use of prescribed curricula, she argues, restricts the development of learner autonomy crucial for lifelong learning – and both embodies and promulgates negative values associated with coercion and social and personal manipulation. She proposes that schools and classrooms should be places where teachers encourage and support the development of student-initiated curricula, that is, curricula conceived and formulated by students as a means of advancing their own learning. Drawing on two education initiatives in the UK, Swann outlines a procedure by which teachers can support students to instigate, develop, and evaluate their own learning programmes.

Swann argues the case for student-initiated curricula, noting that the use of student-initiated curricula: (a) is an indispensable resource for learning, one that students engage with as users, evaluators, and contributors; (b) implies an optimistic view of humanity; (c) is consistent with the idea that all learning involves trial and error-elimination; and (d) is antithetical to learned dependence, and coercive and manipulative practices on the part of the teacher are minimized.

Swann concludes that if we do not wish to promote dependence and promulgate the negative values associated with coercion and social and personal manipulation, we must limit the extent to which the time and energy of students in compulsory education are bound up with prescribed curricula. Instead of prescribed curricula we can foster the development of student-initiated curricula not least because,

- The use of student-initiated curricula is fully consistent with the fact that learning is invariably an active process.
- Student-initiated curricula develop the expectations that influence students’ everyday lives.
- It is not fundamental to the development of student-initiated curricula that students be subjected to coercion and manipulation.
- Without student-initiated curricula we cannot promote full learner autonomy, which is crucial for lifelong learning.

In Chapter Sixteen “The Neglected Role of Religion and Worldview in Schooling for Wisdom, Character, and Virtue”, Neville Carr and Julie Mitchell begin with a brief overview of the history of the moral formation of children, and the shaping of their character which they claim have always been regarded as a primary function of both parental nurture and formal education. They continue by arguing that when discussing values, virtues, or character education it is necessary to recognize the influence of worldviews or philosophies. In accordance with this view they then describe a curriculum approach entitled *Worlds of Difference: Exploring Worldviews and Values in English Texts*, an initiative of The Council for Christian Education in Schools (CCES) in Victoria, Australia. This involves the development of curriculum materials for English teachers and their students employing a worldview and values approach to text study. The initiative aims to: (a) offer teachers a way of applying one particular values education strategy within the high schools English contact; (b) use a worldview–values–behaviour model without forcing a particular values or worldview stance upon Years 9 and 10 level English students; and (c) provide a resource for both teachers and students that equips them to make critical choices and build meaning in their lives against the backdrop of foundational questions and assumptions about who we are as humans and what makes for “the good life”.

The authors argue that understanding the worldviews from which values spring will equip students to make more informed decisions and judgements as to how best to live in our society. A study of worldviews will help students:

1. To make sense of a complex and often confusing and contradictory world
2. To understand why different people behave differently
3. To appreciate their own beliefs and actions
4. To evaluate critically the values that vie for their allegiance
5. To understand the dynamic that exists between worldview, values and behaviours, and actions

The authors discuss the process of reading a literature text “through the worldview lens”. They use this example of how to incorporate values education within a mainstream English curriculum to show how it may assist students to look at embedded but often unexamined assumptions about who and what we are as humans; why the world of people and things suffers so much trauma and tragedy; and how we might make more humane choices leading to a civil society. The challenge, according to the authors, is to develop similar resources for other subjects which will enable teachers to equip students to understand the assumptions underlying their study at school and within the hidden curriculum itself; to develop a language in which they can think critically about the character of their society; to make wise choices for the good life that is hopefully ahead of them and their children.

In Chapter Seventeen “Clusters and Learning Networks: A Strategy for Reform in Values Education”, Judith Chapman and Ron Toomey, with Sue Cahill, Maryanne Davis, and Janet Gaff report on the results of a research project designed to investigate the use of collaborative clusters and networks in the implementation of the Australian Government’s Values Framework for Schools. Increasingly, a key feature of the projects undertaken as part of Australian Government reform

programmes is the encouragement that schools work collaboratively to develop innovative approaches to teaching and learning, particularly in the area of values education. This approach is intended to improve student learning whilst at the same time strengthening both the member schools and the provision of education across the country. This collaborative “networked” approach is consistent with a number of international initiatives. At expert meetings organized under the auspices of OECD/CERI in association with the OECD activity “*Schooling for Tomorrow*”, for example, the importance of collaboration through networks and clusters was recognized as a new model for managing schools and school systems.

The research reported on in this chapter was designed to test some of the claims being made about collaborative clusters and networks as a new way of conceiving and implementing educational innovation and change and to investigate the appropriateness of structuring large scale government reform initiatives such as the implementation of the Values Education Framework using collaborative clusters and networks as a reform strategy. Two clusters of schools involved in the implementation of the government’s “nine values” for schooling were the subjects of this research. The first cluster chose to develop and implement a curriculum approach to values education called SATs (Student Action Teams). SATs involve community-based learning approaches that build partnerships between schools and the wider community in which students take the initiative, in this case playing an active role implementing the nine values through their school curriculum, organization, ethos, and environment whilst forming partnerships with their local, state, and national community. The second cluster was composed of four secondary schools, two independent and two state high schools. Each school developed an individual project that met common criteria around service/community learning. The experience of these two clusters highlighted that: (a) the cluster arrangement has the possibility to generate new ideas and to disseminate reform initiatives in the area of values education; (b) clusters provide the opportunity for people to work together as a team and in so doing generate and maintain commitment; and (c) clusters provide teachers with a readily accessible professional forum for the sharing of good practice in values education.

In Chapter Eighteen “Values Education and Lifelong Learning: Policy Challenge – Values Education in Australia’s Government and Non-government Schools”, Susan Pascoe argues that there is evidence that parents want explicit values teaching, and that it is the preparedness of teachers and their confidence to teach in the area which cause the major difficulties in implementing values education. Pascoe identifies two United Nations documents as important in the teaching of values in both a global and local context: the UN *Universal Declaration of Human Rights* and the UNESCO Report entitled *Learning: The Treasure Within*.

Policy and professional challenges in implementing Values Education policies and programmes are elaborated upon by the author with particular reference to Catholic schools. It is argued that there is evidence of parents wanting explicit values teaching and that there is a strong congruence between democratic principles and the Abrahamic base of the majority of the Australian population. Pascoe argues that in Catholic schools, the Gospel values of faith, hope, and love are articulated as part of a broader set which incorporates Catholic biblical, theological, and social teaching.



Two ways in which systems can encourage the teaching and attainment of values are to evaluate programmes in school reviews and to provide assessment in the area. Most teachers will need to begin with curriculum auditing and planning. Schools will need to review their vision and missions statement, audit their curriculum for opportunities for explicit values teaching where appropriate, and plan for extra curricular opportunities for students to learn or demonstrate values dispositions and behaviours. Pascoe concludes that school structures and organization, and teacher attitudes and behaviours will be as influential as learning opportunities in implementing values education policies and programmes. Unequal learning opportunities, inconsistent discipline, lack of follow-up on absenteeism or lack of pastoral care will all speak volumes to students about the real values in the school. Conversely, teachers knowing students' names and inquiring after their well-being, applying consistent consequences to misdemeanours, correcting work in a timely fashion, and providing constructive feedback also implicitly demonstrate the values in the school. School leaders and teachers will need to ensure that they model the values they espouse.

In Chapter Nineteen "Lifelong Learning in Asia: Eclectic Concepts, Rhetorical Ideals, Missing Values – The Irony of Values in Lifelong Learning in Asia: The Dominance of Economic Values over Humanistic Values", Wing-On Lee reminds us that lifelong learning has become a globalized notion, and it has been emphasized in almost every country in educational reforms and initiatives. A major cause for the growing significance of lifelong learning is the development of the knowledge economy, which is characterized by rapid changes in the mode of economic production and consequently features of the job market. This requires quick adaptability on the part of the labour force to the rapidly changing job market. The emphasis of lifelong learning reflects this change of the economic situation.

However, lifelong learning is far more than an economic issue; it has significant and other values implications. The growing significance of informal and non-formal learning weakens the dominance of formal schooling systems, and thus creates opportunities for those who are disadvantaged in the formal system to fight their way into the emerging job market. Moreover the increased participation of the public in lifelong learning activities has created opportunities and awareness for citizenship participation. All these have significant values implications such as: social equity for the disadvantaged; humanized values equal opportunity for self enrichment; and an increased demand for citizenship participation in education and building a more democratic society.

However, Wing-On argues that this seems to be a "Western" phenomenon. He asks the question, "Does the same happen in 'Eastern' societies?" He then explores whether Asian countries are developing along the same path in relation to the development of lifelong learning. On the surface, it seems so, as the term lifelong learning appears in education reform documents in most of the Asian countries. However, a deeper look would suggest that this seems to be an artificial transplantation of the terminology under globalization impacts. Wing-On argues that in Asian countries:

- Lifelong learning is promoted as a response to economic globalism, with the aim of maintaining competitiveness.
- Lifelong learning in a number of Asian countries is viewed as a response to the economic crisis, and the challenge of the knowledge economy.

- Whereas there is a trend in education reform in Asian countries towards decentralization, the policy trend in lifelong learning is towards centralization. (Note for example, the centralized approaches of Japan, Hong Kong, China, and Korea).
- Asian countries are “rather eclectic in adopting concepts of lifelong learning”, as it can refer to a wide spectrum of educational activities, including social education, adult education, lifelong education, and all forms of organizational activities taking place outside of formal school education.

The author identifies ideological implications in the adoption of lifelong learning policies and provides a literature review which shows that there are different approaches and perspectives in the interpretation of the ideological implication of lifelong learning. He notes, however, that there is one common observation; “lifelong learning in Asia is economic focused and financially oriented”.

Wing-On Lee observes that a review of lifelong learning policies and associated documents shows that a missing link in the lifelong learning discourse is its significance for enhancing humanitarian values on an individual level, active citizenship on a societal level, and democracy on a political level. Compared to the economic values and the attention towards programmes, the attention towards humanitarian values, democracy, and citizenship is minimal. He continues by arguing that a significant goal of lifelong learning should be the development of active citizenship, and an equitable and democratic environment which ensures learning for all and the right of access to learning.

A number of questions are raised, the answers to which indicated whether lifelong learning policies in communities promote active citizenship.

- Are the provisions integrated programmes of activities rather than education/training alone?
- Are the provisions encouraging greater participation in local communities and promoting the building of social networks?
- Are the provisions helping people get back to employment and freeing them from social exclusion?
- Are the provisions integrating learning for active citizenship with work?
- Are the provisions encouraging young people to take part in citizenship and governance?
- Are the provisions cultivating a greater understanding of the multifaceted nature of the society?
- Are the provisions accessible to various social and cultural groups?

The author’s conclusion is that in most Asian settings, whilst there is some mention of the humanitarian values in the discussion of lifelong learning, the function of lifelong learning to enhance democracy and active citizenship is largely neglected, as compared to its function to bring about the knowledge economy. The question that the Asian governments need to consider is whether economics can be an isolated component of the society, and whether lifelong learning can be achieved without equally emphasizing culture change, and the encouragement of active citizenship in a democratic social environment.

In Chapter Twenty “Lifelong Learning, Adult Education, and Democratic Values: Evoking and Shaping an Inclusive Imagination”, Peter Willis maintains that

the work of lifelong education in inculcating and maintaining inclusive democratic values calls upon a particular form of “knowing of the imagination and the heart” referred to here as “imaginal” knowing. After an exploration of this form of aesthetic knowing and learning, Willis examines the contested nature of inclusive democracy. He explores the lifelong learning implicit in the promotion and defence of inclusive democratic values. In this chapter he focuses primarily on adult education, but makes the point that, because he is concerned with contextual and curriculum themes, many of the ideas are appropriate for schools as well.

The author presents an extensive overview of the concept of inclusive democracy, and educational practices. The challenge of increasing the level of inclusive democratic values in a society, Willis argues, is to find a way by which people could be internally motivated to include the “well-being of strangers” in their consciousness. Willis suggests that in educational gatherings there is sometimes space for an extension of the curriculum to address issues of inclusive democracy. He then raises the question: In what way can educational curriculum in its various forms promote imaginations of democracy which are more inclusive and compassionate? He suggests two related imagining processes in a democracy-enhancing pedagogy: The first is a “Visioning” process in which: (a) citizens invent and develop ideals of good management and enterprise radically informed by equity and inclusivity; and (b) the curriculum builds on the work of the democratic futurists to envisage possible worlds and the real challenges that inclusivity and equity bring to human life. The second is a “Grounding” process in which: (a) there is developed a process of compassionate empathy through which people try to imagine themselves in the shoes of others; and (b) the empathetic curriculum seeks to evoke compassionate understandings and fellow feeling for others.

Willis identifies three ways that visionary and empathetic learning for inclusive democracy can be promoted:

- Predispositions as preparation for learning inclusive democracy
- Aesthetic education whereby people can learn to have the capacity to be moved by works of art, literature, or music
- Compassionate stories: the use of stories which embody the ideals of a culture and show these ideals brought heroically to life in significant events

In Chapter Twenty-one “Whole-School Approaches to Values Education: Models of Practice in Australian Schools”, Libby Tudball explores “models of practice” where schools articulate and implement values education in whole school approaches: through their school ethos, classroom teaching and learning, and co-curricular programmes, and through links to the wider community. In presenting the models of practice, the intersection between the schools’ stated and implicit values, and the synergies and tensions in their connections with current education policies are considered. The author notes that “the challenge for all school communities is to ensure that the values they define become part of all levels of school programmes, but the process of stating what is believed is a crucial part of that process”. Tudball argues that various models of teaching and learning are also crucial in the development of effective values education in school. She notes that there is a range of strategies for values education:

- Values can be an *object* of study, where students are encouraged to investigate different beliefs through studies of history or social education, and different values and beliefs over time. This can also encourage young people to reflect on and scrutinize their own values stance.
- Values clarification can be encouraged through inquiry methodology, where students investigate issues in a sequence of steps including hypothesizing, data gathering, analysis, and drawing conclusions.
- Students can be asked to complete situational analyses or simulations of real situations that encourage them to experience empathy and understanding or varied points of view.

Schools have adopted a number of co-curricular programmes which help with the development and clarification of values:

- Peer support systems, where older students mentor and care for younger children.
- Community service schemes provide students with opportunities to develop a sense of responsibility and empathy and to work in settings where they can appreciate that life can be difficult for the elderly or for young people with special needs.
- Student Action Teams, where groups of students define problems or issues within their school communities and then work with their peers to resolve the problems.

Tudball notes that in Australia there is increasing discussion amongst educators of the value of both service learning and links to community, as a way of generating authentic real life learning experiences for young people that can transfer to lifelong learning experiences. She concludes the chapter with the observation that the current emphasis on values education in Australia is not only stimulating debates about the place of values in the curriculum, but also about the overall goals for schooling, the ethos of schools, links to community, and real life learning. In Australia, there is recognition that the times we are in, the issues young people grapple with in their personal, family, and social lives, and both the civic and global realities that impact on their lives, necessitate the development of school programmes that teach about values.

## **Conclusion – and Some Caveats**

In this publication we have tried to highlight a number of key themes, relating to the nature of values, lifelong learning, and the undertakings of values education in educational policies, programmes, and activities across the world. We have tried to subject to critical scrutiny a number of topics, issues, and questions about the commitments, obligations and agenda of institutions of education in the 21st century, all of which are underpinned by and shot through with values elements and considerations of all kinds. One of the aims that many in the community now have for educating institutions, for example, is that they introduce learners of all kinds to the need to develop a new educational vision for the demands, challenges, and opportunities of the global knowledge economy and the international learning society of the 21st

century. For them this requires the spread of an international concern for improvement in the quality of educational provision and learning throughout the lifespan.

In respect of formal and compulsory learning this means that the goals of education must be reformulated in the light of concerns for the increasing range and availability of opportunities for learning throughout life, particularly with respect to the changes we face in our civic and communal life. It also means stressing the place and importance of the community's educating institutions in enabling all learners of the future to "start right" and to find the best pathways for their quest for admission to and growth in the main beliefs and commitments upon which our societies set so much value: personal growth and autonomy, an increasing range of vocational capacities, individual self-sufficiency, economic advance, personal development, community engagement, social inclusion, and democratic participation. All these figure largely among the key purposes and desiderata of educating people in ways that will enable them to add depth, a wider reach and range of choices, and higher levels of aspiration and attainment into their lives and all their main concerns.

This may well mean addressing and embracing the ability to scrutinize and criticize some of the values and principles, some of the new theories and some of the policies and programmes associated with attempts to make lifelong learning a reality for all. And in such a critical examination, we shall do well to note that there have been some noted scholars recently (Coffield 1999a, b; Rizvi 2006; Thompson 2006; and Wing-On Lee in this volume) who have argued critically against the thinking behind and ideologies underlying the policies of some governments that have been assiduous in urging a move towards the adoption of programmes of lifelong learning. Such scholars argue that, while proponents of lifelong learning have been overtly embracing the rhetoric of the values of individual growth and democratic empowerment, in reality and effect, policies, and programmes of lifelong learning have been promoting and even enforcing the economic and commercial values of business, consumerism, the market, and social control, both nationally and globally.

In order to be able to take such criticisms seriously and apply our own critical scrutiny to them, we shall do well to move away from the notion of educating institutions as primarily repositories, guardians, and transmitters of knowledge. Instead we should do better to apply our powers of educated scrutiny and critical appraisal towards what we could hope to see as educating institutions' proper concern for developing a role in promoting and contributing to civic and community goods, such as social inclusion, sound principles of interpersonal conduct, inter-cultural sympathy, international awareness, and democratic participation, by stressing the importance of the development of a sense of civic responsibility and community engagement – though care will be needed here too (see D.W. Ralph 2000b).

But the development of such a positive notion of community will in turn place a new and stronger emphasis upon a further set of values, those related to the nature of learning in the 21st century. These will lay the emphasis not only on the articulation and provision of different modes and styles of learning (see OECD 2003) but on the responsibilities of formal and informal educational providers and on learners themselves. These values will also require the development, delivery, and

expansion of a range of pathways through formal and informal learning, further education and work. The development of such pathways will also involve building new relationships between schools, universities, other educating agencies (formal and informal; mainstream and alternative; public and private, on- and off-campus, “award” and “not-for-award” courses and programmes), business, industry, and commerce, the worlds of the arts and cultural institutions, churches and religious organizations, athletic and sporting clubs, political parties, professional organizations, and trade unions – and place an obligation on us to explore these and maybe develop other different ones for ourselves.

We shall need to press for opportunities to be made available to groups and individuals to secure access to and freedom to participate in the initiatives of all such bodies and others, so that they may begin to perceive, develop, and provide a range of learning opportunities for all. Such provision will be both starting points and home bases for the growth of individuals and communities towards the values of personal enhancement, democratic participation and social, community and individual welfare, and improvement.

All these are ways in which we can hope to develop appropriate cognitive repertoires, capacities, and competences in ourselves and our civic partners, that will help increase our powers of engaging in pursuits and activities that will function so as to add increments of positive growth and enrichment to our lives. Developing an interest in and a positive inclination towards those integuments and characteristic features of what Mary Warnock (1979) called “the life of virtue” – coming to be able to value and know how to construct and conduct positive views of our selves and good relations with all other people – will form an ineliminable part of our learning and acquisition of values, both for us all individually and as members of communities, civil polities, and decent societies.

The important point for lifelong learning is that there will never be a time when the need for such learning will stop. The flaws and imperfections of human life, the realities of daily living, and the protean and often apparently intractable character of the many problems that beset us, will necessitate an ongoing commitment to understanding difficult topics, dealing with issues and attempting to solve problems, the solutions to which seem continually to elude us, and the good outcomes to which are not always best seen in the light of those whose view of lifelong learning is restricted to concern for functional efficiency, market leadership, or economic advancement. For, as Martin Krygier urged us (1997), we want more than materialistic values to dignify and transform our lives: we want to move from fear to hope, and to develop patterns of pursuits and commitments that will improve our lives as human beings and add such values as decency, integrity, tolerance, and inclusion to the life patterns, practices, relations, and communities in which we spend them.

Such an undertaking is among the higher purposes of an education in values for us and the community, and such objectives make the task of learning to acquire and exercise such values – those of humane concerns for the broadening of moral, social, and political understanding; extending access and inclusion to a whole range of learners, especially those as yet unreached by traditional means; encouraging engagement in and the determination to become committed to the institutions of democracy and an

open society; and increasing personal growth, awareness, and sense of moral agency – one that is worthwhile learning about, coming to acquire, adopt and act upon throughout life. This is what will make values education a necessary, vital, and ineliminable part of lifelong learning for everyone. Such an approach will constitute a gain and an increase of individual autonomy, social responsibility, and a widening of opportunities for people to learn what it is to play a full part in a civil society.

It is to that goal that we address this book.

## References

- Coffield F. (1999a) *Breaking the Consensus: Lifelong Learning as Social Control* (An Inaugural Lecture by Frank Coffield, Professor of Education, Newcastle University, UK, 2 February 1999), Newcastle-on-Tyne, UK: University of Newcastle Press reprinted as Introduction: Lifelong Learning as a New Form of Social Control, in Coffield F. (1999b) *Why's the Beer Always Stronger Up North? Studies of Lifelong Learning in Europe*. Bristol: Policy Press, pp. 1–12.
- Delors J. (1996) *Learning: The Treasure Within*. Report of the Delors Committee. Paris: UNESCO.
- European Parliament (1975) *Amended Proposal for a European Parliament and Council Decision Establishing a European Year of Lifelong Learning*. Brussels: EU Commission.
- Fauré E. (1972) *Learning to Be: The World of Education for Today and Tomorrow*. Report of the Fauré Committee to UNESCO. Paris: UNESCO.
- Hare R.M. (1952) *The Language of Morals*. Oxford: Clarendon Press.
- Hare R.M. (1981) *Moral Thinking*. Oxford: Clarendon Press.
- Krygier M. (1997) *Beyond Fear and Hope: Hybrid Thoughts on Public Values*. Sydney, NSW: ABC Books (the Boyer Lectures).
- Nordic Council of Ministers (1975) *Golden Riches in the Grass: Lifelong Learning for All*. Copenhagen: Nordic Council of Ministers TOVU.
- OECD (1996) *Learning: Realising a Lifelong Approach for All*. Paris: OECD Directorate for Education and Manpower Planning.
- OECD (2003) *Understanding the Brain: Towards a New Learning Science*. Paris: OECD.
- Popper K.R. (1943) *The Open Society and its Enemies*. London: Routledge & Kegan Paul. 2 vols. – Vol. I: *Plato*; Vol. II: *Hegel and Marx*.
- Ralph D.W. (2000a) Galvanising Commitment to Lifelong Learning. Paper presented on 20 October 2000 at the Centre for the Economics of Education and Training National Conference: Mobilising Resources for Lifelong Learning. Adelaide, SA: Flinders University.
- Ralph D.W. (2000b) *Learning Communities: the Return of Camelot?* Centre for Lifelong Learning and Development. Adelaide: Flinders University.
- Rizvi F.A. (2007) Lifelong Learning: Beyond the Neo-Liberal Imaginary, in Aspin D.N. (ed.) *Philosophical Perspectives on Lifelong Learning*. Dordrecht, The Netherlands: Springer.
- Thompson J. (2007) Changing ideas and beliefs in lifelong learning? in Aspin D.N. (ed.) *Philosophical Perspectives on Lifelong Learning*. Dordrecht, The Netherlands: Springer.
- UK Government (1998) *The Learning Age: a Renaissance for a New Britain*. Department of Trade and Industry (Government Green Paper). London: HMSO.
- UNESCO (see Fauré and Delors above).
- Warnock M. (1979) *Schools of Thought*. London: Faber & Faber.
- Wittgenstein L. (1953) *Philosophical Investigations* (translated by GEM Anscombe). Oxford: Basil Blackwell.

# Chapter 1

## The Ontology of Values and Values Education

David N. Aspin

### 1 Introduction

At present there is enormous interest in values issues and in the question of how we may attempt to resolve our differences over them. Accounts and details of what Thomas Nagel (1979) called the great “mortal questions”, such as the rights and wrongs of euthanasia, genetic cloning, and the tensions and possibility of reconciliation between different ethnic and religious groups in our societies, appear on the front pages of our newspapers and on the television almost daily. It is inevitable that students in our educating institutions will want help in coming to decide what they ought to think about these and similar issues, how they ought to judge, which way they ought to behave in respect of these and those other values issues “of great pith and moment”, with which their lives, and that of their community and its future health, stability and progress, are increasingly beset.

Reflection on such matters is not a “one off” process, however: so many and substantial are the problems with which people have to deal, and so protean, complicated and almost intractable that some of them appear to be, that people generally will have to face the need to be constantly re-educating themselves, to address the multiplicity and intricacy of such issues again and again. Learning the skills of problem-solving while at school will provide no guarantee that such skills may be carried forward into times when the successors of such issues as the above, and ones increasingly dissimilar to them, so that members of society can address them as they used to in the past: they have to redevelop, extend and deploy their repertoires of knowledge and their approach to, and skills at, solving problems anew in increasingly challenging and difficult situations, throughout their lives.

Thus the premiums put upon the critical cognitive capacities of curiosity-driven enquiry, attack upon pressing practical problems in the real-life world, autonomy, individual initiative, team building and team participation, imagination and creativity, will remain more pressing the further into the lifespan we go, and will have to be constantly brought up to date. And this will clearly necessitate constant commitment to learning again and anew across the whole of the lifespan. These are the values implicit and called upon in the process of the learning we shall all have to do throughout our lives – and they are ones requiring both us and our fellow members of the community to be



constantly renewing, amending and examining their beliefs and behaviours, to see how well and how far they can conduce to the desiderata preoccupying all a community's adult members – supporting it by economic activity, participating in the institutions that make it a tolerable and rewarding place in which to live, and seeking out types and patterns of life-enriching activities and experiences, that will add value and benefit to our identities and places as members of such communities.

Learning what to believe and how to behave is no less easy for those of our students who belong to a particular community of race, culture or religion. For it is in such communities that these questions assume greatest importance; when confronted with issues that go to the very heart of their existence, each one of our students will know what it is like to pose and try to find answers for the question of those people – politicians and the press perhaps chief among them – who ask in these days: “What can we do to achieve a good life and establish regard for and the practice of the virtues of peace and concord?” This *cri de cœur* demands to be answered. It is perhaps nowhere more appropriate to be answered than in the framework and context of the commitments, undertakings and educational endeavours of those who seek in these days to pursue and promote the ideals and opportunities offered to them by the articulation and institution of the principles, policies and programmes of lifelong learning in our schools and all our various educating institutions. It is to engage in such a search that this chapter is directed.

## 2 The Idea of Education

Mary Warnock (1978) has defined education as an undertaking principally concerned with preparing our younger generation to face the challenges of the future. This involves at least three elements: preparation for the world of work; preparation for the life of imagination; and preparation for the life of virtue. I want to argue that each of these will have its typical excellence and that each of them can be addressed within the framework of the values inherent in programmes for quality, excellence and effectiveness in schooling and in preparing people for their need and desire to carry on their learning throughout life.

This chapter considers *inter alia* the values implicit in the idea of educating for excellence in the life of virtue. This relates to moral, political and personal values, particularly those obtaining in relations between others and ourselves. These values are perhaps best exemplified in the social principles and institutional practices embodied in modern forms of democracy and the part played by citizens in them.

## 3 Analysing Education and Values

I follow Aristotle in maintaining that the principal human excellence is that of rationality. Further, following Wittgenstein (1953), I see this rationality as embodied and deployed in all the various forms of human discourse, language and communication.

I claim that our understanding of values and use of the language of “ought” is as objective and cognitive an enterprise as any other form of rationality and communication. I believe that both can therefore be learnt; and that such learning can be subjected to appraisal, criticism and amendment throughout the rest of an individual’s life. In my view, to be a human being is necessarily to be committed to a life of reflection, deliberation, conclusion and action on the key questions of value that make us what we are – even if such questioning and deciding is not always overt.

As against holders of subjectivist doctrines of various kinds, I maintain that we can talk of excellence in matters of value, without countenancing any notion of values absolutism. I believe that values education and the notion of individual autonomy that it presupposes promote the encouraging of individual responsiveness, spontaneity, sensitivity – as well as imagination and creativity – in matters of culture and value. Yet this does not lead me to support the notion that values are subjective and idiosyncratic, such that no objective appraisal of them is possible. I hold that talk of values, being both objective and cognitive, is as intelligible as any other realm of human discourse. I contend that value matters and concerns are now so important for our community’s life that schools and the community’s learning and teaching institutions of all kinds have a responsibility to undertake and provide for the education of the community’s young and all its members in preparation for their engagement in those activities that play a pivotal and determinative part in their lives as private individuals and as citizens.

I therefore advocate values education as a proper subject for inclusion in any set of proposals, policies and programmes to redefine and to humanise the activities and curricula of educating institutions and to be a major feature in all educational activities offered in all kinds of programmes and processes opportunities for life-long learning. I believe that the objectivity and rationality of value discourse in general, and the critical importance of moral awareness, interpersonal understanding, responsible judgement and principled conduct in today’s communities require schools and other institutions to work out ways in which they can provide an effective education in this particular realm of human activities and relationships.

Schools, institutions and educators will best do this by showing how value concerns, and the political, social and moral relations in which those concerns are embodied and exercised, are expressions of larger-scale conceptions of life and value. The character of the individual judgements and activities in which we engage in discussions on matters of value and in our personal relationships is, as Best (1992) argues, determined at the level of the culture of a community – that network of language patterns, social practices and moral conventions that give human beings their most fundamental conceptions of the meaning and value of life.

It is therefore among the community’s most important educative concerns to engage in the moral enterprise of preparing the coming generation for a future better than that which we received from our forebears, and one that will allow greater access for all its members to sources of individual and social well-being, flourishing and advancement. Attention to this aspiration can be best developed in the relationships subsisting and operating between the community, the family and the individual student. The forum in which those relationships find expression is in the informal educational surroundings of the family and the formal educational enterprise

of the school and other community educating institutions. It is in the interplay between the families, the school and community institutions that opportunities for personal growth, democratic engagement and economic advancement – the three chief “pillars” of lifelong learning – can be found, offered and enjoyed.

## 4 Education for Democracy

This ethical impulse is clearly to be seen at work, with particular respect to the idea of values education and lifelong learning programmes preparing young people for life as a citizen, in the concept of democracy. The fundamental presuppositions and values of that model of government are almost entirely moral in character. Democracy is that form of life to which adults as autonomous moral agents are necessarily committed in the arrangement of their social relations, the institutionalisation of their political principles, and the construction of satisfying and enriching patterns of personal life choices.

Excellence in these matters, and the work of effective educating institutions, can contribute signally to the quality of life for all members of our community. Thus attention to values issues and concerns in the programmes of educating institutions is vital and indispensable. The dominant imperatives here are functions of the consequences that flow from our communities’ acceptance of the need for an education that will prepare generations of their young for meeting all the exigencies and opportunities of their future life as citizens. The obligations and opportunities of that life are manifested in the various institutions of this form of political arrangement. It is characteristic of democracy that a range of cooperative and competing individual and plural value concerns can be made available, balanced and allowed expression. Working towards such a balance, making such expression and such a balance possible, and promoting the institutionalisation of a range of values, is characteristic of, and necessarily presupposed by, the work of a modern representative, inclusive and participative democracy.

Values education is therefore concerned with the promotion of values – moral, social, political, aesthetic – as vital elements in programmes of education for future life; as well as economic agency and personal growth this also includes the values of the democratic form of life and for the development of autonomous individuals in society – a process that will necessarily last throughout an individual’s lifespan. I see this undertaking as crucial in a time when the major thrust of curriculum activity in many countries is driven in large part by economic imperatives, the demands of technocratic rationality, and mechanistic versions of school effectiveness. I believe that current preoccupations with such concerns, to the exclusion of many others, bids fair to threaten the equally if not more important values of moral awareness, interpersonal sensitivity and cross-cultural understanding.

I want to argue that the best forum for the promotion of such valued concerns is via the democratic form of life, to which I believe we are all necessarily bound, in virtue of our epistemic commitments and intellectual engagement in the pursuit of

knowledge and the growth of autonomy – the chief stock-in-trade of educating institutions in the modern liberal state. This commitment requires the induction of our young people into those modes of speech, realms of knowledge and networks of interpersonal relations that constitute our lives as human beings. These find especial expression in the various ways and means in which a community decides to institutionalise, organise and administer its educational systems, institutions and schools. It is within the democratic school that young people will receive the best possible preparation to take their place as mature and well-informed citizens of a participative democracy (see Chapman et al. 1995).

## 5 Versions of Value: Countering Separatist Doctrines

At this point we might find it useful to consider what might be meant by talk of a value, or a set of values. Perhaps I might begin by rejecting a number of these about facts and values. These include the supposed separation of discourses relating to matters of fact and value; of subjective and objective appraisals and judgments; of descriptive and normative uses of language; and of the separation of reason from feeling. I should also like to dispose of the positivist view that the logic of mathematics and of the natural sciences offers us paradigm examples of objectivity and verifiability, to the standards of which all educational undertakings and curriculum provision should conform if they are to enjoy intellectual respectability and educational acceptance. Counter-arguments to this thesis plausibly claim that there is no such distinction as that supposed to subsist between fact and value, reason and emotion as well as policy examination and policy formation. For Dewey (1907), Quine & Ullian (1970), Popper (1969, 1970), Wittgenstein (1953), Rorty (1979) and others, all thought, language and enquiry are inescapably theory-laden, shot through with values, and a mixture of both descriptive and normative elements. As Kovesi argues (1967), in all discourse and enquiry there is an unbroken continuum, at one end of which lies “fact” and the other end of which lies “value”: “Description” is merely one way of “evaluating” reality; “evaluation” of “describing” states of affairs. We need to lay aside the notion that the realms of “fact” and of “value” are absolutely different and distinct. To maintain that they are is nothing more than a dogma (see Quine 1971).

On this basis, then, we might perhaps begin our examination of the ontology of values by accepting that there are no such separate “things” as values: values are not independent entities, somehow existing as things or ends in themselves. Values, rather, are part of the world of human actions and relations. Values are inseparable from our lives as, at one and the same time, both solitary and social beings, whose communications, interactions, relationships and cultures are given meaning and value by the norms and conventions by means of which we define and structure them and that we have to observe if they are to “come off” and receive “positive uptake”. Thus in what follows I shall take the term “values” to refer to those ideas, conventions, principles, rules, objects, products, activities, practices, procedures or

judgements that people accept, agree to, treasure, cherish, prefer, incline towards, see as important and indeed act upon. Such things they make objects of admiration, high levels of aspiration, standards of judgement, prescriptions for action, norms of conduct or goals of endeavour in their lives seeing them as generally prescriptive in all their values reflection and decisions, and they commend them so to others.

This last point enables me to argue, against subjectivists and relativists of various persuasions, that value judgements are different logically from, and much more than, mere matters of taste and individual preference. I see values, and the judgements deriving from them, functioning as the rules, conventions or principles implicit in certain modes of communicating, forms of action and manners of proceeding, that furnish and act as a *standard of discrimination* (a criterion) against which other communications and procedures can be measured and assessed, and ranking high in a scale of comparison among objects of the same class. Their interpersonal significance we regard as commendatory, action guiding and generally prescriptive.

## 6 Different Kinds of Value?

An examination of value discourse seems to suggest that there is a number of different kinds of values: moral, religious, aesthetic, social, political, educational, technical, economic, and so on, though some of these (e.g. social, political, economic, educational) are claimed (by Aristotle, among others) to be subclasses of one prime value – the moral. It is right that we should raise the question of whether all these various species of value are indeed distinct and logically different (as ethical value is, for instance, clearly different from the aesthetic – or so it seems to me, at any rate) or whether all forms of value and value discourse do not all in the final analysis come down to being species of the one genus – the moral. There is also the further important question of how such judgements are to be justified – if indeed they can be and, if so, by what kinds of argument.

This last question we can leave for the time being. I might for the moment simply advance the view that, so far as the ideas of values education oriented towards *Values of Lifelong Learning* are concerned, for example, they seem to me to include a number of different elements – the social, political, economic and technical inter alia – but, above and beyond all these, to be primarily *moral* in character.

To typify the main features of moral discourse in programmes of values education, I should like to argue, following Anscombe (1958, 1969), Austin (1962) and Warnock (1978), that the moral life is one that follows from our engagement in human society, as moral agents that are, at one and the same time, both solitary and social; and that we are thus committed, throughout our lives, to be always working towards the amelioration of the welfare of our society and its constitutive communities, and seeking to attenuate or even eradicate any harm that might befall us and them. This means an education involving our induction and engagement in moral activities and practices. Our values education for such a society will thus be a part

of our moral agency throughout our lives, and this is a domain in which we are required to be constantly learning and trying to become better.

But such programmes involve more than preparing us for and engaging in patterns and practices of moral action. For such action presupposes that we know what we are about; can recognise and identify occasions where moral action is called for; can learn to appraise and balance the complexities involved; and can learn how to frame and then implement the judgements following from such appraisals. This means that we must first of all come to possess and to be able to take part in occasions of values discourse, using its categories, concepts and tests appropriately and being able to frame, form, and articulate the conclusions which we wish to express in appropriate forms of action. Now I should want to argue that the commitment of human beings to the various networks of obligation and patterns of individual and interpersonal meaning is best exemplified in our use of language and our development of individual and community relations in the institutional forms of various kinds in which our values and systems of value are exemplified. That commitment starts with our birth, increases as we come to maturity and is carried on for the rest of our lives. Being the creatures we are, and living as we have to under the limitations of the natural laws and the social conditions and constraints surrounding us, we could not possibly survive, much less flourish, without being able to observe and identify the occasions calling on our understanding and involvement; and then to learn, internalise and adopt and become enmeshed in and have to conform to the protocols, conventions and norms of the various valued institutions human beings have conceived, established and developed, in order to stabilise their identity, understand and control their environment, and endeavour to give some point, purpose and significance to their lives and to those of their neighbours in the communities they inhabit. An exemplary illustration of this would be the parable of the Good Samaritan.

The chief of these institutions is found in the various forms of communicative interchange that human beings have articulated, cultivated and refined as ways and means of rendering their common experience of the world they share intelligible and variously significant. It is in and through *this* institution above all that they have found it possible to form and give expression to their progressively deepening and increasingly sophisticated conceptions of their lives and all their main concerns. In this institution all the elements of meaning, value and intention combine, interact and coalesce in an inextricable enmeshment. These enmeshments are then played out at the level of the community and in the various forms of relationship, institutions and agencies, in and by means of which the life of that community is carried on, perpetuated and prolonged.

This encourages me to claim, as against some moral theorists such as Wilson (1990, 1970) and Hare (1973), that we do not simply choose to “accept” or to “play the game” of morality and that this “choosing” depends in turn upon our “acceptance” of the institutions in which morality is characteristically exercised. I argue instead that, in virtue of the kind of creatures we are and the characteristic form of life we share, and given the ways in which, as fellow constituents in it, we explicate it and elaborate upon it between ourselves, the presence, function and coercive imperatives

of sets of values and regulative principles are part and parcel of the language and institutions into which we, in our community, are gradually initiated. To change the metaphor, they are part of their whole warp and weft, of the inherited integuments and valued traditions of which we in turn become bearers and beneficiaries.

Values and values education, therefore, – and *a fortiori*, given that political and educational judgements are a function of our commitments to certain moral pre-conceptions and the moral and democratic institutions in which these best find expression, our interest in the opportunities of all kinds offered by programmes and activities coming under the rubric of “lifelong learning” – are all concerned with helping us to understand that human life is beset with obligations of one sort and another. As rational beings sharing with others in that particular form of social intercourse we call a community, human beings are bound up in these kinds of obligations and responsibilities and their observance of these requirements is exhibited in their enmeshments in, and observance of, the various rules and conventions governing all the occasions of social intercourse in which they are called upon, as *actors*, to participate. Nowhere is this more called for than in their responding to the calls of the duties and responsibilities that their role as citizens and members of communities of various kinds requires of them.

One of the aims of values education therefore will be to give us a knowledge of the rules which function in this locus and mode of relating to other people, and to seek to produce in us a grasp of its underlying principles, together with the ability to apply these rules intelligently, and to develop the settled disposition to do so (see Aspin 1975). For without such an education in values and for readiness for learning throughout the lifespan, we should all be significantly impoverished in our attempt to come to terms with the exigencies of our life as citizens and as individuals, and to exercise our informed choice in order to make that process manageable, tolerable and enjoyable. Certainly such an education will help to make us see that our life in the community we share with our fellow members of it is capable of being improved upon, and that just possibly the conjoint and continuing exercise of our intellectual resources, imagination and creativity throughout our lives can help to add quality to it and make it excellent.

## 7 Values, and Values Education: Concept and Conceptions

It is this last realisation that has an especial bearing upon the question of how we are to characterise values in the relationships people have, and the institutions in which they develop them, when it comes down to ways in which, as members of the community, we institutionalise our civil arrangements in that form of chosen self-governance called “democracy”. This is a difficult but vitally important task when such a democracy encompasses a plethora of cultures and values, not all of which sit easily side by side and between which there is often considerable tension, not to say confrontation. This is especially true, with respect to political values, in the case of the current contention between a range of different theories and policies

of economic development and direction, purporting to offer us access to and a guaranteed means of securing a “competitive edge” in the global marketplace that will establish and promote our national self-sufficiency, power and advancement.

I believe that it is possible to apply objective criteria of intelligibility to various public institutions and practices, of a kind to which a value can be attached, that transcends the private preoccupations, sectional interests, or hegemonic ambitions of those who are already on the inside of them and employ them instrumentally for their own purposes. Among, and indeed presupposed by such institutions, are those symbolic codes of intersubjective agreement, communication and significance in and by which the community can begin to form, develop and appraise its various modes of communicative interchange, cultural practices, and social relations. From among these a degree of consensus may be arrived at concerning those forms of life to which the community ascribes especial importance and with the provision and promotion of which the work of its educating agencies might most reasonably be thought to be concerned. In cooperation with other agencies and organisations in the community schools and the whole range of other educating institutions then make a selection of those preferred activities they all wish to select for inclusion in the content of their curricula and learning and teaching activities.

Perhaps chief among these, we may presume, are those modes of discourse and cognitive style that we discern as central to their identity, and that we observe as embodied in their use of the languages of science, technology, culture, arts, politics, morality or religion, and their typical beliefs, standards and conventions – all those matters of life and death in and by which their community’s character has been established and may now be comprehended, and its preferred patterns of culture and value articulated, confirmed and extended or amended. The community’s concerns for the perpetuation, protection and promotion of its citizens’ political responsibilities, opportunities for personal development, cultural and religious freedoms, and rights to individual and social justice will be disclosed, expressed, and given force in the various forms of communication, action and relationship for which its institutions have been established and developed, and to the work and success of which all its members are presumed to be committed.

One of these institutions – indeed perhaps the most important – is that of education (both formal and informal). For it is only in, by and through the institution of education that individuals and future citizens can learn to communicate with their fellow members of the community in discourse relevant to the understanding, appraisal and tentative resolution of problems they face and share, and the exploration, elaboration and exploitation of the possibilities of community action, improvement and individual enrichment they can envisage and for which they can plan.

The requirements this institution generates necessarily entail an education in all the various modes and styles of public discourse, in which these problems and possibilities can be communicated about, addressed, analysed and decided upon. Associated with this will be the attempt to impart an understanding of, and a willingness to accept and work with, all the various public institutions, to the continuance, standards and specifications of which they will also have to conform.



Such a wide spread of knowledge and understanding will be crucial to the life of us, members of society, inasmuch as all must be prepared to handle the paradox that it is public institutions, according to the requirements of which we have both to respond and be accountable, that both constrain us yet also civilise and liberate us. Our submission to and yet enjoyment of them serves to open innumerable avenues of opportunity to us and to the whole community of which we are a part. Learning to communicate and learning to conform and take advantage of our society's institutions will enable us, not only to manage our lives effectively, but will also give us the powers to take advantage of the opportunities offered by them and in that way to add untold increments of value and enrichment to them. And we all may realise that we wish to pursue such opportunities and seek to widen our access to and increasing enjoyment of them throughout our lives (see Chapman et al. 2006).

That all these forms of discourse – culture, arts, politics, religion, morality and justice – and the beliefs and values expressed in them have equal objectivity and significance with other forms of communication and cognition, such as mathematics and science, is a contention on which their claims to be included on the programmes and curricula of educating institutions may, at least in part, be based. In trying to elaborate a theory about the ontology of values, then, I wish to maintain that making and defending a value judgement – appraising an object artistically, for instance, or deciding whether to give to charity, or so approving of a particular political programme as to vote for its adoption – is quite as objective an undertaking as framing an hypothesis to explain an apparent anomaly in science, or developing a novel interpretation of some event in history, or deciding upon which form of statistics to employ in describing our current economic situation. All use different, though overlapping forms of description and evaluation; all call up some of our deepest and most cherished beliefs; all involve recourse to deeper values. And, above all, all of these have abiding and overriding importance at various points in our lives, for the different purposes and commitments for which we variously employ them. It is for these and other reasons that we realise we have to continue to seek them out, acquire them and employ them throughout our lives as human beings.

## 8 The Question of “Core Values”

The research done in the 1990s by Professor Chapman and myself (see Aspin & Chapman 1994) indicates a wide measure of agreement that in schooling and education generally there is a range of values that help to structure and define the direction and aiming points of educational policy and practice. Among these might be included the following:

- Schools should give their students access to, and the opportunity to acquire, practise and apply those bodies and kinds of knowledge, competences, and attitudes, that will prepare them for life in today's complex society.
- Schools should have a concern for, and promote the value of, excellence and high standards of individual and institutional aspiration, achievement and conduct in all aspects of its activities.

- Schools should be democratic, equitable and just.
- Schools should humanise our students and give them an introduction into and offer them opportunities for acquiring the values that will be crucial in their personal and social development.
- Schools should develop in students a sense of independence and of their own worth as human beings, having some confidence in their ability to contribute to the society of which they are a part, in appropriate social, political and moral ways.
- Schools should prepare future members of society and our future citizens to conduct their interpersonal relationships with each other, in ways that shall not be inimical to the health and stability of society or the individuals that comprise it.
- Schools should prepare students to have a concern for the cultural vitality, as well as the economic enrichment, of the community in which they will ultimately play a part, promoting the enjoyment of artistic and expressive experience in addition to the acquisition of knowledge and its employment.
- Schools should conjoin education for personal autonomy, education for community enmeshment and social contribution to its welfare, enabling each student to enrich the society of which he/she is to become a part as a giver, an enlarger and an enhancer, as well as being an inheritor and beneficiary.

From this list it is possible to conclude that what schools and other educating institutions are looking for these days is an approach to constructing and offering its curriculum, learning and teaching activities, that will concentrate, not merely upon vocational competence, economic capacity and management skills, but also, and much more, upon the *humane* values.

These comprise such concerns and principles as:

- Understanding and appreciating our society's history, cultural heritage and civic traditions
- Tolerating and having sympathy for and a willingness to work and live with other people of many different backgrounds, interests and lifestyles
- Developing respect for others, consideration for their interests and sensitivity in our interpersonal relations, communication and courtesy
- Taking an interest in the arts and cultures, and the opportunities they offer for imagination and creativity
- Appreciating the importance of ethics in business, sport and personal relations
- Accepting the search for meaning offered by religion, humanism and other valued life stances

We know that schools, colleges, universities and other post-compulsory educating institutions are as aware as anyone of the dangers posed to the values of humanity and individual worth by the depersonalising effects of large-scale and overbearing concern for the values of economic efficiency and effectiveness. What they want instead are educational policies that put economic necessities, and the vocational competences they require, into their proper place within a panoply of other concerns, the chief of which centre upon the values of personal growth and enrichment, human dignity, community harmony and social justice.

## 9 From Values Clarification to “Dispositions to Act”

The drive for such humane values goes further than merely ensuring that they are offered at various points in curriculum programmes and that our students are simply made aware of and given some limited exposure to them. We believe that the principal reason and motivating force behind our community’s increasing concern to see such things taught in our schools and other educating institutions incorporates a dual value emphasis. This is an emphasis that is especially pertinent to enquiries into the forms and goals of education in values of all kinds, and especially for the values implicit in programmes of lifelong learning. For many parents and other adult community members, it is not enough that value concerns be simply paraded before our students, so that they are in some way made familiar with them. Equally insufficient is the notion that students are encouraged to look at values with the aim of helping them be clear about them. “Values clarification” may be a necessary part of, but I do not believe that it is sufficient for, an education in values. It is important, then, that we say something about the place of values in schemes of curriculum, programmes of learning and teaching, and approaches to institutional organisation, administration and management, particularly with respect to the idea of and the approach called “values clarification”.

Let us agree that values – of whatever kind – are present throughout the curriculum and in all the work of educating people that schools do. This being so, schools need to be encouraged, as a first step, to identify the values that are already at work in education, and the ways in which institutions work to realise and present them. It is clearly important to pay overt attention to the place of values in the fabric of our schools’ work of educating their students, and this will involve *inter alia* being ready to get down to the hard work of identifying and clarifying them. Now, the skill of learning how to clarify values, to analyse policies and issues, to see what value considerations and issues are at work in our handling of curriculum content and methods of learning and teaching, and to judge whether the behavioural reality matches the moral rhetoric, is certainly a vital and indispensable feature of our lives as educators having a moral responsibility (see Daveney 1973) and it is important that all our colleagues in education – teachers and learners – should acquire it.

In my view, however, (see also Aspin 1999) values clarification will only take us part of the way. It misses out on the crucial element of values education: for that enterprise to do its real work, it is not sufficient for people merely to clarify the things they value and approve of, to desire those things, to accept them, to prefer them, to incline towards them, perhaps even to seek to emulate them. People have also to *accept them as binding* – as committing them to the adoption and implementation of particular modes of conduct, types of judgement or kinds of choice, and then to commending them to other people. One has to show that their values are generalisable and action guiding.

Thus for us it is not sufficient merely to analyse, to identify or to clarify values. There has to be an action consequence arising from such an enterprise that makes

a difference to us and to everyone else. It is not enough to tell people about the avoidance of risk-taking behaviours or the arrival of an exhibition of great paintings: we have also got to try to alter their behaviour to make them shun the one and visit the other. That is the educational *qua* moral point of this whole approach to such matters. School leaders, subject teachers, educational policymakers in our community have the responsibility and task, not only to get their students to become a part of a particular community – in this case, that of the arts – and to come to hold certain beliefs, to adopt certain attitudes, to commit themselves to certain values: they have to secure that commitment in students' actions and conduct as well. This means that a vital part of their educational endeavours will be to act as models and exemplars of those dispositions, beliefs, values, attitudes and modes of conduct, kinds of judgement, and forms of choice, that we wish our students to come to take up for themselves.

This means that the work in values we do in our educating institutions must be more than an injunction to *reflection*; we would prefer that students come to be able to engage in the activities of *making judgements*, *forming conclusions*, or *making plans for action*. Students need to be encouraged to learn how to demonstrate their affirmations, understandings, and reflections in public forms of action, that will indicate, not only that they have understood the value concerns and issues we raise with them but they have also drawn the appropriate conclusions for their future behaviour, beliefs and commitments. Values education is, in the final analysis, about helping students develop *dispositions to act* in various ways.

An example of the importance of students developing such dispositions, as a preliminary stage in their growth towards being prepared to act in various ways, is the concern expressed in many subjects for helping students develop the ability to clarify and “reflect on the beliefs, values and attitudes of others and how they may differ from their own”. In a multicultural society it is certainly important that students can reflect on and get clear about the differences between themselves and others in such matters. Reflection on such differences may make them better informed in developing their own values and being able to have some understanding of the causes and reasons behind different values adopted, held or exhibited by other people.

To advocate only so much, however, is to advocate very little. The important thing is that we go on to ask, what *difference* is such reflection supposed to make? Are students *not* to be encouraged to make judgements in such matters? Is there to be no place for students to reflect on the possibility that the beliefs, values and attitudes of others might just be mistaken, deficient, wanting, banal, superficial, discriminatory, divisive, inflammatory and so on? Are they simply to learn the virtues of tolerance in the sense of simply learning to have to “put up with” other people's different activities and values? Must students be aware of, contemplate and reflect on, the exhibition in public of the painting “Piss Christ”, for example, or someone's predilection for bullfighting as the highest form of dramatic art, or someone's praise for a film production that betrays all the evidence of an inclination towards the artistic violence of a “Snuff” movie, *without it making any difference* to their (and to other people's) lives and artistic, aesthetic and cultural concerns?

Such a view seems to me to be contrary to common sense. In such cases and indeed in values matters generally, I believe, people are justified in applying such evaluative terms as “bad”, “wrong”, “worthless”, or “vicious” – and in expecting the teachers of their children, not only *not* to expose their students to such models but consciously and deliberately, and by teaching them about the existence and applicability of appropriate criteria, to steer them away from them. They may of course be less likely to take this option if they believe, as many these days still seem to do, that all values are personal, subjective and idiosyncratic, and that trying to steer young people away from an interest in the banal, the trivial, the shoddy and the second-rate – to say nothing of the nasty, the brutish and the degenerate – is a species of “moral fascism”. An area of the curriculum that illustrates and maybe even exemplifies this tension is that devoted to language and literature, where some proponents of postmodernist approaches to the selection of texts for analysis argue that there is no difference, from the point of view of any intrinsic values such works might have, between the *oeuvres* of Shakespeare and T.S. Eliot, and that of the writers of comics or television scripts. To such people all such works are of equal value – if indeed any such question can be raised about them. The same probably holds with respect to issues of belief and interpersonal behaviour.

Thus the more substantive and objective approach in value matters is bound to lead, on occasion, to tensions, if not outright contradictions. We may note the tension between advocating respect for other people’s values, on the one hand, and the clear commitment to particular values, such as those of tolerance, open-mindedness and the concern for social justice, on the other. While we may share the predilection of many people in our supposedly tolerant and liberal society for such moral norms, we cannot in conscience avoid noticing that there might well be people living in our community who would not agree with us on such matters. Their values may well be substantially different from ours but this does not mean that they are necessarily better or that we should automatically defer to them as in some way “equivalent” with our own.

For my part I believe that the principal reason and motivating force behind our community’s increasing concern to see issues of value raised and their students taught about them and how to handle them in our schools is a matter of far greater moment than just getting their ideas clear about these things. For values education incorporates a dual emphasis, one that is especially pertinent to any enquiry into the forms and goals of education in values for lifelong learning.

## **10 A Dual Stress in Values Education: Autonomy and Substantive Commitments**

One part of the emphasis in schemes and programmes of values education concerns the importance of the development of autonomous individuals, with their own powers of independent judgement and the capacity to be self-motivated and self-starting in action. This in turn implies practice and engagement in appropriate

sets of activities. The other part is the realisation that such autonomous agents are also necessarily involved in patterns and networks of mutual interrelation with other individuals and with the whole community, in all its economic, political and social aspects. Such interrelationships form and structure the set of agreements and conventions about an inner core of values (some might say, a value system) that then, in their totality and interdependence, function to provide us with the various kinds of insight, capacities and strengths needed to deal with the difficulties, problems, tensions and controversies that so beset the field.

This helps us appreciate that the problems relating to the investigation of the concept of values in education – and one that will be effective in giving us a good preparation for learning throughout the rest of our lives – are not only of a meta-philosophical kind. They also require discussion and agreement at the substantive level. For discussion about autonomy and mutuality translated into the social setting immediately involves reference to questions concerning the ways in which we wish individuals to be, and which form of society we consider will best facilitate their development.

For example, discussions between proponents of social justice, viewed as equality of treatment or of opportunity, *and* advocates of individual excellence, resting on and incorporating a requirement of complete personal freedom, embody a difference of value judgements of a markedly substantive kind. These differences are most obviously articulated and then transposed into a highly contentious but binding political reality that gets its most powerful point of purchase when we come, for instance, to adjudicate upon the claims of political parties whose programmes are calculated best to express those differences and translate them into social operation.

The key questions in values education and its implications for policies and programmes of lifelong learning, therefore, are ones not merely of meta-ethics but also concern the form and content of our normative systems of values, codes of ethics and standards of conduct, that need to be translated into particular educational policies and become normative for individuals and society. In our debates about the future of education these questions should be of central concern. We shall start to work out our answers to them in the course of our discussions about key but also day-to-day matters of educational import, such as, for instance, whether our administrative structures and financial arrangements shall be decentralised, delegated and devolved to management at the local school or institutional site. Our agreements about the substance of the values and agenda, that are to frame and underpin our norms, conventions and arrangements, will develop along with and in the course of discussion of the ways and means of their realisation in educational institutions and settings.

The explanation for the view that values will develop in education *pari passu* in and by means of discussions and decision-making about matters of educational policy and the provision of effective programmes is that people come to and engage in discussion on such matters with certain value commitments already “on board” and in operation. These have to do with the commitments people have to a set of beliefs regarding the nature of human beings, the most desirable form of society, and the ways in which they can best arrange and institutionalise their relationships for the various purposes they have in mind. Such differences of vision and perspective

are fundamental to our conceptions of an education for excellence; the relationship between individual and community; the idea of education as a “transforming power” or a “privileged possession”, as a “Commodity” or a “Public Service”; the provision, resourcing and management of educational institutions, goods and services; and our response to questions associated with the restructuring of education and the devolution of decision-making to schools and other institutions.

## 11 Values, Education and the Community: Individuality and Mutuality

In addressing such questions we might note that the social world is much more than a complex conjunction of aggregations of individual human beings. The coalescence and increasing interactions of such beings evolve into an entity of an organic and dynamic character, the totality of which is much greater and much more transformative than merely being the sum of its parts. As opposed to the well-known aphorism alleged to have been uttered by a certain politician in the United Kingdom (“There is no such thing as society: there are individuals, and there are families”), we can reasonably and justifiably argue that there *is* such a thing as society, and that it is a heterogeneously evolving organism, the continuing life of which is necessary for the life of its constituent elements. We do not live, in fact we could not start our existence or survive, if we lived on desert islands, or we were just individuals or families.

Indeed the meanings and values of personal freedom and individual choice, so prized and exalted by exponents of the market philosophy, only become possible as an outgrowth of the knowledge and powers that other members of society have opened up to us and made available. It is these that give us an intimation of the complex range and balance of the choices that are accessible to us, and what choosing, and the calculation of its consequences, might mean. For all of us this comes about through interaction with other members of our community; for most of us this means that the full range of information and structured leading towards the concept of autonomous decision-making has first been made available through our educational experience.

It is a paradox of our existence that our autonomy requires the work of other persons. It is given to us and increased by our education; and that requires the learning of language and the transmission of knowledge. Both of these are social activities and public enterprises in which at least two people must engage in an interaction predicated upon the assumption of the values of mutual acceptance, tolerance and respect, embodied in the institutions of society. Without the one, there cannot be the other; and without that key institution called education, there can be neither. Autonomy is the flower that grows out of seeds planted and tended by heteronomous hands.

It is part of our argument, therefore, that, just as there can be no such creature as a completely independent person, so, in a public system of education, there can be no such thing as a completely autonomous or independent self-governing educational

institution. To be sure, a certain amount of autonomy may be readily countenanced in certain areas of decision-making. But that autonomy can only be rendered intelligible and made to work within the confines of a relationship with the system, the community, and its educating agencies generally, based on a mutuality of regard and benefit.

Schools and educating institutions thus conceived enjoy a mutual relationship with the system and the community of which they are a part. The system values and ensures the basic protection of rights for all teachers, students and schools; at the same time schools enjoy a mutual relationship with the community, in which parents, local authorities, employers, profession and trade agencies and organisations and other significant groups are able to have their voices heard in regard to matters of fundamental value and goals. There is also a mutual relationship within the school among school-based personnel, as decision-making is shared, owned and supported. In return the school enjoys a greater degree of autonomy in selection of community-related goals and the fitting of resources to meet those goals. It also enjoys a greater sense of its own value and standing in providing community leadership, in promoting the importance of education among all its stakeholders, and in this way promoting the idea of the learning community and the values of lifelong learning.

In sum the model of the relationships between schools, educating institutions, the system and the community should mirror those of the strong, robust autonomous individual in mutual relationship with the society of which he/she is part, and in partnership with all its elements and agencies that make it possible for both of them to realise the values in those interests that define and structure their identities and enable them to find a forum for the discussion of possibilities and to give expression to their choices.

All this, at rock bottom, is what the negotiation of public policy and the payment of taxes in a participative democracy are for. Those of us with differential levels of resources contribute to the exchequer differentially as a result and in proportion; it is that contribution that grants us licence to access those good things that society wishes to be available for enjoyment by all its members. The notion of that contribution brings out the very mutuality and interdependence of our economic arrangements for funding and running our society and providing appropriate levels and kinds of service for the benefit of all its constituents. This includes those, who because of history, handicap, some form of weakness or sheer misfortune, social dysfunctions of various kinds, the structures and institutions of society and economy, etc., may not be able to contribute much to it at the moment but still need the support of their society and/or community if they are ever to realise their chances of ever doing so.

This makes of society and its various institutions, especially schools and other learning institutions, the very site and forum for two value enterprises. One part of these relates to the ways in which individuals are enabled further to develop their pattern of preferred life options, and so increase their autonomy. The other relates to the ways in which the younger generation learns to become members of society at large, in mutual association with other members of their school community and representatives of the community more broadly conceived, in a form of interaction



in which all sections of the community cooperate mutually for the benefit of the societal whole. Both are indispensable parts of a process of learning to participate in a democratic form of life.

There are thus two parts to making this interaction positive, fruitful and productive. The first raises questions concerning the *quanta* of knowledge and skill that are indispensable preconditions for and parts of the attempt to establish, run and correct the institutions necessary for the stability, security, continuation and welfare of the whole community. The other is the awareness and imagination that are vital to the envisioning, provision and extension of opportunities for individual development and enrichment within it. It is these considerations that make it possible to characterise, flesh out and give opportunity for the institutional expression and individual realisation of the values of autonomy and mutuality.

The first part of this formula stresses the importance of the values of partnership and mutuality in the preparation and involvement of students in programmes of values education and education for lifelong learning in our present and future society, and in all its various communities in which we necessarily have to engage or which we may choose to join. It thereby underlines the need for their introduction to, and immersion in, the whole range of cognitive requirements for full and effective participation in all of these. The second stresses the immense variety, scope and complexity of activities and engagements having the potential to open up avenues of personal development and enrichment that will enable individuals to enlarge their horizons and uplift and enrich the quality of their life. It thereby draws attention to the range and proliferation of the cognitive repertoires necessary for an informed selection of those activities upon which individuals will think it worthwhile spending their time, energy and resources, both formally in school and afterwards elsewhere.

In both of these fields of value, there will have to be, in the learning activities engaged in, a sufficient degree of depth to ensure that the judgements made and the commitments entered into are outcomes of and based upon appropriate footings of understanding and insight. Between the two, there will have to be at least some minimal balance. For our stress on the correlative importance of autonomy and mutuality requires education for and involvement in a balanced mix of activities leading to effective partnerships between all members of the community *and* individual autonomy in the selection and working out of a pattern of satisfying life choices.

We should also, I suspect, see it as an educational *desideratum* that there should be some balance in the latter set of activities and outcomes as well. We should not, I think, be inclined to regard those who chose to spend *all* their time learning a language, playing the trumpet, practising politics, or even doing philosophy as showing the benefits of being educated to have some grasp and appreciation of the nature, scope and potential value of all the opportunities offered by access to a wide-ranging and “balanced” curriculum. Thus “balance” becomes as much a value as “depth” in characterising the relationship between autonomy and mutuality.

## 12 Conclusion

In all this the final analysis thus comes down to the fundamental question, and particularly to the question of providing the future members of our society with “the right start” in acquiring the disposition, interest and drive to engage in learning after the end of the formal stages: what are our schools educating for? What are our children at school to become? What is the right relationship between school and school system, student and state? What types of cognition and conduct shall the state’s future citizens need to draw upon, in order to exercise their roles, rights and responsibilities as citizens of a participative democracy? And finally how can the education system give them the skills, knowledge and values that they need for all these things? The question of *values* in education is critical. But they are not definable as though they were an autonomous element in any institution or setting: they permeate everything that we do.

It would of course be perverse to deny that parents send their children to schools in order for them to acquire knowledge or that schools do not see themselves as being under some sort of obligation so to transmit it. But it is at least open to question whether the transmission of knowledge should be the central concern of schools as educating institutions. There are other aims of education and to concentrate emphasis upon this one only is to risk falling into the fallacy of mistaking the part for the whole. As Laura (1978, p. 316) commented, it might be thought at least as important an aim for educational undertakings to suggest that the fabric of society could well be improved by doing far less to ensure initiation into the so-called domains of knowledge and far more by way of instructing children in the art of living with themselves and with each other.

This helps us appreciate that the role and function of educating institutions, and indeed the mark of education, does not solely reside in their success in the transmission of valued knowledge. There is much more to education than that. Laura’s injunction helps us remember that one of our community’s main concerns is to see, not merely its cognitive capital and modes of operation taken up by its next generation, but that its very identity, its culture and its principal values, enshrined in its institutions, customs and traditions, be bequeathed as an inheritance and passed on intact to its successors.

The point of this is so that they may, with the greater awareness and insight offered to them by their education in them, be able further to refine, embellish and improve upon the most fundamental conceptions of meaning and significance that characterise and define the form of life, in which that community has had its being and from which it has drawn its life force and inspiration. That is why the debate about values in education and the best form in which citizens can be educated for life in a modern participative democracy is of such critical moment now. It is about nothing less than the ways in which future generations of citizens may come to understand the past, conceive of the present, and envision the future of and for their society, their community and all the values by which they are constituted and characterised, and their own place in them. This will, educators must hope, encourage

them to make a start on appreciating and gaining knowledge and awareness of how to secure access to all the opportunities for advancement and growth that they offer, and then to start to learn and become skilled at how to act accordingly.

Perhaps this is where this preliminary discussion of the problems of values education should come to an end – with the realisation that there will always be debate, discussion and maybe even dissension in a lively and vigorous democracy about what its citizens believe matters most. For that is an indication of how vitally important such conceptions and values are to it and to our ideas of individual significance and community character and significance. Such values and practices are crucial in creating the necessary climate for a sound community, in which the demands and opportunities offered by our search for autonomy and mutuality can be given best and most profound and widespread expression.

It is at such a point, and in such a climate of openness and contention, that the search for answers to questions as to which are the most important values in our society and in its educating institutions must now begin and go on. Such a search is part of the whole process and agenda of learning across the lifespan for all members of our communities, national and international. For there is a sense in which there is nothing more important for all our futures.

**Acknowledgements** A shorter version of this chapter was first published under the title of “An Ontology of Values and the Humanisation of Education” in *Values in Education* (Yearbook of the Australian College of Educators 2002) (edited by Susan Pascoe). I am grateful to the editor and the publishers of that yearbook for their kind permission to publish this longer version of that chapter.

## References

- Aspin D.N. (1975) Ethical aspects of sport and games, and physical education, *Proceedings of the Philosophy of Education Society of Great Britain* IX(2): 49–71.
- Aspin D.N. (1999) The nature of values and their place in schemes of values education, *Educational Philosophy and Theory* 31(2): 123–143.
- Aspin D.N. & Chapman J.D. (1994) *Quality Schooling*. London: Cassell.
- Anscombe G.E.M. (1958) On brute facts, *Analysis* 18.
- Anscombe G.E.M. (1969) Modern moral philosophy, in Hudson W.D. (ed.) *The Is/Ought Question*. London: Macmillan.
- Austin J.L. (1962) *How to Do Things with Words*. Oxford: Clarendon Press.
- Best D. (1992) *Rationality and Feeling*. London: Falmer Press.
- Chapman J.D., Froumin I., & Aspin D.N. (1995) *Creating and Managing a Democratic School*. London: Falmer Press.
- Chapman J.D., Cartwright P., & McGilp E.J., (2006) *Lifelong Learning: Participation and Equity*. Doordrecht: Springer.
- Daveney T.F. (1973) Education: A moral concept, in Langford G. & O'Connor D.J. (eds) *New Essays in Philosophy of Education*. London: Routledge & Kegan Paul.
- Dewey J. (1907) The control of ideas by facts, *Journal of Philosophy* 4(12).
- Hare R.M. (1973) Language and moral education, in Langford & O'Connor, op.cit.
- Kovetski J. (1967) *Moral Notions*. London: Routledge & Kegan Paul.

- Laura R.S. (1978) Philosophical foundations of religious education, *Educational Theory* 28: 310–317; see also Laura R.S. (1979) Rejoinder to Losito: on returning the patches for his own use, *Educational Theory* 29: 341.
- Nagel T. (1979) *Mortal Questions*. Cambridge: Cambridge University Press.
- Popper K.R. (1969) *Conjectures and Refutations*, 3rd edn. London: Routledge & Kegan Paul.
- Popper K.R. (1970) *Objective Knowledge*. Oxford: Clarendon Press.
- Quine W.V. (1971) Two dogmas of empiricism, reprinted in his *From a Logical Point of View* (repr. edn). Cambridge, MA: Harvard University Press.
- Quine W.V. & Ullian J.S. (1970) *The Web of Belief*. New York: Random House (Vintage Books).
- Rorty R. (1979) *Philosophy and the Mirror of Nature*. Princeton, NJ: Princeton University Press.
- Warnock M. (1978) *Schools of Thought*. London: Faber & Faber.
- Wilson J. (1990) *A New Introduction to Moral Education*. London: Cassell; see also his (1970) *Moral Thinking: A Guide for Students*. London: Heinemann Education (for the Farmington Trust).
- Wittgenstein L. (1953) *Philosophical Investigations* (translated by G.E.M. Anscombe). Oxford: Basil Blackwell.

## Chapter 2

# Opening the Road to Values Education

Gerhard Zecha

In his eye-opening book *The War Against the Family*, the Canadian author William Gairdner writes in the chapter “Looking After Their Souls: Moral Values and Sex-Ed” about values education today:

Most public school teachers are officially mandated to become deeply involved as a parental substitute in teaching ‘values’ to our children. Much of so-called values clarification depends on a staged ‘valuing’ process leading the individual to a personal decision, and teachers of this process are reminded constantly they must commit themselves to the view that *there is no right or wrong* in any particular situation. They are to respect the student’s moral values, even if they disagree with them, and all responses are said to be “equally valid”. As a parent you may have taught your child that stealing, say, is wrong. Period. But values clarification class will ask him if he should not steal for his starving child? You see, the reasoning goes, stealing is not *always* wrong (message: your *parents* are wrong!). Therefore, the lesson proceeds, all morality is *relative*. ‘The point’, argues Ontario’s Clive Beck, is that ‘as total human beings we should strive to be reasonably moral, but not extremely moral.’ (Gairdner 1992, pp. 225–226)

This view is typical for many people around the globe, especially in the academic realm. Utterances such as “All morality is relative”, “In morals, there is no right or wrong”, “Values are subjective”, or “Everyone’s moral beliefs are equally valid” can be heard everywhere today. These statements are conclusions of a variety of influential contemporary viewpoints like personalism, pragmatism, existentialism, neo-Marxism (Critical Theory), and postmodernism. The fervent conviction these “schools” share is the belief that moral values do not hold independently of time and space, culture and historical area, but – on the contrary – they are all *relative to* a given point of view, to a historical development, to an enlightened insight, to a liberating and emancipating “modern view of life”.

These beliefs seem to promise an unconstrained future for the individual person, but actually they are producing much confusion, insecurity, misery, and anxiety to people (Bloom 1987, pp. 26–27; Bauman 1992, p. xxiii; Strauss 2002, p. 13). It is not personal freedom that matters so much, as the danger of limiting the freedom of others and thereby causing moral problems without end. If it were true that “Moral values are totally subjective” or “All moral value judgments are equally true”, then no conflict and no controversy about moral questions or ethical issues would arise. But the contrary is actually happening and this fact is the very reason why we need

values education at all levels of learning in our society. Yet, the road to values education is blocked, blocked by obstacles such as mistaken beliefs, misleading prophecies, and superstitious doctrines of various kinds. In this chapter, I want to critically investigate some of the arguments that swirl through the air of the educational and intellectual world, are brought to life in pieces of art and literature, movies or television shows, and are even sucked in by textbooks on ethics, pedagogy, and moral education. I finally want to emphasize against the relativity of such views on the structural order of moral values and norms, and argue that this order is essentially universal. It is the constant and thus unchanging set of values that can be recognized, can be discovered, can be known, and can be learned as a distinct feature of reality. Some consequences of this fact are discussed in the final paragraphs of this chapter.

## 1 Conjectures and Refutations: Some Common Contentions in Values Discourse

“*Values are a product of historical development*” says the historicist, who argues that cultural phenomena like traditions, techniques, values, beliefs, and convictions emerge in the course of history. History itself is to be seen as a process that determines inherently every aspect of human existence and reality, including – especially – its values. The basic principle of this view is continuity. Historicists declare our world as dynamic and therefore continually changing. Moral values are to be understood in this context as forever *relative* because they fluctuate with the rise and fall of cultures. Thus, values, norms, and standards can be judged as valid only relative to a certain historical context which implies the denial of universally valid criteria for human behavior. That is the reason why value systems of whatever nature are at present regarded by most as having equal merit and validity.

*Against this view of the historicist*, I assert that there exists – beyond and apart from the development of human history – a universal moral order whose laws and directives are rooted in what we regard as unchanging human nature. Since we humans are able to experience and describe our basic needs, desires, and aspirations, we have access to recognizing and explaining their purpose and goals. Normal human conduct is always premeditated as it is based, *inter alia*, on conscience and rational insight. Learned values help us to regulate and direct our actions according to our will and to our responsibility. Independent of historical frameworks, contexts, and developments, human nature is the source of our substantial value decisions. As human nature is universal – it is the same in *all humans* – moral values dependent on human nature are so, too. This fact allows us not only to conceive of an unchanging system of standards and value decisions, but yields also certainty, safety, and a guiding picture of the virtues that are unchangingly valid in the varying conditions of life (Schoeman 2005).

“*Consider the fact-opinion dichotomy: facts are unassailable, values are subjective*” argues every high school student. From grade school age onwards, every pupil has been taught that science deals with facts that cannot be altered because they exist

independently from human influence and development. Scientific facts can be described by natural laws, and natural laws cannot be changed, being beyond human reach. However, values are at the disposal of everyone – they are subjective, emerging from personal opinions. One person may appreciate classical paintings such as the *The Arnolfini Wedding* by Van Eyck or *Girl Weighing Pearls* by Vermeer, another prefers nature to culture, and a third one does not care about art history or natural beauty at all. These are undoubtedly facts that show that values (as wants and desires) are different from person to person, from society to society, and from culture to culture. Norms and directives are based on values – and all of them can be changed and many of them are indeed different in different cultures. Hence, it cannot be disputed that facts and statements about facts are intersubjectively testable. They are empirically true or false, whereas value judgments and moral directives do not have any basis in reality: they hold relative to personal opinion and fashion trends.

*Against this view of the fact-opinion dichotomist*, we should consider that laws of nature and scientific theories describing facts cannot be known to be true. They seem to be universally true because they are held by scientists to be applicable to the entire universe, but actually none of them can be proven true, as Sir Karl Popper (1977) often emphasizes. Thus, so-called facts are uncertain and what we conjecture about them is shaky. Yet on the contrary, there can be no doubt that human life is an essential value for the survival of humankind. Equally, the human community is absolutely necessary for the growth and existence of the individual human. Moral rules and laws supporting the life of the individual and of society cannot be changed. They express moral values in a more certain and more obvious way than scientific hypotheses. Of course, the universal moral order can be neglected or can be “overridden” by personal or legal decisions, depicting the fashions, and trends of a specific society at a particular time. But whoever is to grow up must be nourished, must be taught, must experience examples, must have explained to them the particular traditions and customs of the social group in which he/she develops into a person. Truth and knowledge, learning and information, traditions and technical expertise, all of them are necessary to survive and strengthen the community. We know for sure that moral values are life necessities, yet scientific theories are no more than conjectures. This is why the fact–opinion dichotomy is untenable.

“*Each culture and each society has its own values and moral norms*” asserts the cultural relativist. Famous anthropologist Ruth Benedict even maintains:

The concept of the normal is properly a variant of the concept of the good. It is that which society has approved. A normal action is one which falls well within the limits of expected behavior for a particular society. (Benedict 1993, p. 166)

Since different societies approve different practices, lifestyles, moral views, and legal systems, it is *de facto* impossible ever to have or to aim at a universally valid morality. That is the reason why the death penalty is exercised in one country, and not in another country, why children are numerous in economically underprivileged countries and not so numerous in well-to-do societies. In one nation, the saying goes and is observed, “*Might makes right*”, whereas in another nation, its members are educated for peaceful dialogue and harmonious tolerance. In one society,

abortion is legalized, in another society it is prohibited as immoral. Here polygamy is officially practiced, there it is strictly forbidden, etc. With such a gross diversity at hand, where are the universal moral values?

*Against this view of the cultural relativist*, I want to argue that cultural perspectives are often one-sided. Although it is true that different traditions, legal norms, and moral regulations can be found in the variety of human cultures, it is also true that *basic values* can be discovered – and must necessarily be substantial elements – in every culture. It was the Oxford ethicist John Finnis who surveyed the anthropological literature and – taking similar surveys into consideration – summarized his research with the following statements:

All human societies show a concern for the value of human life; in all, self-preservation is generally accepted as a proper motive for action, and in none is the killing of other human beings permitted without some fairly definite justification. All human societies regard the procreation of a new human life as in itself a good thing unless there are special circumstances. No human society fails to restrict sexual activity; in all societies there is some prohibition of incest, some opposition to boundless promiscuity and to rape, some favour for stability and permanence in sexual relations. All human societies display a concern for truth, through education of the young in matters not only practical (e.g. avoidance of dangers) but also speculative or theoretical (e.g. religion). Human beings, who can survive infancy only by nurture, live in or on the margins of some society which invariably extends beyond the nuclear family, and all societies display a favour for the values of co-operation, of common over individual good, of obligation between individuals, and of justice within groups. All know friendship. All have some conception of *meum* and *tuum*, title or property, and of reciprocity. All value play, serious and formalized, or relaxed and recreational. All treat the bodies of dead members of the group in some traditional and ritual fashion different from their procedures of rubbish disposal. All display a concern for powers or principles which are to be respected as suprahuman; in one form or another, religion is universal. (Finnis 1993, pp. 83–84)

If these values – human life, stabilized and limited sexual relations, truth and learning, cooperation, the common good, mutual obligations and justice, friendship, property, play, respect for the elderly people, and rituals for relationships with God – are *not* taught both in families and schools and *not* cultivated by word and action, no culture can survive. If human life is to exist on earth, these universally valid values must be followed throughout the world.

“*Not even human life is considered an undisputed moral value*” continues the moral relativist (e.g., Heid 1990, p. 218). According to him, everybody pays lip service to the commandment “You shall not kill!”; but there are several exceptions to it that justify killing, sometimes even in huge numbers: (i) self-defense, (ii) capital punishment, (iii) killing as calculated and, hence, an accepted side effect of technological progress, e.g., traffic, (iv) killing by order, e.g., soldiers in times of war, (v) killing by “social organization” or rather “social disorganization”, e.g., thousands of people die from starvation every day caused by inadequate political and economical conditions. Thus, even with respect to this fundamental moral principle, the value of life vanishes: it is only relative to given situations, to human rationalizations.

*Against this view of the moral relativist*, we have to take into account: Whatever is listed above as an exception to the commandment, “You shall not kill”, is not a devaluation but a confirmation of the *summum bonum*, “life”. (i) Self-defense



is permitted, because it serves the life of the attacked; (ii) capital punishment is supposed to restore security and protection of life within a given society; (iii) killing as a side effect of technological progress is not killing at all, i.e., killing as the intentional termination of a life; (iv) killing in military action is, again, supposed to be in defense or protection of a society's or nation's survival; (v) killing by social disorganization is, again, not the intentional taking of a person's life but the seemingly inevitable consequence of partly avoidable circumstances. Thus, self-defense, capital punishment, and military action are all thought to preserve life. Whether they are the best life-supporting means may be disputable, but they cannot be used to question life as the highest good.

"*Values can't be observed; they are not real objects*" claims the skeptical thinker. The reasoning is the following: All objects that we can sensually perceive possess a number of characteristics but none of these can be called "the value of the object". What, then, makes things valuable or a value? The skeptic answers: "An object is valuable only with respect to a value standard which is not part of the object valued but has been set or accepted beforehand by the valuing person" (Heid 1992, p. 118). In other words: "Value judgements and normative statements cannot be justified purely in empirical terms, but are ultimately dependent on decisions" (Brezinka 1992, p. 89). Thus, there is no value as such in nature or reality. It is the human person who places his/her values upon the objects of the universe. Hence, values are not objectively given; they are dependent upon human wants and desires; they are relative.

*Against this argument of the skeptic*, the fact needs to be remembered that many things exist in empirical reality which we cannot sensibly perceive, for instance, our psychic dispositions like the ability to read and write, to think and speak, to sing and walk, etc. All these abilities cannot be sensibly perceived, yet we may safely assert that a person who does walk has the ability to walk even at times he/she does not walk. – Another example is the large class of *institutional facts* as opposed to *raw facts* (Aspin 1999, 131ff.). Raw facts are objects and events that we can sensibly perceive directly like a piece of paper or a series of words uttered in a room filled with children. When that piece of paper, within the rules of a certain social, economic or political institution, is regarded as money, then it is an institutional fact. Also, the words uttered by a teacher in a classroom become the institutional fact called "teaching" in relationship to the entire institution, schooling. Thus, what is needed for an institutional fact is a criterion, a standard or set of standards by which we can tell whether or not a given raw fact becomes an institutional fact. Heid (1992, p. 118) is right when he says we need a standard to identify things, events, and processes as values. The fundamental standard is life itself, and whatever promotes life is a value. Being a value in this sense constitutes an objective reality or a real fact, because we can list the things that make human life possible: water, clean air, learning, loving, cooperating, and the like. They are objectively given and independent of human decisions (Zecha 1999, 256ff.). There is nothing relative about human life. Every educator and every pedagogue can recognize it and has to accept it as reality whose protection and support in every form and every developmental phase of the children and pupils deserve her fullest respect and deepest concern (Waldfoegel 2006).

*“The majority determines what is right and what is wrong.”* This is how many people in democratic countries feel today. In the political area, everyone has the same right and every vote counts as equal. This political opinion-forming principle has been transferred into the moral realm and everyone seems to accept it without qualms. Well, critical voices will readily admit, “Democratic decision making is certainly not the best and not the most reasonable method, but we don’t have a better way”. “And what is the alternative?”, they will ask. “There is none”, is the unavoidable answer, “because no one possesses the true morality and everyone can err”. Thus, there is no alternative to the majority in moral matters. “The Ten Commandments would be okay”, one student of mine declared recently, “if we could establish a world consensus about them.” And he continued: “We all know such a global agreement doesn’t seem to be feasible at the moment. That’s too bad for the Commandments: they are true for people who believe in them, but not for people who don’t share that belief. This clearly shows how relative moral rules are.”

*Against this democratic relativism*, the reader is asked to turn the attention to the world of learning, to academic and scientific research. This “world” is full of different opinions, knowledge claims, and conjectures, e.g., which diet is best to fight against overweight? Which remedy could be of help in the war against the HIV? What are the most efficient ways to learn fast and successfully? Which is the safest car? None of these questions can be answered meaningfully by taking a poll in a society (which one?) and have the majority decide. On the contrary: there are scientists, technicians, physicians, teachers, psychologists; in short, experts of all sorts, who are searching by trial and error for the right answer to such questions. Consensus in science is not a reliable measure and does not establish the truth. It is the discovery of the laws of nature, of psychological hypotheses, of physical and medical facts that help us to develop and improve our knowledge, not general agreement.

The validity of moral principles is equally independent of people’s agreement (acceptance) or disagreement (rejection). They are like natural laws: natural laws cannot be changed. They hold true no matter what people think about them. The same applies to the principles of morality. They tell us how to behave in order to lead a good life. We are free to disregard them, but we cannot change them. Of course, many moralists are preaching different moral codes that are all claimed to hold true in relation to some kind of perspective. Yet there is only one moral order that is life supporting. Democratic methods, however, for determining how we should live together, do not work in the long run.

*“In the modern world, morality is private.”* Well, this is once more a widely shared opinion that seems very practical. Especially in democratic societies the system of rights and duties is contained in the laws of the country. Since each citizen is responsible for his/her actions, people think this responsibility enables them to determine their own moral directions. “Morality is each person’s own business” is the motto. Supported by the belief there can be no universal moral law, every person has the right and the duty to make up their own morality. As long as this attitude does not infringe upon the rights of the fellow citizens, morality remains a private affair.

*Against this individualistic or subjectivist view of morality*, the relationship between the law of the land and a person's individual morality must be considered. Legal regulations and morality are not identical. There are many laws of the land that have little or nothing to do with moral questions, such as traffic regulations or administrative and technical norms. On the other hand, many moral issues are not regulated by law, especially when human relationships are at stake, e.g., gratefulness vs. ungratefulness, diligence vs. laziness, politeness vs. impoliteness, courage vs. cowardice, faithfulness vs. disloyalty, tolerance vs. intolerance. Possibly, the legally regulated social life of a land does not acknowledge virtues in particular, but the practice of them is not irrelevant and by no means a "private affair". Virtues are a necessary complement to every legal order that presupposes a well-known and widely accepted moral order. *This moral order should be the content and goal of values education.* Young people have to learn and understand that diligence is better than laziness, reliability better than unreliability, truthfulness better than telling lies, and courage better than cowardliness. "Better" in this context means "it is more helpful and more life supporting for the community as well as for the individual who lives within that social body". The knowledge and practice of virtues is the backbone of all values education.

*"Even the moral virtues are relative and can be used to do evil"* argues the moral relativist. It is a fact often proven in the history of mankind that radical evil in this world could not become a reality or effective without a host of virtues like obedience, faithfulness, punctuality, discipline, attentiveness, diligence, a strong sense of order, and duty. Most Nazi criminals in the concentration camps and elsewhere displayed a considerable amount of such instrumental or secondary virtues. This fact proves that virtues depend on basic decisions and can be used for any goal – they are relative (Heid 1990, p. 220). Consequently, one of the educational advices that can be drawn from this premise is the recommendation: "Educators ought to dispense with the attempt to be themselves a 'model' for the educands" (Heid 1990, p. 227).

*Against this apparently plausible argument of the relativist educator*, the following clarification is necessary. It is correct that character traits like faithfulness and discipline can be used and often are being used for morally doubtful goals. But they are instruments or tools that can be employed to support or damage life and other things. In a wider sense, they are considered virtues because whenever they are applied they prove to be efficient means for the intended goal. Yet it would be strange to call a bank robber a virtuous person with respect to the diligence, precision, and courage that he displayed in performing his criminal actions. What typically makes such properties virtues is their ability to support and foster life. This is the basic value – the life of the individual as well as of the human community. It is only in regard to life that such characteristics gain their particular moral value. Even the "cardinal" virtues (prudence, justice, courage, temperance) are not virtues in themselves but only in relation to furthering and protecting human life. The Latin word *cardo* means "door hinge", i.e., these virtues are the hinges for a good and happy life. Life is the supreme value, a fact that must be stressed with special emphasis in values education. This becomes particularly comprehensible for the

Christian, for example, because Jesus said: “I am the way, the truth, and the life” (John 14:6). In other words, *values education is life education*. That is the reason why – in contrast to the above quotation from Heid (1990) – an experienced educator can state with confidence: “At all times [s]he [the teacher] must be a person the educand can look up to as an example. In fact, at any moment, [s]he must be a model according to which the educand can ‘shape’ himself” (Schoeman 1985, p. 124). Also, Comenius, the great pedagogue, expressed this idea so aptly already centuries ago that we would like to call it the *Golden Rule of the Educator*: “Every teacher should be the way he would like his pupils to be” (Comenius 1991, p. 123).

## 2 Values are Facts that can be Known and can be Learned

### 2.1 Values are both Objective and Subjective

A *value* is anything that promotes individual life or human survival without harming others or society as a whole. *Objective* or *natural values* are such as fresh air, clean water, knowledge and truth, information and communication, understanding and love, beauty, freedom and peace: all of them do in fact support human life, they are objective values. Of course, these words and their corresponding concepts are not values. Values are something real in regard to a particular person within a particular society under certain circumstances (Zecha 1999). For example, water as such is not yet a value, because it can harm and even destroy human life. But a certain amount of water  $W_n$  can become a value for a specific person  $A$  who is thirsty and drinks it in a given situation at time  $t_0$  and place  $P_1$  in order to survive.  $A$  must know about the life-supporting potential of  $W_n$  and has to drink it in order to actualize the potential value of  $W_n$  for  $A$  at  $t_0$  and  $P_1$ . By drinking or actualizing  $W_n$ ,  $A$  is creating a value, i.e., a piece of life-furthering or life-supporting means.

Another example: a certain piece of information can be stored for many years in an encyclopedia or in some book of a library. It becomes a value only if person  $A$  reads the information, understands it, and then makes it a part of the knowledge with which he/she can promote his/her life or contribute to the betterment of society’s life. Finally, a family is not a value by definition but only to such a degree to which it enables its individual members to grow and develop, thereby strengthening and supporting the society at a time. The mere existence of a father, a mother, and one or more children does not constitute the family as a value, but rather the ambitious living together, the sharing of good and bad experiences in their lives for the common well-being which ultimately means also the happiness for each of its individual members. Shared values like recognition of the individual, order, justice, and loyalty are the core values within a given social group (Warnock 1996, 48ff.). Thus, moral values have their *objective roots in nature*, including human nature, but are *relative* or *subjective* insofar as each value must be created or actualized by an individual for the protection, support or improvement of human life. David Aspin makes the point quite clear:

Values are instantiated in every word we select and speak, every piece of clothing we wear, the ways in which we present ourselves to each other, our reading of others' reactions to what we are saying, the cues we pick up, and the actions we take as a result (and sometimes get wrong, too!) – they are embedded and embodied in everything we do, as part of the warp and weft of our and our community's whole form of life. (Aspin 2002, p. 16)

## 2.2 *Transmitting Values via Values Education*

We agree with Mary Warnock:

Such passions as greed, lust, violent rage, have always existed. And will presumably continue to exist in humans. This is the truth in the Christian doctrine of the Original Sin. Morality is the way in which we learn to control such instincts in ourselves. But for those who cannot control them, the criminal law exists, to act as a deterrent of an external kind . . . . (Warnock 1996, p. 49)

It is the task of parents and teachers to teach children: *first*, what life-supporting potentials are (i.e., the content of values education); *second*, how to actualize them (i.e., the methods of value realization and virtue acquisition); *third*, to do that in appropriate situations or circumstances (i.e., developing the awareness or prudence to decide which values need to be realized at which occasion).

A first task in values education is to teach the children the content of *values education*, i.e., to tell them about the moral agreement that exists in our society. That has to be brought into existence in school as a microcosm of society. The teacher has to inform the pupils by example and intervention about those character traits and moral attitudes that are required by the civilized society and must be internalized by the pupils to form their conscience. We find the names of them listed as “values” in many textbooks and educational brochures and articles: respect, fairness, loyalty and trust, responsibility and tolerance – all of them can be shared values within a school community (Taylor 1996). Or let us consider the nine values on the *Values for Australian Schooling* poster: “care and compassion”, “doing your best”, “fair go”, “freedom”, “honesty and trustworthiness”, “integrity”, “respect”, “responsibility”, and “understanding, tolerance and inclusion” (AUGO 2005, p. 16). As last example, “some qualities identified [by South African educators] as possibly serving to promote a democratic lifestyle included *inter alia*: negotiation skills, listening skills, consultation, respect for others, sensitivity towards others, communication skills, empathy, flexibility of thought, adaptability, gratefulness, openness, honesty, team work, unselfishness, loyalty, critical thinking” (Steyn et al. 1999, p. 18). Later, the same authors suggest a host of values for “exercising discipline in a democratic classroom . . . : consistency, clarity, respect and firmness, nondiscrimination, freedom towards *responsibility*, clear communication, creativity, support, flexibility, sharing, ownership” (Steyn et al. 1999, pp. 86–89). All of these are necessary for living democratically, the authors suggest, but at the same time they state regretfully: “Unfortunately (or fortunately) no clear-cut recipe can be given in response to the question of precisely how to live democratically” (Steyn et al. 1999, p. 23).

These listed names of values are all wonderful words which may certainly designate important attitudes or activities; however, they do not give a useful account of what the pupil is expected to do when he/she has acquired clarity, communication, loyalty, empathy, respect, etc. Therefore it comes as no surprise, when the interviewing teacher asks a student, “What should schools do more of to help with *values education*?”, the student simply says, “Teach students values and not just tell them to do it” (AUGO 2005, p. 17). *Teach the students values* – how can that be done? It is certainly important to explore with the students what these key-words (value words) entail. One practical example is “The 4 Rs” as displayed in a Code of a British school:

Self Respect: appearance, attendance, homework, doing your best

Respect for Others: conduct, other cultures, feelings, other points of view

Respect for the Environment: not walking on grass, no litter, no graffiti, no vandalism

Respect for the Law: property (Taylor 1996, p. 128)

A second task in values education is focusing on how the pupils should apply this knowledge in daily life, practice it continually, and thus acquire the ability to actualize values. Like in mathematics education, it is not enough to simply memorize  $2 \times 2 = 4$  and  $5 \times 6 = 30$  once or twice as homework. These calculations must be repeated again and again, must be applied in different contexts many times through the years until the students reach a certainty in dealing with the tables that they will never say,  $2 \times 2 = 30$  or  $5 \times 6 = 72$ . Similarly, being punctual at school, not leaving litter (even if nobody is watching), maintaining an orderly appearance, listening to other points of view, being prepared to share your feelings in discussions with students including those you do not really like: all of these attempts to acquire certain habits should be on the daily agenda. The teacher should excel in being an example in acknowledging the pupils as human beings, being punctual, keeping promises, cultivating her orderly appearance, and so on. It is a challenge to motivate young people for exercising desirable traits by means of arranging role plays and competitions, having them writing diaries, reports or poems, finding donors for awards, and, most of all, engaging in discussions with reasonable arguments that convince the learners more and more of the relevance of values education.

A third task in values education will consist of attempting to practice acquired character traits outside the classroom, outside the school. Pupils should develop a sense of prudence that tells them when and to what degree a certain behavior is required.

This threefold classification is only a rough one, but it is rich enough to justify introducing “values education” as a new subject at school. Recently, the importance of citizenship education has been emphasized and its introduction into the regular school system has been fostered (Annette 2000); values education, however, is more basic, more essential, more central to the idea of an educated and morally responsible citizen than political education and community service learning. Teachers should be trained in all three above-mentioned areas of values education, corresponding curricula should be worked out, and textbooks need to be written. There is a lot of work ahead for the realization of values education.

### 3 On the Limits of Values, on their Exceptions

Values, as defined above, cannot be given, they cannot be changed nor can they be bought. But we can create or make them by acting in such a way that one or several requirements (= means) for an end are fulfilled, i.e., contributing to bringing about the good life. The value of trust can be created only by trusting others, the values of respect for others or gratefulness only by showing respect or gratitude. Similarly, the values of freedom and tolerance occur only in a society where people think, speak, and move freely as well as tolerate each others' lifestyles and cultural peculiarities. Yet from Aristotle, who lived 2,300 years ago, up to Sir Karl Popper, philosophers and educators have emphasized the limits of most of the values. In his *Nicomachean Ethics* Aristotle observes that virtues "are ruined by excess and deficiency but preserved by the mean" like "too much or too little eating or drinking ruins health, while the proportionate amount produces, increases and preserves it" (Aristotle 1985, 1104a). In other words, there are limits to many of the values that are virtues. Similarly, Popper points to the limits of freedom and tolerance and calls them "paradoxes". Boundless freedom for each and everyone leads into slavery and tyranny, as Plato had stated already. Popper confirms this view as the "paradox of freedom" with the argument that "freedom in the sense of absence of any restraining control must lead to a very great restraint, since it makes the bully free to enslave the meek" (Popper 1962, p. 265). Likewise he describes the "paradox of tolerance": "Unlimited tolerance must lead to the disappearance of tolerance. If we extend unlimited tolerance even to those who are intolerant, if we are not prepared to defend a tolerant society against the onslaught of the intolerant, then the tolerant will be destroyed, and tolerance with them" (ibid.).

Thus, we must be well aware of the limits of moral values and carefully examine the "amount" of value that we create or, in other words, the actions with which we produce or fail to produce things conducive for a good life. When we overlook the limits of values, we may easily turn the values into their opposites and seriously harm our personal as well as the public life. Yet it is important to notice limits to values and virtues *are not* limits to values education. Values education can be pursued continually, in all subjects, at home, in all areas of life. No limits to values education, in particular no limits to lifelong learning and the practicing of values.

Virtues do have their limits, yet there are exceptions to this rule: *love* and *justice*. Both can and should be exercised *without any limits*. Whereas justice is the essential property of a well-functioning society and of its social institutions, love is the necessary attitude of the individual from which goodwill, readiness, and strength emerge to live up to the conditions of justice. All qualities or values essential for a democracy (mentioned above) should flow from these two virtues, including the necessary but constructive control of the democratic institutions. Both values are virtues or habits and therefore important goals of values education, even in our postmodern age. Parents, educators, and teachers should remember this lesson and live accordingly. The effects would be overwhelming, if "loving others" would be the major *didactic principle* in school and the driving force in public democratic

life. Curricula and school programs would contain directives for the pursuit of these values as objectives and make provisions for their practicing in all subjects daily (see Zecha 1998).

## 4 Conclusion

In the first section of this contribution, we analyze and discuss critically eight arguments commonly presented in favor of moral relativism and its variants. Such arguments are in our view blocking the road to values education. Therefore we remove these obstacles and, in a second section, open up some vistas as to what, how, and when values education is at stake.

What, then, is the moral of our deliberations about the goals and contents of values education? What about freedom, equality, open-mindedness, self-realization, justice, recognition of human dignity, knowledge, tolerance, peaceful coexistence, and other values in the schools today? Are Plato's Cardinal Virtues – moderation, courage, justice, and wisdom – the appropriate ones? Or are social control, critical thinking, and responsibility more likely to achieve for good life for the individual citizen as well as peace and security for the democratic community? We think that all of them play an important role, but we need to learn the language of peace, the language of morality which ethicist Richard Hare describes as follows:

What then is the language of peace which we have to understand if we are to live at peace in cities? It is the language of morality, and the language of love. To think that love and morality have different languages so that one can be at variance with the other, is a mistake often made by those to whom love means sex, and morality means a book of rules the reason for which everyone has forgotten. But in truth morality is love. For the essence of morality is to treat the interests of others as of equal weight with one's own. Its supreme principle, as Bentham saw, is that everybody is to count as one and nobody as more than one. . . . In the modern city, hate between rich and poor, rulers and ruled, is much easier to preach than love; but unless love is both preached and most skillfully practised, our cities [and we add: our schools and our society as well] will fall apart. (Hare 1972, p. 115; addition by GZ).

## References

- Annette J. (2000) Citizenship studies, community service learning and higher education, in Gardner R., Cairns J., & Lawton D. (eds) *Education for Values: Morals, Ethics and Citizenship in Contemporary Teaching*. London: Kogan Page, pp. 109–123.
- Aristotle (1985) *Nicomachean Ethics*, tr. T. Irwin. Indiana: Hackett Publications.
- Aspin D.N. (1999) The nature of values and their place and promotion in schemes of values education. *Educational Philosophy and Theory* 31(2): 123–143.
- Aspin D.N. (2002) An ontology of values and the humanisation of education, in Pascoe S. (ed.) *Values in Education: Yearbook of the Australian College of Education 2002*. Deakin West, ACT.: Australian College of Educators, pp. 12–24.



- AUGO (2005) *Values Education in Perspective. Report on the 2005 National Values Education Forum*. Australian Government: Department of Education, Science and Training.
- Bauman Z. (1992) *Intimations of Postmodernity*. London: Routledge.
- Benedict R. (1993) A defense of moral relativism, in Sommers C. & Sommers F. (eds) *Vice & Virtue in Everyday Life. Introductory Readings in Ethics*. Orlando, FL: Harcourt Brace, pp. 160–168.
- Bloom A. (1987) *The Closing of the American Mind: How Higher Education Has Failed Democracy and Impoverished the Souls of Today's Students*. New York: Simon & Schuster.
- Brezinka W. (1992) *Philosophy of Educational Knowledge. An Introduction to the Foundations of Science of Education, Philosophy of Education and Practical Pedagogics*, tr. from the German by J. St. Brice & Eshelman R. Dordrecht: Kluwer.
- Comenius J.A. (1991) *Pampaedia*, tr. from the Latin by Schaller K. Sankt Augustin: Academia.
- Finnis J. (1993) *Natural Law and Natural Rights*. Oxford: Clarendon Press.
- Gairdner W.D. (1992) Looking after their souls: moral values and sex-ed, *The War Against the Family: A Parent Speaks Out*. Toronto: Stoddard, pp. 225–226.
- Hare R.M. (1972) Community and communication, in Hare R.M. (ed.) *Applications of Moral Philosophy*. Berkeley: University of California Press, pp. 109–115.
- Heid H. (1990) Über einige theoretische und empirische Voraussetzungen der Werterziehung, in Zenner M. (ed.) *Fachdidaktik zwischen Fachdisziplin und Erziehungswissenschaft*. Bochum, Germany, pp. 215–228.
- Heid H. (1992) Ökologie als Bildungsfrage. *Zeitschrift für Pädagogik* 38: 113–138.
- Popper K. (1962) *The Open Society and Its Enemies*, vol I: *The Spell of Plato*, 4th rev. edn. London: Routledge & Kegan Paul.
- Popper K. (1977) *The Logic of Scientific Discovery*. London: Hutchinson tr. of *Logik der Forschung*, Vienna 1934.
- Schoeman, P.G. (1985) *Historical and Fundamental Education*. Pretoria: De Jager-Haum.
- Schoeman P.G. (2005) Considerations preceding reflection on values and values education, unpublished manuscript, Bloemfontein: University of the Free State.
- Steyn J.C., du Plessis W.S., & de Klerk, J. (1999) *Education for Democracy*. Durbanville, South Africa: Wachwa Publishers.
- Strauss D.F.M. (2002) The contemporary challenge to Christian scholarship. *Tydskrif vir Christelike Wetenskap* 38: 217–231.
- Taylor M. (1996) Voicing their values: pupils moral and cultural experience, in Halstead J.M. & Taylor M.J. (eds) *Values in Education and Education in Values*. London: Falmer, pp. 121–142.
- Waldfoegel J. (2006) *What Children Need*. Cambridge, MA: Harvard University Press.
- Warnock M. (1996) Moral values, in Halstead J.M. & Taylor M.J. (eds) *Values in Education and Education in Values*. London: Falmer, pp. 45–53.
- Zecha G. (1998) On the responsibility of the educator (With a Moral Code for Teachers), in Kampits P., Kokai K. & Weiberg A. (eds) *Applied Ethics. Papers of the 21st International Wittgenstein Symposium* August 16–22, 1998. Austrian Ludwig Wittgenstein Society, Kirchberg am Wechsel, pp. 310–318.
- Zecha G. (1999) A critique of value neutrality in educational research, in Zecha G. (ed.) *Critical Rationalism and Educational Discourse*. Amsterdam: Rodopi, pp. 240–268.

# Chapter 3

## The Ethics of Lifelong Learning and its Implications for Values Education

Richard G. Bagnall

### 1 Introduction

In this chapter, I am recognising a body of normative scholarship under the label “lifelong learning theory”. Scholarship so labelled I consider to be either that which argues *for* lifelong learning or that which provides a *critique* of lifelong learning as a concept of worth. Included are such works addressing the notion of “lifelong education”, rather than that of “lifelong learning”, and also those that are recognised in the scholarly literature of lifelong learning theory as being works importantly foundational to the theory but which are less explicitly working under the label of lifelong learning or lifelong education – such as the Club of Rome report (Botkin et al. 1979) and the UNESCO report *Learning to Be* (Fauré et al. 1972). That body of theory I see as presupposing and implying a particular ethic, which I have characterised elsewhere (Bagnall 2004) as an aretaic ethic with a teleology of optimising universal human flourishing through learning. It is an ethic that suffuses the character of social entities or individuals who practice lifelong learning – at least to the extent that they are true to the theory in that practice. It does not, in other words, lend itself to being compartmentalised into those aspects of individual or social action that in some sense pertain particularly or majorly to lifelong learning activities and those aspects that do not – if such were possible.

In presupposing and implying a particular ethic, lifelong learning theory entails the imperative that individuals, social entities and policies embracing or espousing lifelong learning are true to the ethic. The ethical or moral values constituting the ethic may thus be seen as a normatively irremediable part of any program or policy of values education that seeks to work within a lifelong learning value framework.

The purpose of this chapter, then, is to examine that ethic and to tease out its implications for values education. This is done, first, by examining the ethical values presupposed by lifelong learning theory – grounding them in the literature of that theory – before sketching the form of the ethic in which those values are located. The ethic is then located in the context of values and values education, before the implications of the ethic for ethical learning and values education are drawn out. Finally, some concluding comments and discursive observations are drawn out from the analysis. The analysis here draws particularly on work in Bagnall (2004/2005).

## 2 Ethical Values in Lifelong Learning

The ethical values of the aretaic ethic that I argue as being presupposed and implied by lifelong learning theory may be understood as being captured in what I have termed “informed commitments”. These are commitments to acting in particular sorts of ways. They are presumed to be of a general and universal kind. They are taken as goods in themselves – as qualities that define what it is to be a good person, organisation, community, city, society or other social entity – and as interdependent instrumental means to the end of attaining and sustaining the good individual or social entity. They also indicate, derivatively, what it is to do the right thing. To be intelligently committed to social justice, for example, is to act in such a way that it characterises one’s actions and those of one’s communities.

The commitments are “informed” in the sense that they are grounded in an understanding of their meaning and place in society – an understanding that is both theoretical and experiential and one without which an individual could not be intelligently involved in the lifelong learning project. They define important characteristics of the good individual, the good community, organisation, city, society or whatever. And they define also important qualities of human conduct necessary to attain and sustain those states of affairs. They may be seen, in that sense, as individual, community, organisational or societal *virtues*. Lifelong learning theory may thus be understood as presupposing in this extended sense an ethic of virtue – an aretaic ethic. The object of the informed commitments is the human condition. They characterise action and motivation to act that is seen as optimising universal human flourishing through learning. As such, they may be understood as *humane* commitments.

In constraining human action and defining human character, the commitments should be understood holistically. As such, they may be constructed as a set in different ways. The set of commitments recognised here is thus to an important degree arbitrary in the way the individual values are recognised and separated out. The individual commitments are, though, grounded in contemporarily emergent value emphases and, to that extent, they are non-arbitrary. Nevertheless, they should be recognised as an integrated set. The informed commitments that are recognised here, then, are the following: a commitment to constructive engagement in learning; to oneself and one’s cultural inheritance; to others and their cultural differences; to the human condition and its potential for progress; to practical reason and its contribution to bettering the human condition; to individual and collective autonomy; to social justice; to the non-violent resolution of conflict; and to democratic governance. These may be understood as follows, using here just an illustrative selection of lifelong learning theory literature to ground each commitment.

### 2.1 *Commitment to Constructive Engagement in Learning*

A commitment to constructive engagement or participation in learning involves one in seeing each of life’s events as a learning opportunity from which valued learning outcomes may be drawn and which may be manipulated to enhance the quality of

those learning outcomes. It involves one in recognising and enhancing the learning opportunities immanent to all of life's engagements – effectively, as seeing life *as* a learning engagement. It involves one, then, in seeing each of life's events as having educational potential (in an outcome sense), which may be enhanced or directed through educational intervention (in a process sense). It involves also the recognition of one's own continuing capacity to learn from life's engagements. It thus avoids the difficulty of claiming that all events are equally educational, although it may involve a claim that all events have a similar *potential* to be educational. With respect to the learning potential of an event, it involves one in making the best of any situation in which one finds oneself – in pragmatically accepting and building upon each situation. The nature of valued learning here – whether as process or as outcome – is reflexively constrained by the humane commitments here noted. It embraces, though, a wide church. A commitment to engagement in learning implies also a focus on the individual *as* a learner.

Thus, Fauré et al. (1972, p. 181) argue that “every individual must be in a position to keep learning throughout his life. The idea of lifelong education is the keystone of the learning society”. They observe that “probably for the first time in the history of humanity, development of education on a worldwide scale is tending to precede economic development” (Fauré et al. 1972, p. 12). For Gelpi (1985, p. 15) “[L]ifelong education means making full use of a society's human resources.” That requires, for Lengrand (1975, pp. 124–132), the integration of education with other life engagements and interests. For Delors (1996, p. 85), “[E]ach individual must be equipped to seize learning opportunities throughout life, both to broaden her or his knowledge, skills and attitudes, and to adapt to a changing, complex and interdependent world.” Wain (1987, p. 176) recognises that “all learning that influences growth in positive ways is educationally relevant, whether it is intentional (formal or non-formal), or non-intentional (non-formal or informal)”. For Longworth and Davies (1996, p. 21), “[L]ifelong learning recognizes that each individual has a learning potential and accepts few limitations on that potential”. That “means doing things in a different way, creating an out-and-out focus on the needs and demands of the learner” (Longworth 2003, p. 12). For the OECD (1996, p. 27), “[T]he key idea underpinning lifelong learning for all is that while everyone is able to learn, all must become motivated to learn . . . throughout life.” This commitment is captured also in Senge's notion of “personal mastery” as one of his five new “component technologies” of “innovative learning organisations”. For individuals, personal mastery is achieved through their “becoming committed to their own lifelong learning” (Senge 1990, p. 7).

## ***2.2 Commitment to Oneself and One's Cultural Inheritance***

A commitment to oneself and one's cultural inheritance involves one in accepting and respecting oneself as a person of value and in seeing one's cultural inheritance – including its language, meanings and values – as worth preserving, celebrating and advancing. Presupposed here is the centrality of learning in the formation of individual and collective identity. This commitment calls for the

acceptance of responsibility for one's own development, through learning in a manner and direction that respects and builds upon one's current lifeworld. It includes also the development of learning-to-learn capabilities and commitment in exercising that responsibility.

Botkin et al. (1979, p. 15) argue that "*Human dignity* is at the heart of demands for participation" – which dignity includes "self-respect". Wain (1987, pp. 177–179) argues that lifelong learning theory is strongly humanistic; and Gelpi (1985, p. 83) that "Cultural activity, directed to the development of a sense of self, is one aspect of cultural action which requires greater consideration." For Lengrand (1975, p. 75), "[T]he aim of education is to cater for every aspect and dimension of the individual as a physical, intellectual, emotional, sexual, social and spiritual being." The individual thus "becomes more and more, the subject of his own education" (Lengrand 1975, p. 97). For Longworth (2003, p. 21), "[A] learning organization creates opportunities for, and encourages, all its people in all its functions to fulfil their human potential", "preparing people to meet the future by developing life skills and attributes at all stages and by encouraging self-esteem and self-worth in everyone" (Longworth 1999, p. 89). This involves "giving learners the tools and techniques with which they can learn according to their own learning styles and needs" (Longworth 2003, p. 12).

### ***2.3 Commitment to Others and their Cultural Differences***

A commitment to others and their cultural differences involves one in respecting other persons and cultures as valued ends in themselves, not, or not merely, as opportunities to advance one's own interests. It thus involves one in respecting the differences that other persons and cultures present in comparison with one's own identity and culture.

The notion of human dignity advanced by Botkin et al. (1979, p. 15) includes for them "the respect accorded to humanity as a whole, the mutual respect for individuals in diverse societies". For Delors (1996, p. 93), the task of education is to develop persons who "will genuinely be able to put themselves in other people's shoes and understand their realities". Longworth (2003, p. 6) notes "[T]he need for the further development of educational structures based on understanding, tolerance and contribution to community." And the OECD (1996, p. 102) calls for "respect for diversity". Gelpi (1985, p. 77) sees also that "the recognition of popular cultures is a necessary condition for popular participation".

### ***2.4 Commitment to the Human Condition and its Potential for Progress***

A commitment to the human condition and its potential for progress involves one in seeing humanity, its nature, culture, context, limitations and possibilities as worthwhile and worth advancing and enhancing and as able to be so. The

flourishing of humanity and the progress of the human condition are thus accepted as intrinsically valuable – as being good in themselves – and, of course, as being achievable through human learning. This commitment enjoins one to work to further the human condition. It presents a secular view of humanity as grounded in the material world.

“Learning to live”, one of the “four pillars of education” articulated in the Delors (1996) report, presupposes a strong commitment to the human condition and its potential for progress. For Fauré et al. (1972, p. 156), “[T]he physical, intellectual, emotional and ethical integration of the individual into a complete man is a broad definition of the fundamental aim of education.” For Gelpi (1985), lifelong education is constructed essentially as a means to human liberation. For Lengrand (1975, p. 95), “[T]he true subject of education is man in all his aspects, in the diversity of his situations and in the breadth of his responsibilities.” In Senge’s (1990) work, the commitment to progress by and through the (learning) organisation may be seen as presupposing what I have articulated as a commitment to the human condition and its potential for progress. Similarly, the speed-of-cultural-change argument advanced by the OECD (1996) presupposes this commitment. Likewise, in arguing for lifelong learning as necessary to humanise scientific and technological developments, Longworth (2003, p. 5) is presupposing this commitment.

## ***2.5 Commitment to Practical Reason and its Contribution to Bettering the Human Condition***

A commitment to practical reason and its contribution to bettering the human condition involves one in seeing instrumental thinking, based on empirical evidence and experience, as valuable in the project of human betterment. Included in the notion of instrumental thinking is empirical science in its various manifestations, but also informed and evidence-based policy and action much more broadly. Entailed is a commitment to open, evidence-based inquiry in education as in other aspects of life.

This commitment is captured in the concept of “innovative learning” advanced by Botkin et al. (1979) as being central to lifelong education. Delors (1996, p. 91) argues for “a scientific culture which will give ... access to modern technology as a way to the future”. Fauré et al. (1972, pp. 146–147) argue that the “new educational order” should be based on “scientific humanism”, since “command of scientific thought and language has become as indispensable ... as command of other means of thought and expression”. For Gelpi (1985, pp. 15,76), lifelong education “is an education ... whose end is action” and where “education for all and education by all imply an educational process in which research, creation, production, teaching and learning are interlinked”. For Lengrand (1975, p. 99), lifelong education calls for “the scientific approach which, as we have said, is one of the basic components of modern humanism”. For Senge (1990, p. 11), “[S]ystems thinking is the fifth discipline” of his conception of the learning organisation. In his adoption of

John Dewey's pragmatism as the informing philosophy of lifelong education, Wain (1987) acknowledges the strongly scientific and instrumental nature of both the philosophy and lifelong learning theory.

## 2.6 *Commitment to Individual and Collective Autonomy*

A commitment to individual and collective autonomy involves one in social structures that give persons control over their own destinies. Included here is the valuing of processes, policies and relationships that encourage individuals and collectivities to take responsibility for their own actions. Individual and collective autonomy is thus valued over heteronomy or dependence. Presupposed is the individual freedom to make ethical decisions and to take ethical action – freedom from undue restraint and constraint. Included here is autonomy in learning itself, which implies a commitment to developing the capabilities and commitments in managing one's own learning.

For Delors (1996, p. 101), “[L]earning throughout life is essential for people to retain mastery of their own destinies.” And for Fauré et al. (1972, p. 209) “[T]he new educational ethos makes the individual the master and creator of his own cultural progress.” “It should be made a principle to centre educational activity on the learner, to allow him greater and greater freedom, as he matures, to decide for himself what he wants to learn, and how and where he wants to learn it and take his training” (Fauré et al. 1972, p. 221). For Gelpi (1985, p. 78), “[P]eople need to master learning processes if they are to play an active part in the daily reality of living.” And for Longworth (2003, p. 28), a principle in his “learner’s charter” is that “as far as possible, learners should have ownership of, and control over, their own learning”. That principle, he argues, implies that “teachers would become ‘learning counsellors’ “ (Longworth 1999, p. 29).

## 2.7 *Commitment to Social Justice*

A commitment to social justice involves one in valuing the fair distribution of cultural goods, particularly here learning opportunities and resources. It thus involves one in valuing equitable and appropriate access to educational opportunities and to the appropriate recognition of learning attainments. It therefore entails, from a learning perspective, the *right* to educational opportunities and to the appropriate recognition of learning attainments, commensurate with their just distribution. It correlatively entails the *duty* to recognise, support and defend that right of others. More broadly, it also entails a commitment to sustainable cultural conditions – to living one's life in a manner that minimises undue use of resources and the production of waste. It enjoins one to use, promote and develop

approaches to life tasks that are economic and efficient in a broad sense – taking into account both financial and other impacts – and to engage in learning to that end. It thus enjoins, *inter alia*, a commitment to the proper recognition and accreditation of prior learning.

Delors (1996, p. 102) argues that “equality of opportunity is an essential principle for ... learning throughout life”. For Fauré et al. (1972, p. 72), equal access to education is a requirement of a just society, but that “equal access *is not* equal opportunity. This must comprise equal chance of success”. Longworth (2003, p. 21), as part of his “learner’s charter”, declares that “all citizens have the right to learn and to develop their own potential throughout life”. He argues strongly for the “Assessment of Prior Experiential Learning” (Longworth 1999, p. 51) and for “the idea of a learning birthright” (Longworth & Davies 1996, p. 143). Longworth (2003, p. 5) also argues for sustainable development as a lifelong learning imperative – “in other words, the need for a lifelong learning approach to a lifelong survival issue”. The OECD (1996, p. 94) argues for lifelong learning in “building an inclusive learning society” and Wain (1987, p. 190) that lifelong education theory enjoins commitment to “a redistributive conception of justice” and to education as a “right” (Wain 1987, p. 168).

## 2.8 *Commitment to the Non-Violent Resolution of Conflict*

A commitment to the non-violent resolution of conflict involves one in working through differences in ways that avoid harm to others. Acknowledging the reality that individual and cultural differences frequently present conflicting agendas, courses of action and outcomes, in which a straightforward tolerance of the difference is not a practicable or a coherent option, some resolution or adjustment of the difference is necessary.

Botkin et al. (1979) presuppose the use of non-violent approaches to solving the world’s problems – what they label the “*global problematique*” – in their overarching notion of “dignity”. Delors (1996, p. 92) sees the need to “avoid conflicts or resolve them peacefully” through, at least, “teaching non-violence in schools”. Gelpi (1985, p. 142) argues for a universal commitment to peace, involving “the disciplines that could be considered to be human sciences: sociology, psychology, history, economics, pedagogy, political science – perhaps even poetry”. Lengrand (1975, pp. 106–107) argues that “hostility to others, the desire and will to destroy, are closely related to frustration, individual and social failure, resentment and various inferiority complexes” and that “inculcating a spirit of peace in individuals is therefore bound up with all the other ultimate ends of education”. For Longworth (2003, p. 46), what he calls “life deep” learning “is essential for international harmony and peace”. “‘Life deep’ learning is a new term to describe the insights and discernments which increase our awareness and understanding of particular issues in the wider world beyond our immediate environment”.



## 2.9 *Commitment to Democratic Governance*

A commitment to democratic governance involves one in respecting and supporting democratic processes of decision-making in matters of public concern. The form of democratic process – whether representative or participative and of different types – will vary with the cultural context, as will the criteria for inclusion in the democratic public itself. All forms of democratic process, though, involve some sort of distribution of decision-making on matters designated as being of public importance. Included here is a commitment to collaborative and cooperative approaches to action, including notions of “community involvement”, “community action” and “popular participation, informed by “active citizenship” and “political literacy”.

Fauré et al. (1972, p. 151), for example, argue for education that is committed to “replacing a mechanical, administrative type of authority by a lively, democratic process of decision making” involving “participation of the greatest number exercising the highest responsibilities”. Delors (1996, p. 92) calls for contact between different groups of people that “takes place in an egalitarian context”. For Gelpi (1985, p. 77), the transformation of traditional education into lifelong education is dependent upon “the depth and quality of popular participation in the running of society”. Lengrand (1975, p. 107) argues that developing a universal spirit of peace calls for “the development of a democratic spirit and its international aspects”. Longworth (1999, p. 175) suggests that “an individual has a responsibility to contribute to and improve the society in which he or she lives”. And, for learning organisations, Senge (1990) argues for non-authoritarian, “flatter” power structures in which there is shared responsibility and decision-making.

## 3 **The Ethics of Lifelong Learning**

The foregoing ethical values, presented here as informed commitments, indicate the aretaic nature of the ethic that is presupposed and implied by lifelong learning theory. In such an ethic, the values identify qualities of individual or community character and they serve in that way to constrain human action (Oakley & Cocking 2001).

Lifelong learning theory also clearly recognises the contextualised nature of ethical action. The foregoing informed commitments focus strongly on ethical sensitivity and responsiveness to individual, collective and situational differences. They recognise knowledge as being constructed in particular cultural contexts. They recognise the value of the individual as an entity of value in and of itself. They recognise the value of cultural differences and of responding to the diverse empirical contingencies of lived circumstance. They recognise the value of sharing and negotiating meaning. And they recognise the value of individual aspiration, situation and attainment through learning and more broadly through life’s events. In all of this diversity, the lifelong learning movement presupposes that the universal lifelong learning commitments – the humane virtues characterising the

lifelong learning movement – will be brought to all life's engagements in ways that are sensitive and responsive to the situational differences.

Lifelong learning theory also presupposes a conception of ethical knowledge as progressive – developmental throughout and across life's situations, both lifelong and life-wide. It is seen as a socially constructed and situated quality or capacity of an individual to act appropriately. Appropriateness here is with respect to the lifelong learning commitments, which demand sensitivity and responsiveness to the particularities of the diverse situated events of human experience. Appropriateness is seen also as a progressive quality of ethical action or capability to act ethically. In other words, it is subject to refinement and improvement over time through learning. It may be understood, in other words, as a life *skill*.

Human action and culture informed by such a conception of ethics is thus characterised by the skilled and situationally sensitive expression of informed, humane commitments. It is a conception of ethics that is grounded in Aristotelian ethics (Bagnall 1998) – a conception of the sort argued by Alasdair MacIntyre (1981) to be the only true, sustainable and coherent approach to ethics and as that to which contemporary society must return if it is to correct the current descent into the new dark age of liberal individualism. It is the sort of conception of ethics that has informed the work of other contemporary ethicists, most importantly here that of Hubert and Stuart Dreyfus (Dreyfus & Dreyfus 1990; Flyvbjerg 1991) in their focus on ethics as a skill. Taken together, those workers present a conception of ethics that is transcendent in its commitments, situated in its responsiveness to contingent reality and individual in its exercise as a human skill.

This conception of applied ethics takes ethical knowledge to be culturally constructed, rather than its being a natural and universal property of the human condition. It understands ethical knowledge as something that is learned from and through the cultural contexts of its construction, rather than as a product of intuition or emotional disposition. It sees the extent to which ethical knowledge is evidenced in action as a (variable) matter of degree (as well as of kind), rather than as a property that is either present or absent. Ethical knowledge is thus understood as being open to being progressively developed in an individual, into what we might consider to be ethical expertise (Dreyfus & Dreyfus 1990).

It recognises ethical action as a situated outcome of what a good person is and aspires to be (or what a good society, etc. is and aspires to be). Ethical action is thus both evaluated and justified on that basis. It is in that way outcomes-focused, but not in the sense of being directed to specific action goals or outcomes. Its outcomes-focus, rather, is in the sense of ethical action being evaluated in terms of the extent to which its effects or outcomes measure up to the standards expected in the ethical commitments in any given context.

As a skill, ethical knowledge is the skill of recognising and appraising ethically demanding situations; of identifying possible ethical issues; of identifying alternative courses of action, the resources needed for their implementation and their likely effects; of identifying the interests of those who stand to be affected by one's alternative courses of action; of explaining one's situation to others; of negotiating realities with others in cases of misunderstanding, lack of awareness or intolerable

difference; of appraising the effects of one's actions and those of others; of learning from the experience of others; of bringing past experience to bear on current situations in all of the foregoing tasks; and of undertaking them with situational sensitivity and responsiveness.

So conceptualised, ethical knowledge is seen as being knowable – learned – primarily through contextualised guided practice and critical reflection on that practice and through modelling good practice (Dreyfus et al. 1986; Proctor & Dutta 1995). It clearly also, though, depends on descriptive or theoretical knowledge. The most important descriptive and theoretical knowledge informing skilled ethical action is not, however, a knowledge of principles, rules or precepts of ethical action. It is rather a knowledge of possible ethical issues or concerns; of alternative courses of action and their demands and consequences; and of the likely expectations, interests, values and beliefs of those who stand to be affected by the alternative courses of action.

In their phenomenological account of ethics, the Dreyfuses have argued for the applicability of their five levels of skilled performance: those of the novice, the advanced beginner, the competent, the proficient and the expert (Dreyfus et al. 1986). Novice performance involves the situationally unresponsive and analytical application of ethical rules, precepts or maxims in a detached and non-perspectival manner. Advanced beginner performance involves a limited situational responsiveness in an otherwise similar manner. Competent performance introduces the selection of an ethical perspective and some involvement in the outcome of action. Proficient performance introduces the adoption of an experience-based ethical perspective and involvement in intuitively understanding the action taken. Finally, expert performance sees decision-making occurring intuitively, with involvement in (identification with or commitment to) all aspects of the engagement and its outcome. The main focus of skill development in this sequence is from the detached, context-free application of precepts, through deliberative, analytical decision-making to select a plan for each event, to intuitive, committed, situated action based on experience. Radically novel situations that cannot be recognised and acted upon in the manner of an individual's skill level, or that lead to failure, are evaluated through deliberative rationality – effectively involving a situated regression to lower skill levels.

Ethical knowledge and action as it is here understood stands opposed to codes of conduct. Codes of conduct seek to universalise ethical precepts. In contrast with the foregoing aspects of ethical knowledge as a skill, codes of conduct tend to construct ethical knowledge as: (1) universally applicable within the community of practice for which they are intended (rather than as situationally responsive); (2) absolute and invariable (rather than as a matter of degree); (3) imperative knowledge to be applied in practical contexts (rather than as the situationally skilled application of humane commitments); (4) knowable through study of the code and brought to individual practice (rather than being knowable, developed and learned through guided practice); (5) evidenced in action that is evaluated and justified with respect to the codified precepts (rather than with respect to the good); and (6) encouraging commitment to the code (rather than to a life lived according to the humane

commitments). The various aspects of skilled ethical performance identified here are not addressed in codes of practice. The descriptive and theoretical knowledge informing skilled knowledge and expertise are rarely mentioned in such codes.

More generally, ethical knowledge and action as it is here understood is opposed by contemporary approaches to applied ethics as rule-governed behaviour. This opposition applies to those (non-consequentialist) approaches in which the rules are expressed as duties (Darwall 1977) or as rights (Locke 1960). It applies also to those (consequentialist) approaches in which the rules are expressed as algorithms for the calculation of ethical outcomes. Most notable here, of course, is utilitarianism, which in varying ways and degrees is so influential currently in decision-making (Singer 1979).

Ethical knowledge and action as it is here articulated is also opposed to tribalistic and the contemporarily important neo-tribalistic approaches to applied ethics (Maffesoli 1988). In these approaches, ethical commitment is focused on or limited to particular categories of persons and cultural realities: one's family, organisation, interest group, ethnic group, social class, or whatever (Maffesoli 1996). Others are of lesser ethical value or of no ethical value. Such approaches to ethics run counter to the universal ethical commitments presupposed in lifelong learning theory.

Similarly, ethical egoism (Nietzsche 1967) and fundamentalism (Preston 2001) are opposed to this conception of ethical knowledge and action. A singular egoistic focus on doing whatever is in one's own best interests is clearly contrary to the ethical commitments enunciated here, as is a fundamentalist, self-righteous rectitude and intolerance of difference.

Conceptions of ethics as empathising with others (Verducci 2000), as a love for others, in the sense of *agapé* (Fletcher 1966), as relating to others in "I-Thou" rather than "I-it" relationships (Buber 1965), or as caring for others (Noddings 1984), all capture important aspects of ethical knowledge and action as it is here articulated. Clearly, though, they are insufficient descriptions of it. The ethical commitments recognised here, on their own, embrace a much wider realm of cultural realities than those of other persons.

Ethical reasoning plays an important role in ethical action as it is here understood. It is, though, a much more limited role than that in highly deliberative approaches to ethics such as utilitarianism (Smart 1973) and ethical rationalism (Baier 1958), where ethical reason or rationality is central and indispensable to ethical action. Here, ethical reason is seen as playing a progressively diminishing role in parallel to the development of ethical skill, but as remaining important particularly in critically evaluating radically novel situations and the ethical value of action taken in them.

## 4 Lifelong Learning and Values Education

It is argued here that the foregoing conception of ethics is presupposed by lifelong learning theory. The question arises, then, of how that argument relates to the values education focus of this volume. However, before we move to address that question

in the next section, we might think that more might usefully be said about the values and values education contexts of lifelong learning ethics.

Perhaps straightforwardly, ethical values – including those captured in the informed commitments of the lifelong learning ethic – may be seen as a subset of cultural values more broadly. The notion indicated here of ethical values is that of cultural imperatives to act in one way or another for the common good, in the sense that they direct human action to attain states of being that are valued features of cultural reality (Bagnall 2004). Excluded, then, are values that are neutral or negative with respect to the common good, encompassing, possibly, purely aesthetic, prudential or egoistic values, although, as Jarrett (1991) has argued, such values may contribute importantly to the ethical as contributing to the good life and to well-being.

Values education, in its most generic sense, will embrace, then, both ethical and those other, non-ethical, values. This sense is evident, for example, in the definition of values education advanced by Brian Hill, in which the “cognitive aspect” calls for “a representative *knowledge base* concerning the value traditions which have helped to form contemporary culture” (Hill 1991, p. 10). It should be acknowledged, though, that proponents of values education not uncommonly see it as being focused on or restricted to ethical values. Robb (1994, p. 1), for example, notes that a “values education approach” (which he prefers to the term “values education”) “is based, fundamentally, on respect and caring for one’s fellow human beings”, and that “values education is ultimately about persuading people . . . to act in accordance with fundamental values such as love, honesty and respect for the humanity of others” (Robb 1994, p. 6). In this sense, values education may be understood as moral education, as is done, for example, by Stephenson et al. (1998).

In such conceptions of values education, the lifelong learning ethic here articulated has profound implications for values education to the extent that education is sympathetically responsive to lifelong learning theory. That theory is directed to transforming traditional education systems, policies and practices in important ways. In particular, it is directed to focusing educational attention on: (1) the learning *engagement* (rather than on educational provision); (2) learning *outcomes* (rather than what is taught); (3) learning capabilities for *managing one’s own learning* (rather than on the learning of disciplinary content); (4) learning *throughout life* (rather than just in childhood and adolescence); (5) the *facilitation* of learning (rather than the constraining and policing of learning); (6) educational *inclusion and re-engagement* on an *as-needs* basis (in contrast to educational participation to the point at which a student has reached the identified limits of his or her evidenced learning potential); (7) the *separation of learning from its assessment and credentialing* (rather than the tying of learning assessment and credentialing to episodes of teaching); (8) *practical* knowledge and learning (rather than hierarchically-structured disciplinary knowledge in which propositional knowledge is most highly valued); (9) the *embedding* of learning in other life tasks and events (rather than the differentiation of education from other institutions and realities); (10) *individual* (rather than societal) learning needs; (11) the *culturally contextualised learner* (rather than the learner as a member of a developmental category); and (12) *empirical experience, practical utility and technique* (rather than tradition,

ideology and policy) in the framing of educational interventions. Without suggesting that the ethic here articulated entails or indicates lifelong learning theory, it is nevertheless the case that the practice of values education is subject to those transformations no less than is any other substantive focus of education.

There is, though, a further and more direct connection between lifelong learning theory and values education. Since lifelong learning theory presupposes the sort of ethical values identified in the preceding sections of this chapter, the learning of *those* values may be seen as an important part of values education curricula – again, at least to the extent that lifelong learning is embraced by them. This connection certainly arises in the notion of values education noted above as focused more on *ethical* values. It is with this connection between lifelong learning theory and values education in mind that the following section has been drawn together.

## 5 Ethical Learning

In examining the implications for values education of the lifelong learning ethic here articulated, I will focus on the *learning* of the values constituting that ethic. Such a focus is true to lifelong learning theory itself, while also providing a logical link between the ethic and its learning through engagement in values education. That focus is, though, broader than just the *values* (the informed commitments) of the ethic, since it embraces also the learning of ethical *commitment*, in the exercise of which ethical action develops through practice in the manner of a *skill* and one's actions come to be characterised *by* the values of the ethic. Such an encompassing conception of values education is consistent with others, such as that of Hill (1991), who includes aspects of learning necessary for living according to the accepted values. (Although it should be noted in passing that Hill's notion of skill in values education is more limited than that involved here.)

First, we may note that ethical learning is importantly grounded in ethical practice. Ethical knowledge as a skill is essentially knowable largely from and through actual or simulated performance of the knowledge. It is therefore necessarily learned through practice and its associated activities, such as modelling, in actual or simulated contexts that capture the complexity and richness of ethical action. Ethical precepts, principles, rules and axioms, which may be learned through educational instruction, inform the ethical decisions of the novice; but, above that level, they play a diminishingly important role to the point that, in the higher skill levels, it is learning from experience that informs normal ethical practice as a skill. The learning of ethical commitment is no less dependent on learning through everyday involvement in events in which such commitment is practiced and informs the culture of the events. It is learned through immersion in communities of practice where such commitment is valued and modelled by valued others. Ethical precepts may therefore be expected to be educationally valuable in ethical development largely only for the very young and for those immediately recovering from profound memory loss. For higher skill levels, they may also be helpful,

though, in evaluating ethical action after the event and hence in learning from the experience of radically different events where some degree of failure has been experienced.

The practice-based nature of ethical learning is linked to its situated nature. Skilled ethical responsiveness to new events, though, is limited by and to the range of that experience. To be skilled across a broad range of ethically demanding situations implies prior experience of events over that range. The less rich the ethical learning from a diversity of events, the more coarsely and hence insensitively will be the categorisation of events and the responses to them. Educationally, then, there is an imperative to enhance the range and richness of ethically challenging events experienced and critically reflected on by learners. Approaches to education that may best contribute to such learning are those of process drama (O'Neill 1995) and possibly virtual simulations through electronic gaming. Process drama would seem to be the most direct and authentic approach to simulation here. It also allows readily for interactive lived engagements with others in the process and for guided critical reflection after the dramatic event (Bundy 1999). E-mediated simulations are certainly most appropriate for learning through situations in the increasingly important field of electronic engagements. However, the level of sophistication required of electronic games in this field of learning would render their development a highly costly venture and one that would require a very high end use in comparison with the relatively low cost of process drama. E-gaming, though, is much less expensive to operate for each learner once development has been undertaken, although this may be offset by its limited flexibility.

Learning through ethical experience is the essence of learning ethical skill at all but the level of the novice. Higher levels of ethical skill involve the use of categories with which any new event is identified and from which is derived an action plan or course of action. Since those categories and their selection are based increasingly on ethical experience, there is a clear learning imperative to experience as wide a range of such events as needs demand. And since the critical evaluation of individual events of ethical experience is important to learning from the experience of each event, meta-skills or cognitive strategies (Gagné 1977) involved in such evaluation are indicated as learning needs. Through appropriately organised simulation and guided reflection on action, education at any stage in life may enhance the development of ethical skill.

Being situated and grounded in practice, ethical learning as a skill is subject to refinement and extension in every situation in which it is used. It is thus truly life-long and life-wide (Delors 1996). The learning of ethical skill through such situated engagements involves – consistent with the nature of ethical action itself – learning activities that are outcomes-focused. The degree of ethical success from the (learned) development of ethical skill will importantly be ascertained against the general expectation defined by the ethical commitment within the learning context.

Individual or group learning through case studies – such as through the study of historical accounts of experience, novels, films, plays and so on (Kekes 1993) – would seem to have potential for ethical learning in sensitising learners to possibly important ethical differences and as a source of precepts for reflecting critically on

ethical performance outcomes from radically different ethically challenging events. At face value, though, case studies would seem not to provide the degree of learner engagement in events that is implied by the learning of ethical skill at or above the level of advanced beginner. Such learning engagements may, though, have general utility in learning precepts at the novice skill level. They may also be valuable in maintaining and strengthening ethical commitment, through either positive or negative instances.

Interestingly, ethical expertise (and, to a lesser extent, also proficiency) may be seen in a sense as a barrier to responding appropriately in new situations, since it involves the intuitive categorising of and responding to newly experienced events on the basis of prior experience. The more limited the diversity of situations embraced by that experience, the more dysfunctional may be the intuitive categorising and responding. On the other hand, from a learning perspective, such events may be valuable, since learning from critical reflection on one's errors is such an important part of developing ethical skill. Beyond the skill level of novice, ethical skill learning necessarily involves the making of ethical errors. The risks involved in making such errors in real life, though, can be considerable – a point that calls for educational interventions that allow errors to be made in the development of ethical skill in relatively risk-free simulations, through the use of process drama and virtual engagements using educational gaming and such like.

The role of ethical theory in the development of ethical skill would seem to be primarily that of providing a conceptual framework for the development of meta-ethical-learning skills or cognitive strategies. It may also provide learners with the theoretical understanding with which to evaluate moral education, propaganda, and their own ethical learning. For teachers in particular, the study of ethical theory may provide the conceptual frameworks through which to structure their teaching of ethical skill. The oppositional relationship between ethical knowledge and codes of conduct or contracts (whether sectoral or situational) argues for the need for education that raises awareness of that relationship, of its consequences for human action and of how to work with those consequences in an ethically informed manner. This would involve at least guided practice in events involving such opposition and structured reflection on practice and action in those events. It presents also another role for ethical theory. However, the study of ethical theory is unlikely to impact directly on the development of ethical skill or commitment.

Ethical commitment would seem to be most vulnerable to diminution or loss through gradual, progressive erosion of ethical commitment in one's cultural contexts, whether actual or virtual. *Radical* erosion is more likely to be experienced as negative – providing an oppositional strengthening of individual commitment in the face of such erosion. Thus, for example, the progressive erosion of commitment to the public good that is argued to accompany the contemporary privatisation of education (Bauman 1993) is subject to more general acceptance than are cases revealing the effects of strongly egoistic behaviour in organisations, which later have raised strong opposition to that tendency. Educationally, then, radically negative case studies may be valuable in enhancing ethical commitment. Radically positive case studies, on the other hand, are more likely to be experienced as unattainable.



While they may not diminish commitment, they are unlikely to enhance it. Mildly positive case studies, though, may be expected to be more enhancing.

Finally here, and on a slightly different tack, the commitment of lifelong learning theory to the construction of education as the facilitation of learning and as a human right for which educational providers and governments should be held accountable implies in the context of this analysis that lifelong education should embrace appropriate ethical learning. It implies that ethical learning should be a matter of curricular concern in lifelong learning advocacy, policy and programming; that learners have a right to such learning opportunities as they need them throughout life, for example when confronting radically new and ethically challenging situations; and that educational providers and government agencies should be held accountable for the provision and the quality of such learning opportunities.

## 6 Discussion

Returning, briefly, to the articulated lifelong learning ethic itself, this analysis reveals the limited practical utility of many traditional approaches to applied ethics. Such approaches – including duties-based ethics, utilitarian ethics, ethical egoism, ethical rationalism and an ethic of care – may be seen as variously and variably contributing aspects of applied ethical knowledge to ethics as the skilled and situationally sensitive application of humane commitments or virtues. None of them, though, captures the richness of ethical action as it is here understood. The study of traditional approaches to applied ethics may, nevertheless, contribute importantly to learners' development of conceptual frameworks through which they generate cognitive strategies for managing ethical learning. It may also provide ethical understanding and ethical precepts through which ethical performance may be evaluated and with which deliberative ethical action in the face of radically different ethically challenging situations may be informed.

The analysis reveals also the ethical limitations of codes of conduct. They neither assume nor encourage the sort of learning contexts or engagements that are here indicated. They are invariably prescribed as though the capabilities to apply their dictates were unproblematically pre-existing in all potential users of the codes. They thus are constructed as calling only for a focus on the learning of limited verbal information (the codes), the association of codified statements with situations, and the association of those statements with particular courses of action. They appear to presume and invite learning of the code as a collection of imperative statements or desired states of affairs, using approaches to learning that are conducive to such a task: repeated recitation (internally or outwardly articulated) and recall. And they invite the learning of associations between particular imperatives or states of affairs and the situations where they should be applied, and between imperatives or states of affairs and the indicated courses of action, again using approaches appropriate to the task: the study and recall of associational cues and repeatedly tested practice in correctly identifying associations. In other words, codes of conduct call for the learning of a set of

*restraints* to existing potentialities for human action. They are not conceptualised or constructed as enriching or extending the possibilities of human action, but of *limiting* them. The learning therein required is that which limits and contains, rather than that which extends human potential.

The learning implications of the lifelong learning ethic articulated here may be seen as normative constraints in the development and conduct of values education programs and curricula that are directed to working within a lifelong learning framework. They point to the irreducible importance of situated learning in the learning of ethical knowledge as it is here articulated. Such learning calls for engaged and interactive learning in contexts where ethical action is valued and is practiced by valued others (for learning ethical commitment) and where ethical action can be observed, copied and practiced and where that practice can be constructively criticised (for learning ethical skill). They point also, though, to important limitations to situated learning in this area. The learning of ethical theory is not evidently best done in a situated fashion. Neither probably is the identification of precepts and maxims for learning through ethically novel situations. The risks involved in the making of ethical errors in situated learning identify another important limitation. The need for situational diversity in broadening ethical skill also reveals a limitation to naturalistic situations which, in the normal course of events, may be expected to incline to the repetition of similar situations. While carefully structured and guided simulations may be used to enhance the quality of situational learning with respect to the learning of precepts, in limiting the risks of errors and in enhancing the ethical diversity of learning situations, the learning of ethical theory would seem to be best undertaken through more formal educational approaches.

What is suggested in broad-brush, then, is that values education within a lifelong learning framework would encompass a complex and multifaceted diversity of learning engagements, centred on those experienced through a continuing and thorough-going immersion in cultural realities informed by the values of the lifelong learning ethic – an immersion that is, nevertheless, self-reflective, self-critical and informed by ethical theory. Comparatively unitary approaches to values education are insufficient, even though each may contribute importantly to ethical learning in a lifelong learning framework. Among such approaches would be, of course, the range of case study, dilemma-based and values-clarification approaches (Raths et al. 1978), including Lipman's (1988) 'Philosophy for Children' approach and its extensions by, for example, Freakley and Burgh (2000).

## References

- Bagnall R.G. (2004/2005) The ethics of lifelong learning, *International Journal of Learning* 11: 1453–1460.
- Bagnall R.G. (2004) *Cautionary Tales in the Ethics of Lifelong Learning Policy and Management: A Book of Fables*. Dordrecht: Kluwer Academic.
- Bagnall R.G. (1998) Moral education in a postmodern world: continuing professional education, *Journal of Moral Education* 27(3): 313–331.

- Baier K. (1958) *The Moral Point of View: A Rational Basis for Ethics*. Ithaca, New York: Cornell University Press.
- Bauman Z. (1993) *Postmodern Ethics*. Oxford: Blackwell.
- Botkin J.W., Elmandjra M. & Malitza M. (1979) *No Limits to Learning: Bridging the Human Gap. A Report to the Club of Rome*. Oxford: Pergamon.
- Buber M. (1965) *Between Man and Man* (Trans. Smith R.G.), New York: Macmillan.
- Bundy P. (1999) *Dramatic Tension: Towards an Understanding of Tension of Intimacy* (Unpublished Doctoral Thesis), Brisbane, Queensland: Griffith University.
- Darwall S. (1977) Two kinds of respect, *Ethics* 88(1): 36–49.
- Delors J. (1996) *Learning: The Treasure Within*. Paris: UNESCO.
- Dreyfus H.I. & Dreyfus S.E. (1990) What is morality? A phenomenological account of the development of ethical expertise, in Rasmussen D. (ed.) *Universalism vs. Communitarianism: Contemporary Debates in Ethics*. Cambridge, MA: Massachusetts Institute of Technology Press, pp. 237–264.
- Dreyfus H.I., Dreyfus S.E., & Athanasiou T. (1986) *Mind over Machine: The Power of Human Intuition and Expertise in the Era of the Computer*. New York: Free Press.
- Fauré E., Herrera F., Kaddoura A.R., Lopes H., Petrovsky A.V., Rahnama M., & Ward F.C. (1972) *Learning to Be: The World of Education Today and Tomorrow*. Paris: UNESCO.
- Fletcher J. (1966) *Situation Ethics: The New Morality*. Philadelphia: Westminster Press.
- Flyvbjerg B. (1991) Sustaining non-rationalized practices: body-mind, power and situational Ethics. An interview with Hubert & Stuart Dreyfus, *Praxis International* 11(1): 93–113.
- Freakley M. & Burgh G. (2000) *Engaging with Ethics: Ethical Inquiry for Teachers*. Katoomba, New South Wales: Social Science Press.
- Gagné R.M. (1977) *The Conditions of Learning*, 2nd edn. New York: Holt, Rinehart & Winston.
- Gelpi E. (1985) *Lifelong Education and International Relations*. London: Croom Helm.
- Hill B. (1991) *Values Education in Australian Schools* (Australian Education Review No. 32). Hawthorn, Victoria: Australian Council for Educational Research.
- Jarrett J.L. (1991) *The Teaching of Values: Caring and Appreciation*. London: Routledge.
- Kekes J. (1993) *The Morality of Pluralism*. Princeton, NJ: Princeton University Press.
- Lengrand P. (1975) *An Introduction to Lifelong Education*. London: Croom Helm.
- Lipman M. (1988) *Philosophy Goes to School*. Philadelphia: Temple University Press.
- Locke J. (1960) *Two Treatises of Government*. Cambridge: Cambridge University Press.
- Longworth N. (2003) *Lifelong Learning in Action: Transforming Education in the 21st Century*. London: Kogan Page.
- Longworth N. (1999) *Making Lifelong Learning Work: Learning Cities for a Learning Society*. London: Kogan Page.
- Longworth N. & Davies W.K. (1996) *Lifelong Learning: New Vision, New Implications, New Roles for People, Organizations, Nations and Communities in the 21st Century*. London: Kogan Page.
- MacIntyre A. (1981) *After Virtue: A Study in Moral Theory*. London: Duckworth.
- Maffesoli M. (1996) *The Time of the Tribes: The Decline of Individualism in Mass Society* (Trans. Smith D.), London: Sage.
- Maffesoli M. (1988) Jeux de masques: postmodern tribalism, *Design Issues* 4(1&2): 141–151.
- Nietzsche F.W. (1967) *On the Genealogy of Morals* (Trans. Kaufman W. & Hollingdale R.J.), New York: Vintage Books.
- Noddings N. (1984) *Caring: A Feminine Approach to Ethics and Moral Education*. Berkeley, CA: University of California Press.
- Oakley J. & Cocking D. (2001) *Virtue Ethics and Professional Roles*. Cambridge: Cambridge University Press.
- OECD (Organisation for Economic Cooperation & Development) (1996) *Lifelong Learning for All: Meeting of the Education Committee at Ministerial Level, 16–17 January 1996*. Paris: OECD.
- O'Neill C. (1995) *Drama Worlds: A Framework for Process Drama*. Portsmouth, NH: Heineman.
- Preston N. (2001) *Understanding Ethics*, 2nd edn. Sydney: Federation Press.

- Proctor R.W. & Dutta A. (1995) *Skill Acquisition and Human Performance*. Thousand Oaks, CA: Sage.
- Raths L.E., Harmin M., & Simons S.B. (1978) *Values and Teaching: Working with Values in the Classroom*, 2nd edn. Columbus, OH: Charles E. Merrill.
- Robb W.M. (1994) *Values Education: Can it Alleviate Social Problems?* Aberdeen: Centre for Alleviating Social Problems through Values Education (CAVE).
- Senge P.M. (1990) *The Fifth Discipline: The Art and Practice of the Learning Organization*. New York: Doubleday.
- Singer P. (1979) *Practical Ethics*. Cambridge: Cambridge University Press.
- Smart J.J.C. (1973) An outline of a system of utilitarian ethics, in Smart J.J.C. & Williams B. (eds) *Utilitarianism: For and against*. London: Cambridge University Press, pp. 9–28.
- Stephenson J., Ling L., Burman E., & Cooper M. (1998) *Values in Education*. London: Routledge.
- Verducci S. (2000) A conceptual history of empathy and a question it raises for moral education, *Educational Theory* 50(1): 63–80.
- Wain K. (1987) *Philosophy of Lifelong Education*. London: Croom Helm.

# Chapter 4

## Values Education in Context

Ivan Snook

Schools in *democratic societies* have traditionally been expected to reinforce the basic values of these societies and to initiate young people into traditions of critical thought. During the 1960s and 1970s there were new demands for what was variously called *Moral Education*; *Personal, Social and Moral Education*; *Citizenship Education*; and *Human Development and Relationships*. Among theorists there was an acute awareness of the problem of indoctrination and about the importance of “neutrality” or at least “impartiality” in the handling of moral and religious values. Thus, there was much stress on Values Clarification (e.g., Raths et al. 1966), Kohlberg’s “content free” approach to moral development (e.g., Kohlberg 1970) and the work of the Farmington Trust (Wilson et al. 1967).

In the 1980s and 1990s attention turned elsewhere. Under the influence of the New Right, school systems underwent massive structural change, and were transformed from more or less liberal institutions into agencies of business. A concentration on vocational education and on the measurable aspects of learning transformed the curriculum and the nature of teaching. The downgrading of contextual studies (sociology, history, philosophy) and of subject studies in teacher education has led towards a new sort of teacher: a technician rather than an autonomous professional (Smyth 2000).

In recent years, the demand for what is now called “values education” has again become strong. Brezinka has explained it in this way:

The call for “values education” is a response to the orientation crisis which modern society’s rapid cultural transformation has provoked in many members of society. (Brezinka 1994, p. 123)

I am rather more cynical. I believe that, at root, the new call for values education signals the recognition that the economic “reforms” of the last 20 years have wrought moral havoc. Life in many societies has become for many much nastier: the income gap has widened and homelessness, crime, delinquency, and youth suicide have increased enormously. While not accepting any fault, those who promoted the social “revolution” are calling on the schools to mitigate its grosser social consequences.

## 1 Values We All Share

This is often done by advocating a form of “values” education based on the “the values that all can agree on”. There are many problems with this notion as I have developed elsewhere (Snook 2000) and will discuss below. For the moment it is sufficient to note that while the values to be made explicit are normally related to general qualities of human life which qualify for the title “moral” or “ethical” values they are often lumped with other values under the title of “values education”. This is happening in many countries and it is based on the notion that there is a set of values which “we all share” or which, despite differences in religious, political, and social allegiances “we all can agree on”.

Thus, for example, the Federal Government in Australia has recently mandated the study of values in Australian schools and is putting in large sums of money to entice schools to participate. [These are discussed in other chapters in this volume by Carr and Mitchell; Pascoe; and Brown]. The list of values is as follows:

*Care and Compassion:* Care for self and others.

*Doing Your Best:* Seek to accomplish something worthy and admirable. Try hard, pursue excellence.

*Fair Go:* Pursue and protect the common good where all people are treated fairly for a just society.

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

*Honesty and Trustworthiness:* Be honest, sincere and seek the truth.

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

*Respect:* Treat others with consideration and regard, respect another person’s point of view.

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

*Understanding, Tolerance, and Inclusion:* Be aware of others and their cultures, accept diversity within a democratic society, being included and including others (Department of Education, Science and Training 2004).

In New Zealand, the Ministry of Education (after being seriously “burned” by the response to previous attempts to encourage values) has been “testing the water” in recent years and has recently produced a “Recommended Statement”. It contains the following set of values<sup>1</sup>:

*Diversity – Rerekanga:* For example, respect for others and their views, beliefs and cultures, dialogue, tolerance, inclusion, cultural safety, wairua, spirituality.

*Community – Porihanga:* For example, community, belonging, civic mindedness, connectedness, participation, family, whanau, peace, rangimarie, justice, negotiation, reconciliation, unity, solidarity, common good, kotahitanga, citizenship, cooperation, hospitality.

*Respect and Caring – Manaaki/Awhi:* For example, human dignity, personhood, individual rights, compassion, aroha, consideration, concern, empathy, respect for self and others, self-esteem, self-respect, self-belief/self-discipline, respect for property, mana, safety, physical, spiritual, mental and emotional well-being, hauora.

*Equity/Fairness – Tika/Pono:* For example, social justice, fairness, equity (race, gender, age); equal opportunity.

*Integrity – Ngakau tapatahi:* For example, responsibility, accountability, reliability, commitment, honesty, truthfulness, trustworthy, ethical, doing right, moral courage.

*Environmental sustainability:* For example, environment, harmony with nature/sustainability, kaitiakitanga.

*Inquiry/Curiosity – Pokirehau/Whakamatemate:* For example, inquiry, curiosity, truth, wisdom, rangatiratanga, open-mindedness, critical mindedness, flexible, adaptable, innovation, entrepreneurship, beauty, aesthetics, creativity.

*Excellence – Hiranga:* For example, achievement, excellence, doing your best, persevere, resilient, strive, competition[sic] (Ministry of Education 2005).

## 2 Problems with “Values We All Share”

Taking both of these national statements (devised by quite different processes in countries with different educational systems and political structures), a number of things seem evident:

- The “values” are a mixed bag, particularly the New Zealand set: while integrity, fairness, respect, care and tolerance are clearly *moral* values, equally clearly excellent, curiosity and diversity are not. They may be relevant to some moral issues but are not moral values in themselves; *diversity* for example is just a fact of contemporary life. In some ways it is valuable, in other ways it is not. One may, and perhaps should value some diversity but some ought to be discouraged: a society with large numbers of young people on drugs or sleeping rough is to that extent not a good society. Similarly *community* is not a value at all, though some values may be involved, e.g., hospitality and justice. The Australian set is more consistently a moral set though it will require some ingenuity to identify the moral aspects of *doing your best*.
- There is certain timelessness about the lists of values. While environmental sustainability has a modern ring, the others are fairly typical of any society at any time. As far back as 1905 the moral instruction syllabus for New Zealand primary schools listed the values to be taught as “kindness to animals. candour, honour, love of home, forgiveness, peace, duty, accuracy and painstaking, contentment, benevolence, humanity, cheerfulness, self-reliance, courage, prudence, zeal and energy, justice, loyalty and patriotism, respect for law, magnanimity, and integrity of purpose. (NZ Gazette 1904; cited in Snook & McGeorge 1978, p. 9). We might

well ponder this list: why, since we are now more aware of “animal rights” has *kindness to animals* vanished as a value? Might not *peace* still be of value in a war torn world? Could not *love of home* be a value worth cultivating today (at least for those who have homes)? *Forgiveness* is a value we could still do with. *Modesty* is certainly outmoded in a world where people are encouraged to seek status and huge salaries “because I’m worth it” but what has happened to *patriotism*?

- Each set seems entirely divorced from the world in which they are to be practised. The New Zealand of 2005 is vastly different from that of 1905 and yet (with a few exceptions) the values are interchangeable. Since that early syllabus, both nations have been through two world wars in which their young men have died in large numbers, a savage depression, a major influx of immigrants from Europe, Asia and Africa (some occasioning extreme controversy) and more recently a social and economic revolution from which we are still reeling. And the world itself has changed too: political systems which at their height ruled large part of the world and threatened to rule the whole, have risen and declined (one with massive violence, the other more peacefully). Hunger stalks many lands and it is estimated that some 1.2 billion (23% of the world’s population) people live in absolute poverty. And yet, both Australia and New Zealand (and they are not untypical) can come up with a set of core values which makes no reference to these or indeed any context. They seem to have emerged from committees whose sole rule was “make sure nothing controversial is ever said”. And even in this they are doomed to failure because of one important and overlooked point
- While it might be argued that most of the values are ones on which “we can all agree” this is true only at the most general level. One example will suffice: We can all agree on a principle of fairness. But what does it *mean* to be fair in a society where many people are treated unfairly? Both the societies referred to above were founded on “land wars” and “land grabs” and the native people (Aborigine and Maori) who endured these are still suffering the consequences in poverty, imprisonment, poor housing, bad health and inferior educational attainment. Is this fair? Is it fair that some people are paid in a month what others barely earn in a year? Is it fair that most Australians and New Zealanders eat well while millions in other parts of the world starve? (And it can be argued forcefully that they starve *because* we eat well and take little account of the needs of others). We can all support fairness and yet differ on pay parity for men and women and equal rights for gay and lesbian couples. Some proponents of private schools argue for “fairness in funding” which means that a private school with vast resources and fees of \$10,000 a year should receive the same state support as a struggling government school with poor resources and no fees. And this is called “fair!” To me it seems the opposite of fair. The point is: on all these real issues, we do not agree at all. Fairness does not unite us; it divides us. And this can be generalised to the other values “on which we all agree”. Values such as justice, concern, responsibility, loyalty, freedom are moral principles not rules. They draw attention to considerations which are highly relevant to the moral life but they do not tell us what we ought to do. They have to be painfully teased out in relation to actual issues at particular times and places. And this, is essentially controversial.



- A further weakness of such programmes is that they neglect the school as an institution. The way the school is organised is a much more powerful influence than what teachers say in class. The policies of the Board and the decisions of the principal constitute powerful moral lessons not lost on young people. When schools accept funding even when it is unfair they are making a moral stance. When school principals promote their school on the basis of exam results, they are being dishonest, for these are largely the result of the nature of the intakes. When schools cream off students who are talented and decline to enrol children with special needs they are announcing their true values whatever the school “values statement” might say. The power relations in schools and the way these are handled constitute daily lessons in values. Pious exhortations on kindness and fairness will be rightly perceived by students as adult hypocrisy unless the relationships between principal, teachers and students are benign, professional and consultative. The rules of the school are themselves models of what the school values. Rational rules necessary for the smooth running of the school have to be distinguished from those which violate the students’ civil rights (e.g., by searches of lockers and the like) or which merely reflect the narrow prejudices of the community (e.g., about hair length and jewellery). For these reasons, I am keen to think about ethical teachers (and principals) before getting down to programmes for children (see Snook 2003).

As a result of these considerations, I want to argue that the current approach to values education in schools is unlikely to be successful (in fact may be positively miseducative) unless care is taken to set it in context. Teachers may contribute by classroom processes or lessons but are relatively powerless against the influence of wider social forces, including those which shape their day-to-day work in schools. They cannot contribute to the moral education of young people unless they discuss moral issues in some detail and in context. This will be very uncomfortable for many teachers but the alternative is unacceptable. Values are to be found not in the genial sharing of platitudes but in the cut and thrust of vigorous debate.

I now turn to some of the major contexts in which values education has to be carried on.

### 3 Globalisation

This is not a crystal clear notion but the general picture is well accepted: there is the globalisation of *power* (e.g., the wealth of Exxon at \$110 billion and Ford at \$137 billion outstrip the GNP of Portugal on \$30 billion and even “wealthy” Sweden on \$100 billion); the globalisation of *culture* (films, television, language swamp us); the globalisation of *poverty* and *wealth* (e.g., 23% of the world’s population live in absolute poverty but there are thousands of millionaires in India and the life expectancy of men in Harlem is lower than in Bangladesh); the globalisation of *labour* (firms move their factories to the lowest priced places; firms

are mobile but labour is not); the globalisation of *meanness* (e.g., while in the 1970s, the New Zealand government aimed to give 1% of GDP to aid, it now reaches only 0.3% and while Sweden, Norway and the Netherlands give 0.7%, Britain gives 0.3% and the USA a miserly 0.15%, while trumpeting their generosity). In addition, free trade agreements such as GATS threaten not only local industry and workers but also the status of local schools and locally trained teachers.

Susan George has shown the moral insidiousness of globalisation. She argues that we have become victims of a successful highjacking of language:

[B]ecause the word “globalisation” gives the impression that all people are somehow caught up in a single movement, an all-embracing phenomenon and are all marching together towards some future Promised Land. I would argue that precisely the opposite is the case, that the term “globalisation” is a trap because it masks rather than reveals present reality and is a convenient shorthand for *de facto* exclusion. . . . Rather than encompassing everyone in a collective march towards a better life, globalisation is a process which allows the world market economy to “take the best and leave the rest.” (George 2003, p. 16)

People now have to struggle with the demands of a global world. The need to “feed the hungry” and take care of our neighbour will look very different as we recognise that our neighbour may be 20,000 km away and the hungry may be in Africa, yet figuratively “at our gate”.

In this context, values education is required to provide good informative lessons on what globalisation means for people in our countries and a vigorous introduction to the ethical dimensions of it. It will be easy to come up with charitable devices (joining Oxfam, contributing to World Vision, Caritas, etc.) but the solution lies much deeper. “The point is not charity for the excluded but the defence and the creation of an inclusive society in which people have rights” (op. cit., p. 25). What comes to the fore now is the notion of global rights. In the last 100 years or so, the western world has slowly, at time inconsistently, embraced the idea of human rights: that all, by reason of their humanity have rights to life, food, property, jobs and dignity. The 21st century must find ways of extending this to all peoples wherever they live: globalisation is not just a statement about new relationships; it requires a new ethical order.

In this the schools and their “values education” must play an important part even if it is necessarily dependent on education in a broader and more extensive frame involving the media, churches and the wider society – a lifelong endeavour.

### 3.1 *Kinderculture*

There is a growing body of literature which argues that the corporate world has created a worldwide kinderculture or culture of childhood. Video games, Internet, instant messaging, music, CDs with earphones, food chains with special attractions, and movie videos create for children a consumer world which is like that of adults and yet which also provides children with escape from parental authority and from the strictures of the school. As Steinberg and Kincheloe argue

“in the late twentieth and early twenty-first centuries, corporate-produced children’s culture has replaced schooling as the producer of the central curriculum of childhood” (2004, p. 11).

This kinderculture not only surrounds children in their homes and out of school lives but it is now being increasingly embedded in schools themselves. The most infamous example is, of course, the work of Channel One in the USA. The channel is beamed into all classrooms of the schools which sign up while the captive audience sits passive. They are presented with 10 minutes of “news” (critics point out that there is as much celebrity fluff as real news) and this is coupled with 2 minutes of commercials. These must be viewed and listened to silently and teachers may not comment or switch off the set.

A similar programme called Zapme gave computers to schools in return for exposing children to online ads for a certain amount of time each day and accessing data about the children which is then sold to marketing companies. Opposition caused this programme to be withdrawn but, despite much opposition, the Channel One programme is continuing (Schor 2004, pp. 86–88).

Schools increasingly face an uphill battle in standing for any values not endorsed by the world of business. In the UK, the privatisation of school meals has brought about a situation in which the business world constructs what children like and it is very difficult for the school to foster even healthy *eating*, let alone the moral values which schools claim to stand for.

Schools’ need for money is capitalised on by business firms eager to provide sponsorship. As a result

- Schools are increasingly using school buildings for the advertising of commercial products.
- Schools become identified with a particular brand of soft drink and no other drink is allowed in the school. On certain days, all students are required to wear sweatshirts advertising the brand.
- For a mere \$5,000 per year, a school in Brooklawn, New Jersey, sold naming rights for its gymnasium to a supermarket chain (op. cit., p. 90).
- Students are encouraged to collect vouchers which can be used to purchase certain products. In some New Zealand schools vouchers are actually given for good behaviour and sporting success.
- Business firms are producing curriculum materials which not only deal with school subjects such as history and personal relationships but introduce students to the products of their sponsors. One company claims that its programmes reach some 53 million of the nation’s 69 million students (op. cit., p. 92).

In these and so many other ways, the school is being infiltrated with commercial values and the children themselves are being transformed from active learners and critical citizens to passive receivers and uncritical consumers.

The spread of kinderculture means that it is likely that the gap between what schools are supposed to stand for and how young people live will grow intolerably wide. The humanising study of literature and the critical study of science will look rather dull compared to the heady world of the marketers. Certainly discussions of

the platitudinous “values we all share” will look rather pallid against the exciting realities of being part of the market and subject at all times to propaganda lightly disguised as entertainment.

Values education should address itself to the actual values which the children are bringing to school and schools serious about values must work to outlaw such pernicious influences from the school itself. Then they must confront the actual values which the students are being bombarded with and help them analyse them and become critical of them.

### 3.2 *Fundamentalism*

In the last century, at least in western democratic societies, religious tolerance has become much more common not just because (or even mainly because) we have grown more tolerant in general but because the Christian churches have become more tolerant towards each other. Thus, by and large, Protestants do not shout “Down with Popery!” and Catholics do not call Protestants “heretics”. Indeed, in many ways, the churches have become more and more like one another and a secular ethic binds them together and enables cooperation in practice even when doctrinal disputes remain.

More recently, however, the delicate balance has been disrupted by the growing numbers of people who come from other major world religions (particularly Muslim) and who do not value pluralism, ecumenism or secularism and are not impressed by the idea of tolerance. Like Christians of old, they cannot tolerate “error” or “wickedness”. At the same time, there has been a growth of Christian fundamentalism. Many of these people too are largely unimpressed by secularism and tolerance. The religious consensus (such as it is) may be breaking down and new forms of religious tolerance may be needed.

A major problem also arises because it has been widely held in liberal circles that tolerance cannot be extended to the intolerant, i.e., to those who will not extend to others the *tolerance* they expect for themselves.

Yet we are now finding that there are groups in our society which expect to be tolerated but which themselves are intolerant. In many countries, the New Right (Economic Liberalism) has established itself as the dominant orthodoxy. It alone has the way to economic salvation and it severely censors any movement to present another way. In these matters the “Repressive Tolerance” of the 1970s becomes remarkably relevant. Marcuse (1969) argued that in the contemporary world, ideas are not presented for free and rational acceptance and hence the ideal of truth does not get any purchase. Powerful interest groups make sure that people do not hear any contrary views. Hence, the “tolerance” of liberal societies is not neutral: it reinforces the views of the powerful and encourages the repression of the masses. For all the problems in the argument put forward by Marcuse, his position seems particularly relevant today because of the widespread domination of the media by a few powerful individuals and the dominance of New Right ideas in society, even

in the universities and churches. There are immense challenges here both for schools and for lifelong education.

Then there are the new Christian groups who, of course, demand tolerance as a right but stridently demonstrate (for example) against civil freedoms for homosexuals. While on one level such demonstrations are part of the democratic rights of all citizens, homosexuals tend to see them as a real threat to their own personhood. This is accentuated by the fact that the leaders of some of these movements imply (and sometimes state) that when they gain political control – which they confidently expect to do – many of the generally accepted freedoms will be removed. They do not accept that “non-believers” (which would, of course, include many mainstream Christians as well as those of other faiths and none) are entitled to their opinion or that those whose lives they see as “evil” (e.g., homosexuals and others living in relationships outside marriage) should carry on undisturbed. They would indeed eliminate the very tolerance which they now depend on.

According to a series of articles in *New Scientist*, Christian fundamentalism (at least in the USA) goes far beyond being a set of personal religious beliefs and values. It represents a profound attack on science itself, beginning with Creationism (now renamed as Intelligent Design) and extending until it succeeds in its aim to “dismantle science’s foundations, block by block” (Holderness 2005, p. 48).

On that basis they are able to dismiss what they call the “chimeras of popular ‘science’” – global warming, pollution, and ozone depletion. The Kyoto agreement is anathema to them. And these positions in turn have important political ramifications, including denial of climate change and the ruthless pursuit of free market economics (*ibid.*).

It would be tempting (if a little simplistic) to see these forms of fundamentalism as little more than the ideology of globalisation: making defensible the internationalisation of the market. Thus science feels that it must fight back, defending its legitimate distinctiveness from religion. In this it has the support of mainstream Christianity and particularly the theologians who have studied their faith in some depth. Thus, for example (Zabilka 1992), who is an Evangelical Christian, argues that creationism is not good science but is not good religion either. He argues that it rests on a mistaken view of the Bible. If he is right, the evolution/creation conflict is not a controversial *scientific* issue and it is not a controversial *religious* issue either. This may be an over simplification, but it is surely along these lines that the matter must be pursued in educational institutions and by informed national debates. In this respect the Christian ecumenism of the last 50 years has perhaps done us a disservice. The churches have politely agreed to disagree without much debate or criticism. Thus, the seemingly extreme demands of some fundamentalists are criticised by those who are non-religious. Yet there is much developed thought within the mainstream churches which undermines fundamentalism and insists that commitment to Christianity does not require the denial of basic rights even to “sinners”. But these voices are muted. As a consequence, many non-religious people believe that the intolerant few speak for the Christian tradition. Robust debate among believers would help rational discussion in the community. For a liberal society needs good debate as well as tolerance.

Quite apart from the rights and wrongs of the case, however, I believe that where there are such claimed alternatives to the dominant view, it could be profoundly educational to consider both. Our understanding of, and interest in, scientific questions might be enhanced by serious and sustained dialogue about Intelligent Design and evolution. Intelligent Design may not be science, but the debate it leads to raises interesting questions about the nature of science and its association with reason. Some defenders of science seem to make it coextensive with reason: science is the only rational approach to reality. This view has been strongly criticised (also in *New Scientist*) by Appleyard who suggests that this view is equally fundamentalist: “Scientific fundamentalism is the belief that the world is accessible to and ultimately controllable by human reason” but “it is a leap of faith to insist that human reason is capable of fully understanding the world” (Appleyard 2005, p. 50).

In terms both of globalisation and fundamentalism, it is clear that a narrow view of reason is not sufficient to save the world. Science can provide us with many of the means but the motivation is something different: that has been the role of philosophy, myth, religion, and ethics. Perhaps “enlightened self interest” can go part of the way. The recent threat of avian flu has brought home to many (even in the USA!) that our world is very interdependent. Nations are taking strong steps to protect their borders, to immunise their residents and to contain any outbreak. But arguably this will not be sufficient. What is needed is a cooperative global plan in which the needs of others are seen as relevant to our own. And this point can be generalised: a world of poverty and hunger spawns antagonism, violence, terrorism, and possibly, global war.

It is therefore, heartening to note that in the UK there is resurgence of interest in *global citizenship*. Having analysed the texts and programmes available, Ibrahim argues that programmes have to be very broad indeed. He quotes Oxfam’s programme to the effect that “global citizenship education involves developing understanding of the background of global problems, skills to engage in action for change and relevant values and attitudes” (Ibrahim 2005, p. 180).

## 4 Teachers’ Work

As I have been arguing, the contemporary stress on “the values we all share” has led to the exclusion of kinderculture, the globalised world in which schools now exist, and enormous conflicts relating to the ultimate nature of reality. It also fails to take any account of the great changes in the work of teachers which have characterised the last 20 years or so. As Smyth (2000) has argued, the New Right economic and social revolution has led to profound changes in the nature of teachers’ work. Some of these are as follows:

- *Intensification* of their work due to the reduction of real resources and the increased level of administration required
- *Deskilling* of the job so that teachers are seen as skilled technicians rather than professionals

- Increased *surveillance* on the job by means of standardised curricula, numerically based “standards” assessment and the supervision of outside agencies
- *Exclusion* of teachers from the reform process by centralised curricula, absence of time for professional debate and the dismembering of processes which allow for teacher input into curriculum and teaching
- Increased *vocationalism* in the curriculum. Schools are expected to play a central role in “skill” formation and liaison with business interests
- The abandonment of any real discussion of *social justice* and *affirmative action*. Schools continue to serve the interests of only some citizens and the others are not catered for in thinking or in practice

In place of the professional operating with a code of ethical behaviour, there is a teacher as a skilled tradesperson. Teachers are not expected to foster the intellectual development of their students much less their moral development but to simply prepare functionaries for industry. In the training of teachers the importance of knowledge and understanding has been downgraded in favour of skill development and the study of the bureaucratic “curriculum documents”. The contextual studies (sociology, history, philosophy) have been reduced. These are essential for true professionals to have a broad understanding of their role and to exercise their autonomy. Instead of being learned professionals, teachers are asked to become skilled technicians; rather than helping young people to develop as persons, teachers are encouraged to see themselves as “delivering the curriculum”, which is designed by others for purposes which teachers are not supposed to question.

The “reforming” agenda has transformed the notion of accountability. John Codd has very usefully set out the two forms of accountability which he calls *external (low trust) accountability* and *internal (high trust) accountability*.

External accountability is based on line management. “It is hierarchical and maintained by external controls and standards. It is largely an impersonal process that requires contractual compliance and a formal reporting and recording of information. In this form of accountability (represented by most current performance management and appraisal systems) the moral agency of the professional is greatly reduced” (Codd 1999, p. 51).

Internal accountability is based on professional responsibility with an underpinning conception of moral agency. “It is maintained by internal motivations such as commitment, loyalty and a sense of duty. . . . The professional practitioner has a moral obligation to render an account to several constituencies, which may have different or even conflicting interests. This will involve judgement and sometimes the resolution of an ethical dilemma” (ibid.).

Codd goes on to argue out that over the last 10 years or so policies have led to the replacement of the internal form of *accountability* with the external and a consequent loss of the sense that the teacher is a moral agent. Only moral agents can engender a sense of values in their students.

The “high stakes” forms of teacher appraisal place demands on teachers which further diminish their role as trusted professionals. While there is no problem with teachers being appraised, rigorous and “objective” forms of “appraisal” are largely bureaucratic devices which try to control rather than assist. The increasing demand

for pay to be based on performance ignores the very real difficulties in objectively appraising the performance of teachers and introduces notions of competition which work against the cooperation which teaching requires. In this context, values education would be a farce for the relationships within a school are a more powerful lesson on values than any explicit form of teaching. If teachers are to play a central part in values education, they must be valued as professionals and involved in the critical implementation of the programmes and in the necessary remodelling of schools.

## 5 Conclusion

In discussing some of the major contexts in which education now functions, I have had to be selective: other contexts such as nationalism, indigeneity and race have been ignored, not because they are unimportant but because not everything could be fitted in. I am particularly conscious of the omission of important issues relating to the environment. The very future of the human race may be at stake (for a recent full discussion of the educational aspects, see Bonnet 2005).

As I have set out the arguments relating to the context of values education today, I have become increasingly suspicious of the whole approach characterised as “values we all share”. They seem not only vapid and out of touch with the real nature of schooling, society and the globalised world but I suspect that their very function is to mask these realities. They are therefore to be seen as further ideological rearguard defences of the New Right revolution which societies endured during the 1980s and 1990s.

Of course, high level analyses of social trends are not enough; they have to be brought down to the practical level by being embedded in the life of the school. Thus many of the other chapters in this book will be highly relevant. While schools must indeed engage with the realities of the social and political world, there is equal need for practical strategies to develop values. In principle, there is no conflict between school strategies and political realities for each must acknowledge and incorporate the other: values education must be carried out in context.

## Endnote

<sup>1</sup> Each Pakeha (European) value is accompanied by a Maori value deemed to be equivalent.

## References

- Appleyard B. (2005) People in glasshouses . . . , *New Scientist*, 8 October: 50–51.  
Bonnet M. (2005) On befriending nature: education for a post-humanist age, *Journal of Philosophy of Education* 37(3).



- Brezinka W. (1994) *Beliefs, Morals, and Education*. Aldershot, UK: Avebury, translated by James Stuart Brice.
- Codd J. (1999) Educational reform, accountability and the culture of distrust, *New Zealand Journal of Educational Studies* 34(1): 45–53.
- Department of Education, Science, and Training [Australia] (2004) *Values for Australian Schools*. Canberra: AGPS.
- George S. (2003) Globalizing rights?, in Matthew J.G. (ed.) *Globalizing Rights*, Oxford Amnesty Lectures 1999. London: Oxford University Press.
- Holderness M. (2005) Enemy at the gates, *New Scientist*, 8 October: 47–49.
- Ibrahim T. (2005) Global citizenship education: mainstreaming the curriculum?, *Cambridge Journal of Education* 35(2): 177–194.
- Kohlberg L. (1970) Stages of moral development as a basis for moral education, in Beck C., Sullivan E., & Crittenden B. (eds) *Moral Education*. Toronto: University of Toronto Press.
- Marcase H. (1969) Repressive tolerance, in Woolf R.P. et al. (ed.) *A Critique of Pure Tolerance*. Cambridge, MA: Harvard University Press.
- Ministry of Education [New Zealand] (2005) *Values in the New Zealand Curriculum: Draft for Discussion*. Wellington: New Zealand Department of Education.
- Raths L., Harmin M., & Simon S. (1966) *Values and Teaching*. Columbus, OH: Merrill.
- Schor J.B. (2004) *Born to Buy*. New York: Scribner.
- Smyth J. (2000) *Critical Politics of Teachers' Work: An Australasian Perspective*. New York: Peter Lang.
- Snook I. (2000) The ethics and politics of values education, *Delta* 52(1): 45–55.
- Snook I. (2003) *The Ethical Teacher*. Palmerston North, New Zealand: Dunmore Press.
- Snook I. & McGeorge C. (1978) *More Than Talk: Moral Education in New Zealand*. Wellington: New Zealand Department of Education.
- Steinberg S. & Kincheloe J.L. (eds) (2004) *Kinderculture: The Corporate Construction of Childhood*. Boulder, CO: Westview Press.
- Wilson J., Williams N., & Sugarman B. (1967) *Introduction to Moral Education*. Harmondsworth: Penguin.
- Zabilka I. (1992) *Scientific Malpractice: The Creation/Evolution Debate*. Kensington, KY: Bristol Books.

## Chapter 5

# Rational Autonomy as an Educational Aim

Jim Mackenzie

We have become rather shy about stating aims of education. There is wisdom in this attitude. Discussion gets further if it deals with the known. Talking about defects to be removed is therefore more productive than talking about goods it would be nice to attain, because the defects are part of most people's experience and so are known, whereas the goods for which we might strive are *ex hyp.* not present and hence our picture of them is less clear (see further Popper 1966, Vol. 1, pp. 158–159, 284–285 [n. 9, Chap. 9, and text]).<sup>1</sup> Modern schooling has some clear defects. To name just three, there are young people whose ability to do what they want is hindered by their lack of skills in decoding print, whose ignorance of simple mathematical operations makes them look foolish,<sup>2</sup> or whose credulity leaves them open to exploitation.<sup>3</sup> Nevertheless, it is sometimes useful to step back from the tasks of the moment and try to find a short formula which unifies and systematises the varied activities in which we are engaged. One such formula which has perhaps been too hastily dismissed as an aim of education is rational autonomy.

Rational autonomy has certain strengths as an aim of education. It provides an answer to the question *what right have you to impose your ideas on children?* To the extent that one's educational aim is to promote the rational autonomy of one's pupils, one is not trying to impose ideas on them, but to enable them (*empower them*, as current jargon inelegantly expresses it) to deal with ideas themselves.

To adopt rational autonomy as an aim avoids the manifest moral blindness of the European Union's *White Paper* (1996) suggestion that the aim of education is to serve the economy, whose plausibility so obviously relies on looking only at economic aspects of education. A similar categorisation of other activities with economic consequences would miss the point of those activities in the same way. Religions may provide soup kitchens for the unemployed and reduce anomie among workers, but they also try to lead us to salvation; Maxwell's equations may be useful in the design of communications technology, but they also help us understand the universe in which we find *ourselves*; economic theorists reassure the economically privileged who form the main market for their writings that existing economic arrangements are justified, but they may nevertheless provide understanding of economic relationships.<sup>4</sup> If the *White Paper's* definition were to be adopted, the curriculum would contain rather more science, foreign languages and

hospitality studies, and considerably less history, religion, civics and personal development; but like most pronouncements at such levels, it will be quietly ignored by those who actually do things.

In some ways, rational autonomy is preferable to other aims which have been prescribed for education:

When students hear that D.H. Lawrence claimed that education should aim to “lead the individual nature in each man and woman to its true fullness,” that for Rousseau the aim of education was “to come into accord with the teaching of nature,” that R.M. Hutchins saw the aim of education as “cultivation of the intellect,” that A.S. Neill believed that the aim of education should be to “make people happier, more secure, less neurotic, less prejudiced,” and that John Locke claimed “education must aim for virtue and teach man to deny his desires, inclinations and appetite, and follow as reason directs”: hopefully the penny has dropped. Just in case it hasn’t, I add that while Pope Pius XI was declaring that the aim of education was to “cooperate with divine grace in forming the true and perfect Christian,” Sergei Shapovalenko insisted that education should aim “to inculcate the materialist outlook and communist mentality.” That usually does the trick. (Harris 1999, p. 1)

In the Renaissance, it had been, “to win universal favor with lords and cavaliers and ladies” (Castiglione 1528, ii. 17, p. 109).<sup>5</sup>

Rational autonomy as an aim provides educators with a clear criterion for inclusion in, or exclusion from, the curriculum. It is very clear how one’s rational autonomy is increased by literacy in a print-saturated environment, or by numeracy in a society which uses money, or by critical thought in a society in which unscrupulous and dishonest people are to be found. There are specifiable and reasonably common circumstances in which knowledge of chemistry or of accountancy, the ability to speak Japanese or to sew on a button, increases one’s options and therefore one’s autonomy. These circumstances are less common for other items on the curriculum – many people can go for several days without needing to think of anything they learnt in trigonometry, and pointing out how each piece of writing or narrative one encounters ignores, marginalises or patronises the poor, women, gays and those not of European descent or Anglo ethnicity soon becomes tedious in ordinary life. As an educational aim, rational autonomy provides criteria for the inclusion or exclusion of curriculum topics, and teachers of some subjects will find it easier to meet them than will teachers of other subjects.

Rational autonomy is congruent with notions of liberal democracy, which presuppose citizens have the capacity to choose their own ways of life. Democratic citizens are supposed not to follow like sheep, but to make their own decisions, to choose, to make up their own minds.<sup>6</sup> Citizens of democracies should be more autonomous, on average, than citizens of other polities. “He who lets the world, or his own portion of it, chooses his plan of life for him, has no need of any other faculty than the ape-like one of imitation. He who chooses his plan for himself, employs all his faculties” (Mill 1859, iii. 4, p. 307).

Rational autonomy has recently had something of a bad press. Autonomy, we are told, is impossible. We are all members of communities. Our decisions and choices only make sense within a social structure. (For a man to wear a necktie in our society shows respect and formality, to wear a toga would show the opposite; it was otherwise in ancient Rome. A choice of what to wear makes sense only within a

system of social expectations.) Nobody can be a wholly isolated, uninfluenced decision-maker. So it is argued, by MacIntyre (1981), by Sandel (1982), and by those who have read their writings. They do not say against whom they are arguing: where anyone expressed the doctrine that to be autonomous one must be free of all influences, that to be free a decision can only be made in a social and emotional vacuum. It was certainly not in the Enlightenment, for the orthodox teaching of one of the most seminal thinkers of that period, David Hume, was that “Reason is, and ought only to be the slave of the passions; and can never pretend to any other office than to serve and obey them” (1740, II. iii. 3 [SB, p. 415]). The answer is not hard to find. The exaggerated emphasis on free, unconstrained choice by Jean-Paul Sartre dominated French philosophy from the 1950s (though even he admitted that “Consciousness is its own foundation but it remains contingent *in order that there may* be a consciousness rather than an infinity of pure and simple in-itself. The absolute event or for-itself is contingent in its very being” [1944, II. I. ii. 7 (1969, p. 82), his emphasis]). Reactions against the inability of this view to provide understanding of social issues arose in France in the later 1960s and under the names Structuralism and then Post-Structuralism became *de rigueur* in that country in the 1970s; and the after-effects of these events still linger here and there even now.

Actually, the case that such autonomy is impossible can be made much more strongly than either the communitarians or the French postmodernists managed, both on conceptual and on empirical grounds. When that case has been made, we may evaluate its force against the concept of autonomy. Before that, however, we need to distinguish rational autonomy in the sense in which it might be an aim of education from similar notions which may be given the same name.

## 1 Other Notions of Autonomy

For Kant, autonomy is that about a person by which she can be morally obligated, and which grounds others’ obligations to her; and these imply each other. Our exercise of practical reason presupposes that we understand ourselves as free, as making our own decisions by our own will.<sup>7</sup> Since these decisions, according to Kant, can have no content arising from the contingencies of our situation, they must be universal; hence the first formulation of the Categorical Imperative, that we must act only on those maxims we can consistently will as universal law (1785, p. 421 [1964, p. 88]).

This capacity to impose the moral law upon ourselves is, for Kantians, the ultimate source of all value. But as this capacity does not depend in any way on anything particular or contingent about ourselves, we owe the same respect to anything else which has the same capacity, which means to all other persons.<sup>8</sup> Hence, in the second formulation of the Categorical Imperative, we must treat others only as ends in themselves, in virtue of their autonomy (1785, p. 429 [1964, p. 96]). Reading Kant in the light of Hume – and it was Hume’s work which Kant credited with waking him from his dogmatic slumbers (1783, p. 260 [1966, p. 9])

– avoids the picture of Kant’s decision-maker as a coldly calculating, purely cognitive being. Practical reasoning must involve the passions – emotions, desires, felt commitments, attractions and aversions, alienation and comfort. In deciding what to do, we must decide in what manner, with what affect, to do it. Judgement must be understood as including the ability to engage in actions passionately, and our evaluations must include engaging with the right passions. A baby must not only be fed and changed, but loved. We thereby value ourselves and others as passionate reasoners, not merely as calculators.

The force of Kant’s argument is to define a kind of autonomy which everyone has all the time, whether they are conscious of it or not; not to be conscious of it is, of course, what Sartre called bad faith, *mauvaise foi* (1944, p. 48). A condition which all moral agents necessarily instantiate cannot be the same as a moral quality developed and valued more by some education systems than by others, by some political regimes than by others, which varies among moral agents. If Kantian autonomy is the idea that we *are* responsible for our actions, then the rational autonomy advocated in education is the different idea that we should *take* responsibility for them, and be prepared, even prepare ourselves, to do so.

Autonomy is also presupposed in some economic theories – customers are taken to be autonomous and responsible for their behaviour (or revealed preferences), although the ways in which customers come to form their wants are treated by those theories as beyond examination (in Boulding’s phrase, “the immaculate conception of the indifference curve”, 1970, pp. 118–119). Autonomy in this sense is attributed to all customers, and therefore it too must be different from something merely aimed for, as against achieved.

In discussions of politics, autonomy is attributed to citizens in order to institutionalise the frameworks of public deliberation that make possible social justice in the democratic sense (Habermas 1994, p. 111; cf. Benhabib 1996; Young 2000). Again, the sense of autonomy as something to be attributed to all (adult, legally competent) citizens cannot be the same as the sense of autonomy in which it should, and therefore can, be increased by education.

The notion of autonomy presupposes that each person is, or has, a self (i.e., a locus of responsibility). It is very hard to make sense of this (Goffman 1959, pp. 244–247), but also hard to do without it.

One of the normative social statuses instituted by any scorekeeping practices that qualify as discursive is that of being an individual *self*: a subject of perception and action, one who both can *be* committed and can *take* others to be committed, a deontic scorekeeper on whom score is kept. Selves correspond to co-responsibility classes or bundles of deontic states and attitudes – an indispensable individuating aspect of the structure of scorekeeping practices that institutes and articulates discursive commitments. (Brandom 1994, p. 559, his emphases)

There is a spectrum of cases in which we talk about responsibility. The clearest and simplest are those in which (a) *there is an explicit policy or rule* which we are prepared to affirm. It is in this class of cases that we find the discrepancies between policy and practice which allow the most obvious form of moral critique, the attack on hypocrisy. This is the critique of the parent who condemns drugs while holding

a beer in one hand and a cigarette in the other, or the telephone system which assures you that “Your call is important to us” before putting you on hold for an hour and a half. In other cases of responsibility, (b) though we might lack an articulated policy *we are* at least *conscious of making a choice*. I may settle on a certain school as most suitable for my child without thereby endorsing that school for other children, let alone endorsing other schools of that kind in other neighbourhoods.<sup>9</sup> Still more widely, (c) we are held, and are, responsible for *actions we have no consciousness of having chosen*. I do not sit down and deliberate whether I will drive negligently, I simply drive; if I do so with insufficient care, I am to blame for the deaths, injuries, and damage my driving causes. Nothing prevented me from driving more carefully. There was no event of my choosing to drive negligently apart from my driving and the way I did it.

In this third sense (c) of responsible action, we are responsible for far more aspects of our conduct than we could ever consciously consider. These responsibilities are within a context of changing and subtle social and contextual expectations. A skirt which is too long is dowdy; one too short is daring; and the point from which these deviations are measured changes from season to season, and is different on different kinds of occasion.<sup>10</sup> When I come indoors, do I take my sunglasses off, or leave them on or push them up onto my forehead? Which two of these are unspeakably uncool in this context? When investigating pronunciation, the linguist William Labov asked shop assistants in various stores where a particular department was located, thus eliciting the answer “fourth floor” and, by pretending not to have heard, a more emphatic and careful utterance of the same phrase. He thus had a measure of how store staff pronounced /r/ (a socially marked variable in the speech of New York at that time) in both preconsonantal and final positions, in both casual and emphatic speech (Labov 1972, p. 50), and these could be correlated with, for example, the apparent age of the subject and the social status of the customers for whom the store catered.<sup>11</sup> And so on for innumerable aspects of my conduct on which I may be judged, and of which I am blessedly mostly quite unaware.

## 2 The Conceptual Case that we cannot be Autonomous

There are far too many possible decisions to take them all consciously. All of us do the “natural”, or socially prescribed, thing in most aspects of our lives. At best one can become conscious of, consider, and follow or deviate from accepted practice in just a few. It is not whether one does what “everybody” does, or does what dissidents do, but whether one has one’s own reasons for doing whatever it is that one does. Nobody can be conscious of, let alone consider, all aspects of her conduct, so nobody can be completely autonomous in this sense, not because our conduct is within a social context (though of course it is), but because there are too many ways to examine it. Sunglasses and preconsonantal /r/ are merely two of which I have become conscious. To the extent that we do bring some aspect of our conduct under conscious control, its social context is among the things about it that we consider.

Except in the face of a social convention, few would ever even consider wearing a necktie. There is more to autonomy than bringing our conduct under conscious control. The person who hands over her money to an armed robber may be in full conscious control of her actions, and expressing her preferences by her actions – she prefers staying alive without the money to being shot. Members of an ethnic minority in countries which lack compulsory voting may prefer not to vote than to suffer the kinds of police attention which an attempt to exercise that right would bring upon them. Autonomy does not provide an escape from external constraints; it focuses on the extent to which, even within those constraints, we are further constrained by our own failure to consider alternatives, to take conscious control of (and responsibility for) what is within our control.<sup>12</sup> We can, and rational autonomy as an aim is the proposal that we should, strive to bring more of our conduct under conscious control, to examine our lives from different angles and consider what we do and how we do it. If an unexamined life were worth living, it still could not be known to be worth living. The demand of rational autonomy, like the demand of Socratic philosophy, is to examine our lives more thoroughly. In this sense rational autonomy is clearly different from the notion of autonomy important to Kant: an examined life cannot be attributed to all moral agents. It is also clearly different from the notions of autonomy discussed by economists and by political philosophers, which can be achieved: nobody can claim to have completed examining her life.

This examination is itself part of our lives, and so is itself open to examination. I may conclude that examining some particular aspect of my life is simply not worth the trouble. This is particularly so in commercial decisions, even by merely commercial criteria. The time I would need to spend to understand the advantages and disadvantages of the various mobile phone plans on offer is more valuable to me than any possible savings from choosing the best plan could be.<sup>13</sup> The decision not to care is itself a decision for which we are, and may be held, responsible.

To elucidate an idea of autonomy, Harry Frankfurt (1971) developed the idea of second-order desires, desires to have desires.<sup>14</sup> I may desire X without desiring to desire X; the victim of the armed robber doubtless desires that she did not have to make the choice which confronts her. A being with only first-order desires is delightfully called a wanton.<sup>15</sup> Autonomous action is then action endorsed by a second-order *volition*, a reflexive desire both to have the first-order desire, and for that first-order desire to be effective in action. There is an obvious problem here of infinite regress, for if a person is manipulated, indoctrinated or oppressed, her higher-order desires and judgements could also be subject to manipulation (Friedman 1986; Meyers 1989, pp. 25–41; Thalberg 1989). Any account of autonomy along the lines of Frankfurt can at most deal with responsibilities of kinds (a), explicit policy, and (b), conscious choice. But we are also held responsible for actions we have no awareness of having chosen, kind (c).

People with power have always looked for ways to increase their power and reduce their responsibility. “By fostering the notion that the individual is an autonomous actor located on a stage where she/he carries personal responsibility, reflective practice tends to obscure the socio-cultural factors that limit the range of

possible classroom performances” (Mayo 2004, p. 170). To attribute autonomy and thereby responsibility to one’s subordinates is a long-standing gambit in this endeavour. As the Emperor Ming Wang remarks of the Code of Yaou and Shun,

In that imperishable Statute every phase of misdoing is crystallized with unflinching legal skill into this shining principle of universal justice: one crime, one responsible official. That firmly grasped, the administration of an otherwise complex judicial system becomes purely a matter of elementary mathematics. In this case, as there are clearly four crimes to be atoned, four responsible officials suffer the usual fatal expiation. (Bramah 1928, p. 35)<sup>16</sup>

Again, this move consists of *attributing* autonomy to subordinates as something they have, and is therefore different from the kind of autonomy proposed as an educational ideal, as something towards which one should strive, and thus does not yet possess.

### 3 The Empirical Case that we cannot be Autonomous

The empirical case that we are not autonomous, indeed are much less autonomous than we think, relies on ingenious experiments largely by American psychologists in the innocent days before investigations of human behaviour were expected to meet ethical standards. In 1951, Asch showed subjects lines of varying lengths and asked them to match these against target lines. The subjects heard the opinions of other “subjects” before giving their own. But these other “subjects” were in fact collaborators with Asch, and had been instructed to give judgements which were in agreement with each other but clearly wrong. Asch’s subjects had no difficulty in matching the lines when by themselves, but when they did so after having heard the staged wrong answers, more than one third gave the same incorrect answer as the stooges. They either doubted their own eyes, or went along with the group even though they knew the group was wrong. Not very autonomous.<sup>17</sup>

Stanley Milgram’s celebrated experiments (1974), in which subjects thought they were giving electric shocks to other subjects who failed memory tests – in fact the learners were actors and the shocks imaginary – found that 65% of his subjects continued shocks up to the maximum level. In a variant (Milgram 1974, pp. 59–62) the experimenter left the room on a pretext, with the instruction that he could be contacted by phone. The proportion of subjects who continued to shock to the maximum fell to 2%. Milgram’s subjects were insufficiently willing to stand up for what they clearly knew to be right against personally present authority, here a person dressed as a professional psychologist. The Milgram experiments could not be replicated today, but as sometimes happens, conditions in real life situations can provide what is called a *natural experiment*. On 16 March 1968 at My Lai, Vietnam, soldiers of Charlie Company under the command of Second Lieutenant William J. Calley junior slaughtered almost the whole population of the village, almost all of them elderly people and children. Some soldiers – James Joseph Dursi testified that he was one – refused to fire, but did nothing to restrain their comrades. Chief Warrant Officer Hugh Thomson saw what was happening from a helicopter, landed and did what he could to shield survivors. He ordered his men to train their



guns on Calley's troops, and to open fire if they tried to kill any more people. Thomson was eventually awarded a medal. Calley was the only person convicted of a crime arising from this incident, and based his defence on *respondeat superior*, that he was only following orders. This plea precisely expresses the state of mind of Milgram's subjects. It is the state of mind least appropriate to a citizen of a democracy, to one who accepts personal responsibility for his or her actions.<sup>18</sup> Calley and his soldiers showed themselves unwilling to take responsibility for their actions, just like Milgram's subjects. Those who scan the news media with attention may have noticed subsequent natural experiments with similar results.

Humans generally, even citizens of democracies, do not do well on such experiments. Dogs, of course, have better manners than people.<sup>19</sup> Animals also do better than humans on Milgram-like experiments. In one laboratory experiment, rhesus monkeys (macaques) received food only if they pulled a chain and electrically shocked an unrelated macaque, whose agony was visible to them through a one-way mirror. After learning how the situation worked, macaques often refused to pull the chain – in one trial, 87% preferred to go hungry. One monkey went without food for nearly two weeks rather than hurt a fellow monkey. Those who had been hurt in earlier experiments were even less willing to behave like humans than inexperienced macaques (Masserman et al. 1964; Wechkin et al. 1964).<sup>20</sup>

#### 4 Autonomy as an Educational Ideal

There are strong conceptual arguments that complete autonomy is impossible, and disturbingly suggestive empirical arguments that humans are less willing to make autonomous judgements than some of our furry cousins. So what? Autonomy was (and is) an ideal. Engineers of course strive to increase engine efficiency despite the Second Law of Thermodynamics which implies that no engine can be completely efficient. We can strive to increase our autonomy, to examine our lives, even if we realise that those efforts will never be finished and that they need not maximise our happiness.<sup>21</sup>

Autonomy is not inconsistent with law-abidingness. There are certainly some laws which can be rationally justified by anybody who thinks about them, such as keeping to one side on the roads, or stopping at red lights. Philosophers have often made a case for obeying even less sensible laws out of respect for the decisions of the people and for due process. Autonomy is not the rejection of laws and customs, but the consideration (and then perhaps rejection, but also perhaps endorsement) of them by each person on that person's own responsibility. The social consequences of taking rational autonomy as an aim of education are neither as negligible nor as self-evidently desirable as liberals sometimes pretend. There is a wide area of agreement between different traditions about the permissibility of violence, deception, theft and so on in a range of typical everyday situations, leading some theorists to talk of a Public Moral Language (PML) in multicultural societies over and above the community moral languages of each culture (Strike 1994). The agreement is not perfect – Kantians and utilitarians commend different answers to *Does*

*my bum look big in this?* when it does. Nor can a PML be taken as authoritative: within living memory, different treatment on grounds of race, gender and sexual preference were accepted in the PMLs of familiar societies, including our own not so long ago. It is part of the nature of the PML of a multicultural society to be always contested as well as a site of agreement. Nor is everything in the PML simply the common part of various community moral languages. The obligation to respect the various traditions and not impose values derived from one tradition on others need not be part of any. Its converse, the impossibility of accepting parts of any tradition which entail lack of respect for another tradition, is another (see Raz 1998).

Education can be disruptive of traditional cultures and communities, and therefore can be seen as a threat by members of those cultures and communities. DeLoy Bateman, brought up in the United Effort Plan (UEP, or “the Work”), a religious community following the Book of Mormon (distinct from the better known and much larger Church of Jesus Christ of Latter Day Saints centred on Salt Lake Temple), but who has now become an atheist, told an interviewer:

I loved college. Looking back, I suppose it was the beginning of the end for me. I stayed in the religion for another twenty years, but going to college in Cedar City was when I had my eyes opened. That’s where I took my first geology course. Afterward I came home and told Uncle Roy [*viz.*, LeRoy Johnson, then leader of the UEP], ‘There’s a professor over there trying to tell us the earth is four and a half billion years old, but the religion says its [*sic*] only six thousand years old. How can that be?’ Which shows you why education is such a problem for the Work. You take someone like me, who was always as stalwart as could be, and then you ship him off to get an education and the guy goes and apostasizes on you. Happens over and over again. And every time it does, it makes the leaders more inclined to keep people from learning. (Krakauer 2003, p. 332)

It should be remembered that the overwhelming majority of people who have a formal affiliation as Christians, whatever their personal beliefs may be, belong to churches whose official positions avoid denying scientific estimates of the age of the earth or accounts of the origin of species.

Harvey argues that in the Arkansas Governor’s School (an educational experience for talented middle-school students),

[T]hrough its pedagogical procedures, students are being indoctrinated, that is, ‘educated’, into the values of a pluralistic, democratic liberalism. This is done through teaching, rational discussion and argument. . . . A lesson they learn, though perhaps never stated, may be this one: If all positions are ‘liveable’, and all up for argument, then the right way to be is to be tolerant and understanding of all of them. (Harvey 1997, p. 120)

Those who claim a right to preserve their own traditions have difficulty in refusing the similar claims of others.

After one realises that one’s beliefs can be questioned, that there are alternatives, one cannot return to an earlier state of accepting them as the only possibility. To reaffirm the original belief becomes a conscious affirmation of one’s identity against other possibilities, and is therefore different from the earlier state in which one thought of oneself as simply saying how things are. As Ghazālī; (the Algazel of the scholastics) pointed out some 900 years ago,

There is certainly no point in trying to return to the level of naïve and derivative belief (taqīd) once it has been left, since a condition of being at such a level is that one should

not know one is there; when a man comes to know that, the glass of his naïve beliefs is broken. (Ghazālī, *Munqidh*, ch. 3, ¶ 2 [1994, p. 26])

Or as Oscar Wilde puts it, “Ignorance is like a delicate exotic fruit; touch it and the bloom is gone” (1895, Act 1, p. 151). Autonomy is corrosive. To advocate it as an aim of education is neither nugatory nor uncontested.

## 5 Autonomy and Schools

And we may fear that schools do less than is desirable in the promotion of autonomy, even in democracies where that quality is especially to be prized. Schools are often accused of promoting docility, mindless obedience, being quiet and having neatly combed hair and doing what one is told.

It would be customary at this point in a paper to say how very badly schools are doing with regard to the advocated characteristic, and to specify how they ought to be doing things differently and much better. I find myself in the surprising position of not having to say anything like that. What schools *say* may give us concern that they go too far in promoting docility and servility, but if we look at what they *do* the picture is much less grim. A healthy scepticism towards authority, certainly a necessary if not a sufficient condition for an increase in one’s range of autonomy, can be promoted directly by a school discipline policy which is rigid, pointless and applied haphazardly. This appeals to a primitive sense of injustice and enables even quite young pupils to identify the enemy clearly and to struggle against it with some hope of success, until eventually the sceptical attitude becomes a habit. It is pleasing to be able to report that discipline policies with precisely these advantageous properties are widespread in our schools already. The educational contribution of dress codes should not be underestimated, even if that is not what it is often thought to be. (Skirt hems must be no more than 2.5 cm from the floor when kneeling.)

What I am here suggesting is that we look at the effects of schooling more broadly than we have previously done. We are familiar with the *formal* curriculum, the subjects in which instruction is given and on which examinations are conducted. We are familiar too with the *informal* curriculum, those activities outside the formal curriculum but nevertheless promoted and encouraged as having educational value, sports, musical and dramatic performances, dances, competitive debates, a school magazine. Since Jackson (1968) and Illich (1971, 33ff.), we have been familiar also with the *hidden* curriculum, those lessons about punctuality, dress, behaviour, the legitimacy of certain kinds of knowledge and authority, which are conveyed implicitly by the way the school organises its own functioning. We have yet to look at what may be called the *adversarial* curriculum, those lessons learnt by pupils in the course of successfully defying the school authorities.<sup>22</sup>

It is in this area of their activities that schools, whether consciously or not, are doing so well. Though independent schools in general have sillier rules than Catholic systemic schools, and they in turn than government schools, schools of all kinds are making a massive contribution to the development of the attitudinal

precursors to autonomous judgement among our young people. These contributions may be less than fully conscious, but that does not diminish their effectiveness.<sup>23</sup>

## Endnotes

<sup>1</sup> Aristotle focused on negatives when addressing the question of competing ends, *Eth. Nic.* iii. 5 (1113b30–14a31) and v. 1 (1129a32), even though he knew that “For men are bad in countless ways but good in only one”, which he quotes from an unknown source, *ibid.* ii. 6 (1106b35). A negative focus is generally a mark of serious writers on moral issues.

<sup>2</sup> There is reason to suspect that this defect is not confined to the young, nor to those with little formal schooling (Sokal & Bricmont 1998, *passim*).

<sup>3</sup> Fraud and white-collar crime tend to flourish more in regions with high proportions of fundamentalist believers (Krakauer 2003, p. 275 n.)

<sup>4</sup> Though some doubt whether they have yet done so: . . . for over a century *economists* have shown that economic theory is replete with logical inconsistencies, specious assumptions, errant notions, and predictions contrary to empirical data (Keen 2001, p. 4, his emphasis).

<sup>5</sup> Castiglione gave due emphasis to the role a knowledge of music and of the other arts has in courting (or as it is now called, dating): . . . and especially in courts where, besides the release from vexations which music gives to all, many things are done to please the ladies, whose tender and delicate spirits are readily penetrated with harmony and filled with sweetness (1528, i. 47, p. 74). The usefulness of knowledge of, and a capacity for judgement of, music, dress, lyrics, movies, and so on in these contexts was rarely mentioned by those seeking to justify arts education in the 20th century, perhaps from reluctance to engage with the real concerns of adolescents.

<sup>6</sup> We all know the joke question, “Why are sheep so important to Australia?”, and the rueful, self-deprecatory answer, “*Someone* has to take the initiative.”

<sup>7</sup> This gives autonomy its status among Kantians as not simply one value among others, but as presupposed by, and hence at least *prima facie* trumping, any other value (May 1989, p. 15).

<sup>8</sup> Thus the second “anything” in that sentence should be “anyone”; the English language makes the same sharp distinction as Kant between moral agents and mere things, a distinction made less sharply by, for example, some forms of Hinduism.

<sup>9</sup> I had a friend at school whose parents sent him there because it was not the school to which his one-year-younger brother had won a scholarship; they thought, wisely, that the boy’s school experience would be better without having his very bright, and as it happened physically bigger, younger brother treading on his heels.

<sup>10</sup> I oversimplify dreadfully; but my point is that such judgements are *at least* as complicated as this. A fuller discussion of the kinds of issues which arise in such circumstances is by Gombrich (1974).

<sup>11</sup> Saussure complained about spelling pronunciations in French, calling them *prononciations vicieuses* (1916, p. 53 [1959, p. 31]), and de Mauro added that they have also been noticed in Italian (1972, n. to p. 53). Derrida was surely being disingenuous when, in commenting on Saussure’s discussion of spelling pronunciations, he asked where the evil is in them (1976, p. 41). Derrida must have known that to use a word is to profess familiarity with the discourse in which it is used, and that pretending to a familiarity one does not have, which is what a spelling pronunciation betrays, is vulgar.

<sup>12</sup> And if we cannot bear it, “the door stands open” (Epictetus *Diatr.* I. ix. 20 [vol. 1, p. 69]; II. i. 19 [vol. 1, p. 219]; etc.).

<sup>13</sup> Similar reasoning may explain some philosophers’ lack of attention to dress and personal appearance.

- <sup>14</sup> This is close to the idea of a “meta-preference” appealed to by Sen, e.g., in his 1977 paper.
- <sup>15</sup> The assumption is that non-human animals, small children, and severely mentally defective people do not have second-order desires. Dennett considers as a possible counter-example a male dog at stud observed masturbating (1976, p. 284 n.).
- <sup>16</sup> His Majesty’s final statement is no exaggeration. In the imaginary Empire in which Bramah set his Kai Lung stories, citizens could be put to death for breaking the law, a custom known as capital punishment.
- <sup>17</sup> Subsequent experiments have found that the situation is rather more complicated than Asch thought: Perrin & Spencer 1981; Harris 1985; Larsen 1990; Friend et al., 1990; Lalancette & Standing 1990; Neto 1995 (see also Asch 1956 and 1956a).
- <sup>18</sup> All this goes back to Kelman’s (1958) distinctions between three possible bases for obedience to authority: Rule followers (who *comply*, at least while they think they are being observed); Role followers (who *identify* with a particular role, for example that of a good soldier or a good student); and Value followers (who *have internalised* values and require of any action that it be consonant with their personal overriding values). As Bottery (1994, p. 58) noted, Kelman’s three-level formulation independently coincides with Kohlberg’s (1981) six-stage hierarchy of moral development, which was also originally developed in the late 1950s.
- <sup>19</sup> When a member of the household or pack returns home, people sometimes do not even grunt in acknowledgement, but a dog will always welcome you. But then dogs have been civilised for much longer than humans by the relevant measure, biological generations.
- <sup>20</sup> We also know that in a primate community, the last to catch on to a new and better way of doing something are usually the high-status mature males, who still eat a mixture of grain and sand long after the rest of the community has learnt to throw the mixture into the water and scoop up the floating soggy grain after the sand and grit have sunk (Kawamura 1959, 1963; Kawai 1965; Tsumori 1982; Nishida 1986). A democratic community which consistently chose its leaders from that group would be exhibiting a belief that its environment was stable, a reluctance to adopt innovation, and a fear of change.
- <sup>21</sup> Considering the possibility that if he and his wife died, their children would be brought up by relatives in the religion they had left, DeLoy Bateman said, “I think those kids would be happy with that – they’d probably never know the difference. But they’d never get to exercise their imaginations” (Krakauer, 2003, p. 333). As Mill argued, “It is better to be a human being dissatisfied than a pig satisfied; better to be Socrates dissatisfied than a fool satisfied. And if the fool, or the pig, are of a different opinion, it is because they only know their own side of the question. The other party to the comparison knows both sides.” (1863, ii. §10, p. 197).
- <sup>22</sup> Doing so is not entirely without precedent. It was one of the themes of the stories in which Kipling fictionalised his own school experience (collected in his 1929); see further, Mackenzie 2002.
- <sup>23</sup> Work for this paper was hindered by the inadequate funding of Australian academic libraries. An earlier version, titled “Education and dissent”, was presented to the thirty-third Annual Conference of the Philosophy of Education Society of Australasia at St Patrick’s campus of the Australian Catholic University on 26–28 November 2004. Penny Enslin encouraged me to expand the earlier parts of the paper.

## References

- Aristotle (2004) *Eth. Nic.: The Nicomachean Ethics*, tr. Thomson J.A.K., revd. Hugh T. London: Penguin. References by book and chapter, and by the Bekker pagination.
- Asch S.E. (1951) Effects of group pressures upon modifications and distortions of judgements, in Guetzkow H. (ed.) *Groups, Leadership and Men*. Pittsburgh, PA: Carnegie, pp. 177–190.
- Asch S.E. (1956) Studies of independence and conformity: a minority of one against a unanimous majority. *Psychological Monographs* 70 (the whole of # 416).
- Asch S.E. (1956a) *Social Psychology*. Englewood Cliffs, NJ: Prentice-Hall.

- Benhabib S. (1996) Toward a deliberative model of democratic legitimacy, in Benhabib S. (ed.) *Democracy and Difference*. Princeton, NJ: Princeton University Press, pp. 67–94.
- Bottery M. (1994) Educating dissent. Chapter 4 of his *The Ethics of Educational Management*. London: Cassell, pp. 53–68.
- Boulding K.E. (1970) *Economics as a Science*. New York: McGraw-Hill.
- Bramah E. [E.B. Smith] (1928) *Kai Lung unrolls his Mat*, repr. Harmondsworth, Middlesex: Penguin, 1939.
- Brandom R.B. (1994) *Making It Explicit: Reasoning, Representing, and Discursive Commitment*. Cambridge, MA: Harvard University Press.
- Castiglione B. (1528) *The Book of the Courtier [Il cortegiano]*, tr. Charles S. Singleton. Garden City, NY: Doubleday Anchor, 1959.
- De Mauro T. (1972) Notes, to his critical edition of *Saussure, 1916*, pp. 319–495.
- Dennett D. (1976) Conditions of personhood, repr. in his *Brainstorms*. Hassocks, Sussex: Falmer Press (1978) pp. 267–285.
- Derrida J. (1976) *Of Grammatology*, tr. Gayatri C.S. Baltimore, MD: Johns Hopkins University Press.
- Epictetus. *Diatr.: Discourses*, tr. Oldfather W.A. London: Harvard University Press, The Loeb Classical Library, 1925, repr. 1989, 2 vols.
- European Commission, Directorates General xxii and v. (1996) *Teaching and Learning: Towards the Learning Society: A White Paper on Education and Training*. Luxembourg: Office for Official Publications of the European Committee, 1996.
- Frankfurt H. (1971) Freedom of the will and the concept of being a person, repr. in his *The Importance of What We Care About*. Cambridge: Cambridge University Press, 1987.
- Friedman M. (1986) Autonomy and the split-level self. *Southern Journal of Philosophy* 24: 19–35.
- Friend R., Rafferty Y., & Bramel D. (1990) A puzzling misinterpretation of the Asch conformity study, *European Journal of Social Psychology* 20: 29–44.
- Ghazālī A.H.M. (1953) *Munqidh: al-Munqidh min ad-Dalal*, tr. Watt W.M. as *The Faith and Practice of al-Ghazālī*, revd. 1994 Oxford: Oneworld.
- Goffman E. (1959) *The Presentation of Self in Everyday Life*, repr. Harmondsworth, Middlesex: Penguin Pelican, 1971.
- Gombrich E.H. (1974) The logic of Vanity Fair, in Paul A. (ed.) *The Philosophy of Karl Popper*. Schilpp La Salle, Illinois: Open Court (The Library of Living Philosophers, vol. 14), 1974, pp. 925–957.
- Habermas J. (1994) *Between Facts and Norms*, tr. Rehg W. Cambridge, MA: MIT Press.
- Harris K. (1999) Aims! whose aims?, in Marples R. (ed.) *The Aims of Education*. London: Routledge, pp. 1–13.
- Harris P.R. (1985) Asch's data and the 'Asch effect': a critical note. *British Journal of Social Psychology* 24: 229–230.
- Harvey C.W. (1997) Liberal indoctrination and the problem of community. *Synthèse* 111: 115–130.
- Hume D. (1740) *A treatise of human nature*, in Selby-Bigge L.A. (ed.) 2nd edn. revd Nidditch P.H. Oxford: Clarendon Press, 1978.
- Illich I. (1971) *Deschooling Society*. New York: Harper & Row.
- Jackson P.W. (1968) *Life in Classrooms*. New York: Holt, Rinehart & Winston.
- Kant I. (1783) *Prolegomena to Any Future Metaphysics That Will Be Able to Present Itself as a Science*, tr. Peter G. L. Manchester: Manchester University Press, 1953, repr. 1966. References by the pagination of the Berlin Academy edition, vol. 4, and by page of the translation.
- Kant I. (1785) *Groundwork of the Metaphysic of Morals*, tr. Paton H.J., repr. New York: Harper & Row, 1964. References by the pagination of the Berlin Academy edition, and of the translation.
- Kawai M. (1965) On the newly-acquired pre-cultural behavior of the natural troop of Japanese monkeys on Koshima Islet. *Primates* 6: 1–30.
- Kawamura S. (1959) The process of subculture propagation among Japanese macaques. *Journal of Primatology* 2: 43–60.
- Kawamura S. (1963) Subcultural propagation among Japanese macaques, in Southwick C.A. (ed.) *Primate Social Behavior*. New York: van Nostrand.
- Keen S. (2001) *Debunking Economics: The Naked Emperor of the Social Sciences*. Annandale, NSW: Pluto.

- Kelman H.C. (1958) Compliance, identification and internalisation: three processes of attitude change, *Journal of Conflict Resolution* 2.
- Kipling R. (1929) *The Complete Stalky & Co.*, ed. Isabel Q. Oxford: Oxford University Press, 1999.
- Kohlberg L. (1981) *The Philosophy of Moral Education*. New York: Harper & Row.
- Krakauer J. (2003) *Under the Banner of Faith*, repr. London: Pan Macmillan, 2004.
- Labov W. (1972) *Sociolinguistic Patterns*, repr. Oxford: Blackwell, 1978.
- Lalancette M. & Standing L. (1990) Asch fails again, *Social Behavior and Personality* 18: 7–12.
- Larsen K.S. (1990) The Asch conformity experiment: replication and transhistorical comparisons, *Social Behavior and Personality* 5: 163–168.
- MacIntyre A. (1981) *After Virtue*. London: Duckworth.
- Mackenzie J. (2002) Stalky & Co.: the adversarial curriculum, *Journal of Philosophy of Education* 36: 609–620.
- Masserman J.H., Wechkin S., & Terris W. (1964) Altruistic behavior in rhesus monkeys, *American Journal of Psychiatry* 121: 584–585.
- May T. (1998) *Autonomy, Authority and Moral Responsibility*. Boston: Kluwer.
- Mayo E. (2004) Toward collective praxis in teacher education: complexity, pragmatism and post-structuralism, in Ozolins J. (ed.) *Education and Values (Proceedings of the 33rd Annual Conference of the Philosophy of Education Society of Australasia)*. Melbourne: PESA, pp. 155–170.
- Meyers D.T. (1989) *Self, Society, and Personal Choice*. New York: Columbia University Press.
- Milgram S. (1974) *Obedience and Authority*. London: Tavistock.
- Mill J.S. (1859) On liberty, repr. in his *Essential Works*, ed. Max Lerner. New York: Bantam, 1965, pp. 253–360.
- Mill J.S. (1863) Utilitarianism, repr. in his *Essential Works*, cited above, pp. 183–248.
- Neto F. (1995) Conformity and independence revisited, *Social Behavior and Personality* 23: 217–222.
- Nishida T. (1986) Local traditions and cultural transmission, in Barbara B. S., Dorothy L.C., Robert M.S., Rischard W.W., & Thomas T.S. (eds) *Primate Societies*. Chicago: University of Chicago Press, pp. 467–468.
- Perrin S. & Spencer C.P. (1981) Independence or conformity in the Asch experiment as a reflection of cultural and situational factors, *British Journal of Social Psychology* 20: 205–210.
- Popper K.R. (1966) *The Open Society and its Enemies*, 5th edn. London: Routledge & Kegan Paul.
- Raz J. (1998) *The Morality of Authority*. Oxford: Oxford University Press.
- Sandel M. (1982) *Liberalism and the Limits of Justice*. Cambridge: Cambridge University Press.
- Sartre J.-P. (1944) *L'Être et le Néant*, tr. by Hazel E. B. as *Being and Nothingness*. London: Methuen, 1969.
- Saussure F. de. (1916) *Course de linguistique générale*, in Charles B., Albert S., & Albert R. (eds). Critical edition prepared by Tullio de M. Paris: Payot, 1972.
- de Saussure F. (1959) *Course in General Linguistics*, tr. Baskin W. New York: Philosophical Library, 1959.
- Sen A. (1977) Rational fools: a critique of the behavioral foundations of economic theory, *Philosophy and Public Affairs* 6: 317–344.
- Sokal A. & Jean B. (1998) *Intellectual Impostures*. London: Profile.
- Strike K.A. (1994) On the construction of public space: pluralism and public reason, *Educational Theory* 44: 1–26.
- Thalberg I. (1989) Hierarchical analyses of unfree action. in John C. (ed.) *The Inner Citadel: Essays on Individual Autonomy*. New York: Oxford University Press, pp. 123–136.
- Tsumori A. (1982) Newly acquired behavior and social interaction of Japanese monkeys, in Altman S. (ed.) *Social Communication among Primates*. Chicago: University of Chicago Press.
- Wechkin S., Masserman J.H., & Terris W. (1964) Shock to a conspecific as an aversive stimulus, *Psychonomic Science* 1: 47–48.
- Wilde, O. (1895) *The Importance of being Earnest*, repr. in his *Works* London: Spring, 1963, pp. 142–182.
- Young I.M. (2000) *Inclusion and Democracy*. Oxford: Oxford University Press.

# Chapter 6

## Avoiding Bad Company: The Importance of Moral Habitat and Moral Habits in Moral Education

Janis (John) Ozolins

### 1 Introduction

An ability to make wise moral decisions in the face of conflicting and competing ethical values is of paramount importance for a successful life. Cicero said that truly wise persons will never do anything they might regret and that every action that they perform will always be dignified, consistent, serious and upright (*On the Good Life*, Harmondsworth: Penguin, 1971, p. 95). He also observed that custom can give people the power to face pain and suffering, noting that, in the case of the Romans, false beliefs and dangerous habits had softened and weakened them (op. cit., p. 94). Cicero argued that a disciplined life in which persons had schooled their desires so that they were satisfied with a simple life would be happiest. Our natures, he observed, actually have only modest requirements and so going beyond these requirements is unnecessary and leads, in times of privation, to misery. In this respect, he mentioned the Spartans, a community who had habituated themselves to enjoy frugal living. The Persians, too, he said, enjoyed a moderate diet and life and by this means had sound bodies and unimpaired health (pp. 102–106). We do not wish to concentrate on the question of whether or not a frugal and simple life is better than a wealthy and extravagant life. We wish, rather, to focus on two propositions which underlie this claim, namely, that what matters to our happiness is what we have become habituated to; and that what reinforces and supports the commitment to the way of life to which we have become habituated is an appropriate habitat. Thus, the frugality and moderation of the Spartans was possible because it was reinforced by the Spartan community. Without the appropriate habitat to support good moral habits, especially in the formative years of a person, good moral habits will not be developed and so the bad habits into which they fall will rob them of a measure of their autonomy in moral choice, perhaps paradoxically.

William James (1891) concurs with the view that good moral habits are crucial, claiming that if only young people understood that the habits that they developed in their youth would be almost impossible to change in later life, they might pay more attention to the development of their characters. Echoing this thought, R.M. Hare (1973) observes that a child provided with a stable upbringing would find it very hard in later life to abandon those moral principles



that he acquired in his childhood, noting that these would have the force of moral law for him. The importance of inculcating good moral habits has a long history, stretching back beyond the Romans to the Greeks with Aristotle arguing that, without good moral habits, a person cannot move to the next stage of moral development and not only would he or she not come to understand the good, but also would not become committed to it.

The importance of moral habitat in moral development is sometimes overlooked, but it is crucial in moral education and in the development of moral persons. As Hare hints, the kind of environment in which a child is raised will have an enormous impact on the kind of moral individual he becomes and so it is clear that the practice of virtue is aided by the support of a moral community with a commitment to that practice (i.e., a moral community committed to the pursuit of virtue, that recognises that members of the community need to support one another and which strives to create a good and just society).<sup>1</sup> The evidence of the importance of community in the formation of persons is provided by the recognition that human beings are social beings who need community in order to be fulfilled. This need for community – for a human habitat in which to flourish – is a two-edged sword: on the one hand, it creates a cultural and moral space in which human beings can be fulfilled and feel a genuine solidarity with one another, and on the other hand, it can create a desire to conform to values which are destructive of human solidarity and well-being. The moral environment of a petty thief, for example, is one which reinforces his or her choice of thieving as a way of life.<sup>2</sup>

The practice of virtue on this perspective is aided by both the active and passive support of the moral community to which an individual belongs. The moral community provides passive support for the practice of virtue by providing the background beliefs and values which are taken as given and which exercise an unquestioned hegemonic<sup>3</sup> influence. Passive support is also provided by the structural features of a community that entrench certain class distinctions and perpetuate and reinforce these. It is actively supported by the moral community by the approval or disapproval that is given to particular actions and by the conscious effort that is made to build a just and good society. It is rare in modern society for individuals to belong to only one moral community, however, and the extent to which virtues will be reinforced or weakened will depend to varying degrees on the other kinds of moral communities to which they belong.

## **2 The Notion of a Habitat**

Human beings belong to many different local communities and it is well established that the sense of connectedness with others is optimally experienced in small groups. That is, we need to encounter other human beings concretely, not abstractly. The greater the distance the community is from us, the less engaged we can be with it. For example, it is much easier to wander down to the local government meeting and listen to the debate than to travel to the national capital and arrange to listen to

the arguments being put by federal politicians. We may well know our local councillor, but not our local Member of Parliament. This suggests that the kinds of moral communities or habitats that will best serve the nurturing of virtue will centre on the family, the extended family, the local neighbourhood, the school and local religious community.

The notion of a moral habitat is useful in thinking about the various communities that human beings belong to, since it places human beings in the context of the very particular milieu in which they live. It is the moral habitat which determines how well human beings will live. Moral habitats are not disconnected from each other either and just as an environmental habitat is part of a larger ecological web of habitats each of which is connected in quite explicit ways, so too are moral habitats interconnected and dependent on one another. In a pluralist community, not only are there different conceptions of the nature of the moral life and what moral values and beliefs are invoked in moral and ethical practice, but also different communities which human beings are part of. The first human community to which human beings belong is the family and is arguably the most influential. The second human community might be an extended family and friends. For children, a childcare centre might form the third community, primary school a fourth and secondary school a fifth. A sporting club might be another community and more generally, the neighbourhood in which persons live, followed by local regions and so on. At increasing levels of distance the influence lessens, though it might be admitted that the mass media provide a means of expressing public opinion in a way that also influences the formation of beliefs and values. Drawing on the analogy of an environment, it is clear that, if there is a tropical rainforest environment, then, whatever microhabitats develop, these will be adapted to that general environment. A desert environment will be substantially different from a tropical one, as will an arctic environment. Polar bears, for example, would struggle to survive in a tropical habitat. Applying this analogy to a moral environment, a particular kind of moral environment, for example, a Western Judaeo-Christian environment, will differ from an Eastern Buddhist environment or Hindu environment. Within these environments there will be a variety of different moral habitats. Although the analogy cannot be pushed too far, because there will be greater similarities among moral and religious environments than among physical environments, nevertheless, it allows us to see how it is possible for there to be many different moral habitats to which human beings belong and adapt. The work environment, for instance, also provides an example of a moral habitat that is formed by its members, forming a moral community for the purpose of relating to their clients and to each other in the carrying out of the business of the enterprise. The moral practices of the employees and employer (who may or may not set the moral tone) within that micro-environment will be embedded in a more general environment. It is the moral habits acquired and practised within that micro-environment – or habitat – that are the basis of their interactions with others with whom they come in contact within that work community.

As far as this goes, support for this view is found in MacIntyre, for he says that a great many people are educated into the practice of virtues within households and local communities and never encounter the need to raise philosophical questions

when their particular moral tradition is faced with a novel situation (MacIntyre 1990, pp. 128–129). The problem that MacIntyre says is encountered, however, is that the values held by particular communities cannot be supposed to be the same as each other and may in fact be incommensurable with each other. This view of MacIntyre's is expressed in several of his writings.<sup>4</sup>

### 3 Traditions and Incommensurability

Acknowledging that different communities will have different traditions, MacIntyre regards traditions as incommensurable with one another and so a problem is created in which the beliefs and values of one tradition cannot be translated into those of another, nor objectively assessed as better or worse than any other according to the criteria established by any one particular tradition. Stout, however, while agreeing that there is no neutral independent standpoint, does not think that MacIntyre is right about the incommensurability of traditions (Stout 1989). That is, he thinks traditions are not incommensurable in the way in which MacIntyre says they are. This does not mean that they are not different in the many respects that can be described, but despite these incompatibilities and indeed incommensurabilities it does not follow that there are no means of two traditions being able to understand each other, albeit imperfectly. It does not follow that, because two traditions speak a different language such that it is not possible to precisely translate the concepts of one into the concepts of the other, this means that they are incommensurable with one another. At a very fundamental level, all human beings and their societies are pre-occupied with the same kinds of things. Even the savage, when he returns to his cave after plundering and laying to ruin his civilised neighbours, desires peace and quiet (Augustine 1972, Book XIX, Chap. 12). It is not denied that traditions, particularly of communities that have lived in isolation from one another might well be different and there may be difficulties in understanding one another's values and culture, but in the encounter with one another, the perspective each has of the world is changed. A reaction, for good or ill, follows.<sup>5</sup> If this is so, then if we were to take the aims of education as an example of incommensurability ("education" has been described, famously, as an essentially contested concept), it is generally agreed, nevertheless, that whatever the aims of education, the reason for pursuing it is for some positive gain (Gallie 1968). It is either for the good of the individual or for the good of the State or both. The possibility of rendering its pursuit intelligible exists, even if it does not follow that we will agree about how to achieve these aims. This is enough to open the door to genuine dialogue.

For MacIntyre, a tradition starts with particular ways of understanding the nature of the world and with certain kinds of beliefs and values. It will have particular conceptions of the nature of the good and of justice, as well as different conceptions of what count as virtues, metaphysical starting points and priorities. Moreover, these differing ways of seeing things will be overlain by the cultural, linguistic and historical context of the community that is part of that tradition. In his work

MacIntyre distinguishes a number of different traditions, but it is also important, when one is speaking of the Augustinian tradition, for example, to acknowledge that this will be expressed differently in different cultural settings; it is not monolithic. So too, for both Aristotelianism and Thomism, as each will have its own distinctive flavour and will be expressed differently in different settings. This variation in one tradition is important, for it points to the possibility that traditions are not as closed to influence as MacIntyre seems to suggest. Ignoring these nuances for the moment, however, what each major perspective will supply are the basic premises and assumptions on which rational discourse about what ought to be done is founded and from which conclusions about how to act are obtained.

MacIntyre regards the existence of different traditions as problematic because he holds that there is no way of assessing the rival claims of different traditions. In one sense, MacIntyre creates an artificial problem for he begins with the assumption that different traditions are in competition for the hearts and minds of not just their own followers, but those presently persuaded by another tradition. This is suggested by the term “rival tradition”, a soubriquet which seems to have been borrowed from Kuhn’s (1972) consideration of the way in which rival scientific theories vie for acceptance.<sup>6</sup> This need not be the case, as different traditions may arise from different perspectives and, when one is applying particular conceptions of rationality, internal to a tradition, diverging values and beliefs may be found to follow. It is evident that if there are divergences, similar concepts found in the different traditions will not necessarily mean the same thing in both traditions. This creates, as MacIntyre says, problems in characterising the claims of a rival:

In controversy between rival traditions the difficulty in passing from the first stage [of characterising the claims of a rival tradition in its own terms] to the second [of asking if the rival tradition may have resources more adequate to explain the failings of one’s own tradition] is that it requires a rare gift of empathy as well as of intellectual insight for the protagonists of such a tradition to be able to understand the theses, arguments, and concepts of their rival in such a way that they are able to view themselves from such an alien viewpoint and to recharacterise their own beliefs in an appropriate manner from the alien perspective of the rival tradition. (MacIntyre 1988, p. 167)

The assumption which MacIntyre seems to be working on is that traditions – moral traditions – are in competition with one another. This may not be the case, as we have already suggested. MacIntyre’s way of characterising the interplay of traditions appears to be applying a model based on the relationships among rival scientific theories which differ significantly from cultural, religious and moral traditions in important ways. For example, neither a religious tradition nor a moral tradition is routinely tested in order that it be falsified in the way in which Popper, for example, argues we test scientific theory. There is no impulse to aim for conceptual simplicity, there are no experiments undertaken and no mathematical descriptions of beliefs and values. Nor are cultural, religious or moral traditions used to predict how people will behave in the way in which scientific theories in the physical sciences aim to do.<sup>7</sup>

If MacIntyre’s view that there are rival moral traditions is accepted, then it can be expected that much of the discussion will centre on how we are to compare

traditions, with the conversation being couched in terms of how we are to treat these other rivals for our adherence. Christianity and Islam, however, are not rivals in the way in which scientific theories are rivals, as we have claimed, because faith is not tested in the way scientific theories are. Of course, we might regard, say moral theories, such as Utilitarianism and Natural Law, as rival theories arising in particular traditions and insofar as these are rivals we can consider whether one provides better moral explanations or, more importantly, ethical decision-making than the other. MacIntyre does see these as rival moral theories arising in different traditions (Enlightenment and Thomistic traditions), but the notion of a tradition is obviously broader than that of a moral theory. MacIntyre's point is that we are in no position to decide between rival moral theories until we are in a position to decide between rival traditions.

#### **4 The Vagueness of Boundaries**

The questions that are raised in relation to MacIntyre's ideas of moral tradition are relevant to the position that is proposed here, namely, that, in suggesting that we live in a moral habitat, it could be argued that this is a moral tradition of the kind that MacIntyre speaks. If this is so, then the same problems of relativism that arise for MacIntyre arise for this analysis. One response to this is to argue that a moral habitat may be considered as the local moral environment in which a human being lives – this may be only a small part of a larger moral tradition in which one is embedded. For example, to use an environmental analogy, the continent of Australia as an island surrounded by sea, forms a single environment (on the basis of geographic criteria) and Australian animals live in this broad environment. However, their actual range of habitat is generally much less than the whole of Australia. In some cases of specialised environmental niches, this range will be small. Human beings too live in a broad Australian culture, which we could describe as part of Popper's World Three in that it is independent of the individual and part of a shared experience of the world<sup>8</sup> and that narrowing down to the more particular and local, we live in a particular State, particular city, suburb, street and house. All of these form concentric and overlapping communities or habitats in which we find ourselves. These will be where we will exercise our ethical decision-making, not on the general and grand scale, but on a local scale. The key question is whether we can meaningfully compare environments or habitats. There seem to be good reasons for supposing that we can – the choice is never between traditions writ large in the way MacIntyre and others portray the situation, but generally traditions writ small. Human beings will be influenced by the local habitat and find ways in which to exist within that habitat. It is the community around them that will influence the kinds of values and beliefs that human beings adopt.

Returning to the question of rival traditions, MacIntyre's solution to the problem of how different traditions can be assessed (and presumably adopted) is to propose the idea of the rationality of traditions. That is, it is supposed that there is a

universal standard or principle of rationality. Rationality of traditions seems to involve Aquinas's account of dialectical inquiry, that is, the conditions under which two rival traditions are able to speak to each other. Herdt (1998) in an extended discussion of this question, contends that what is needed is empathetic imagination which enables us to try to understand a particular tradition from the inside. It is doubtful whether this approach will work, since it still means adopting some way of validly assessing the tradition and since this cannot be from the perspective of our own tradition nor that of the rival tradition for obvious reasons, a universal method which lies outside all the traditions seems to be the only approach. There is, however, another approach apart from that of a universal method. We can assume that there is some universal method and try to spell it out, and this is MacIntyre's approach, or we can deny that a universal method is needed. Instead, we can opt for there being a common human nature which is sufficiently rich to allow for common understanding to arise when two different traditions encounter one another. As Mitchell (1980, p. 152) suggests, we need some adequate account of human nature that will provide us with the grounds for asserting that human beings have a capacity for rational thought and this is not entirely dependent on the particular tradition.

Assuming a universal, basic human nature, another approach is for us to deny altogether that there are incommensurable rival traditions in the sense that MacIntyre has characterised them and to argue that though it is true that there are differences between traditions, encounter with another tradition will lead to a contamination of both with the ideas of the other. In particular, although the imagery of traditions, like worlds and civilisations colliding, has a grandness about it, the encounter between traditions occurs as an encounter between people, between small communities and so between habitats. When Aquinas, an Augustinian, encountered Aristotelianism, it was not so much an encounter between traditions, but one between human beings and human communities. It was not, to borrow Lyotard's phrase, an encounter between grand narratives as such, but an encounter between thinkers, human beings shaken out of their habitats and made to see things differently. This view, which I shall call the habitat view, argues that, like environmental habitats, there are no sharp boundaries between moral habitats, though it is clear that there are sharp conceptual boundaries between wetlands and deserts and between forests and grasslands. Likewise, though we can make sharp conceptual boundaries between moral theories, in practice in moral habitats, there will be no sharp boundaries.<sup>9</sup> In the actual environment, as one habitat gives way to another, there is no sharp transition.

## 5 The Adaptability of Human Beings

The moral habitat differs in one important way from the natural environment and this is one that lends further support to the blurring of boundaries between different moral habitats. Animals in one natural habitat are adapted to that habitat and would not, in many instances, survive outside it. Human beings, on the other hand,

are greatly adaptable and are able to survive in all kinds of natural habitats. For them, the boundaries between habitats are not so rigid. It is this adaptability, a universal human characteristic, that applies in the moral context also. This has its positive as well as negative aspects. On the positive side, it means that human beings are able to apply their moral norms to particular situations, despite their situation being completely different to any encountered previously. If necessary, moral norms are changed and adapted so that they cover more cases or others are added to account for novel situations. On the negative side, most people are not well schooled in the intricacies of moral theory and in their use of practical reason do not always rely on one moral theory, but borrow whatever is needed to make a moral decision. This does not lead to good decision-making, which is why it is argued that a good moral habitat is important so that good moral habits can be formed. Adaptability clearly has its negative side, for too much moral flexibility leads to disappointment at the failure of people to stick to moral principles; nonetheless, it provides a further reason to suppose that the boundaries between moral habitats will be blurred.

## 6 Occupying a Moral Habitat

Despite the adaptability that human beings exhibit, it is also evident that human beings tend to be most comfortable in and, arguably, have difficulty in existing outside of their particular habitat. We are all, no doubt, well aware of the strange sensation we have when we fail to recognise a friend or acquaintance when they are not in their usual environment. The academic placed on the farm and asked to till the soil will struggle, the business person removed from his office and placed on the factory floor would find life difficult. This is not to say that such persons would not eventually adapt to their new situation, but simply to render plausible the idea that human beings also subsist in an environment – not just a physical environment, that might be an accident of birth, but also one that is constructed as a result of those human institutions that make up human communities. Thus, human beings adapt to life in not only a particular physical environment, but also a particular work and social environment. Add to these divisions between human beings due to class and income, and it is very evident that the biosphere with every ecological niche filled can be seen as analogous to the human community in which every niche is likewise filled. This is not to say that we have a perfect analogy here, because it is clear that there can be movement across boundaries, but the same can be observed in nature – as one species leaves a niche, another takes its place. Human beings inhabit quite well-defined environments, but the boundaries between these are rarely rigid.

Just as we observe physical or ecological habitat and a social habitat, so too we can observe a moral habitat that human beings occupy. Just as in the social habitat, such as the workplace, an individual performs a certain role and acts according to certain kinds of norms constitutive of that role, so too within a moral habitat we would expect that someone would act according to the moral norms constitutive of

that moral environment or habitat. A Cistercian monk, for example, will live his life within a monastery according to a version of the rule of St. Benedict. We would not expect to find him enjoying a life of luxury in a five-star apartment. A certain habitat is required if he is to habituate himself to the austere life of a Trappist monk and this includes a moral environment that helps to inculcate a moral life based on service and self-denial. We would be surprised if we were to find him visiting nightclubs, drinking in bars and yet still claiming to be a Cistercian. We might not be surprised that someone fails in living the life of a Trappist monk, but we are surprised if someone claims that it is possible to live a particular kind of moral life in a habitat which is unsuitable for the practice of that life. We do not expect to find, for example, politicians who trumpet the virtues of temperance drinking excessive quantities of beer in the public bars of hotels. We are scandalised when those who profess to belong to a particular moral habitat are found in an entirely different moral environment from that which supports the moral values and habits that they espouse.

Adaptability can be understood in two ways. In the first sense, it means the ability to be able to adjust to changes in habitat. In the second sense, it can mean flexibility in adopting new habits and along with these new moral values. Adaptability in the first sense is not moral relativism. Adaptability here means the ability of human beings to interact with the moral environment in which they find themselves and adapt to making moral decisions within that environment. For an individual, it may mean that though the moral habitat has changed and the community in which she lives has values different to her own, she finds ways in which the values that she holds dear can be supported despite the hostile environment. In the second sense, we can have moral relativism, since it may mean that an individual cheerfully adapts new moral values in response to the particular community in which she lives. In either case, however, there is interaction with the local habitat. In some instances, the clash of values may lead to disaster, with one group being pressed to give up its values. Some may be unable to adapt and may perish as a result.

In a pluralist society it is recognised that there are many moral habitats and human persons belong to a number of these, unless, like the Trappist monk described above, they live in an environment completely cut off from contact with any but their own community. Elsewhere (Ozolins 2005) it has been argued that Popper's notion of a Third World of objective mental objects provides us with a way of understanding the interrelationships between moral viewpoints that individuals and communities have. It allows us to conclude that there are objective moral norms, but at the same time, shows how the moral norms by which we live are given to us by the communities to which we belong. Popper (1972) argues that we can conceptually divide the world into three aspects: the first is the world of physical objects, the second of emotions and psychological states and the third of mental objects. Mathematical objects, says Popper, provide an example of objects that are human artefacts, but are nevertheless objective in the sense that human beings can agree to their existence and can discover new facts about these objects. For example, having defined prime numbers in a certain way, human beings are able to discover new properties that prime numbers possess, that are not evident from the original definition.



## 7 Two Conceptions of Objectivity

Although Popper is confused about his conception of objectivity, two conceptions of objectivity can be distinguished in his analysis of the Third World and it is this that provides us with a way of reconciling the many moral habitats to which human beings belong with an objective moral order and the possibility of universal ethical norms. The first understanding of objectivity that Popper uses – which we have called objective<sub>1</sub> – is objectivity as intersubjective agreement, where publicly agreed standards of truth or falsity are applied to propositions about the world. The second – which we have called objective<sub>2</sub> – means the correspondence of propositions with an independently real world. Independent in this context is to be understood to mean independent of human beings. Moral habitats are formed through the interaction between the Second World of human emotions and psychological states and the Third World of objective<sub>1</sub> facts and values. Since there are many different communities with a variety of perspectives, many different objective<sub>1</sub> understandings of the world are possible. All of these perspectives, however, have as their subject, the same objective<sub>2</sub> world. The problem, as Kant, amongst others, has suggested, is that all human beings have are their various intersubjective agreements and access to the objective<sub>2</sub> is either not possible or relies on Divine Revelation. This means that it may not be possible to judge on independent grounds whether one moral habitat is better than another.

We need not be so pessimistic, however; as we have already hinted, it is possible to provide a theory of human nature, rationality and flourishing that is common to all traditions and habitats. The challenge of such an account is whether it will have sufficient resources to be able to provide independent criteria for determining which moral habitats accord best with the common understanding of human nature and fulfilment without being accused of being partisan. Stout (1988, pp. 211–214) agrees that we should not be too pessimistic about the possibility of a shared understanding of the common good for human beings, as he does not think disagreements about theories of human nature or the ultimate end of human beings go so deep as to exclude any possibility of agreement. There are, he thinks, vast numbers of things on which we will agree, even if we start from different viewpoints and moral traditions.

## 8 The Interactivity of Communities

Human communities are not static but are in dynamic interaction. That human beings are adaptable creatures, having spread themselves across every part of the world, is an indication of this. They are not just adaptable to the physical environment, but also to the social and moral environment. This has its positive and negative side, but what it suggests is that there is sufficient commonality between any two moral habitats for persons to be able to find ways in which they can at least partially understand the

values and practices of a habitat different from their own, if not be influenced to adapt their own beliefs, values and practices to those of the other habitat.

That human beings form communities is no startling observation, but the nature of human sociability, as well as the complexity of modern cities is such that it is virtually impossible for communities to escape being in contact with each other and avoid borrowing from each other. The human impulse to seek out other human beings is such that in any encounter – even with the strangest of other cultures – there unconsciously begins a process of coming to engage with the other's world perspective. It is, of course, possible that a community can ignore another community in their midst, but they do so at great cost, for it is through allowing ghettos to develop and permitting unjust structures to build barriers between communities that leads to misunderstanding and fuels racial tensions. Though it is a natural impulse for immigrant peoples, for instance, to seek to live in proximity to one another, for this enables them to take comfort in the familiarity of their own culture in the midst of an alien culture, it is vitally important for the whole of that society that each ethnic or indeed moral and religious community remain open to learning from each other. This will happen if there is ample opportunity for positive interactions between people.

The impulse to be sociable that most human beings have can lead to minorities seeking to conform to the majority culture and it requires a great deal of effort on the part of a minority culture to maintain their own sense of self.<sup>10</sup> Over time, however, there seems to be an irresistible urge to find commonalities and to find likenesses. The experience of the great multicultural nations of Australia, Canada and the USA has been that it is possible for disparate groups to find ways of living harmoniously with each other. There may be something deeply important in the impulse to sociability, which seems to have survival value, otherwise, whole nations and tribes can be wiped out. That the impulse has been suppressed from time to time (more often than one would like, if one wants to argue for the existence of this impulse) and that what has resulted has been genocide, in such places as Rwanda and Bosnia, provides a kind of counterfactual evidence for the impulse to sociability. This is exemplified by showing what occurs if particular conditions, such as an overblown nationalism and xenophobia, infect a population. We can agree with MacIntyre (1988, 350ff.) that there are common norms of rationality – or at least common human impulses – for example, to seek the truth, to love, to hunger for justice, to care for one's family – and while these may not be quite the kinds of commonalities that MacIntyre has in mind, they are not too thin to support common understanding and so the possibility of judging moral habitats.

## 9 Respect for Persons and Encountering Others

As we have already discussed, the very fact of encountering another human being – or another community – brings about a new situation that did not exist before. It brings about the possibility of dialogue and the opportunity to compare one's way of doing things to another's. Done in a spirit of mutual sharing and rejoicing in the

discovery of each culture's uniqueness, what is judged to be good in one culture may be adopted and adapted by another. On the other hand, if something is not so judged, it will not be adopted and adapted. The term *adapted* is used deliberately, since in both cultures, where there is a recognition of equality between the cultures, new ideas will be incorporated into the existing world views of each. If, on the other hand, there is inequality and a culture is imperialistic, as it is often argued that Western culture is, and it sees itself as possessing universal values which ought to be espoused by all, then it is likely that it will try to impose its values and beliefs. Although MacIntyre offers some resources for dealing with the impasse created by each culture asserting its hegemony over its members, Habermas's (1990) notion of communicative or dialogical ethics provides more support. Universal acknowledgement of the responsibility to respect all persons, perhaps pushes the discussion only a little further back to a consideration of what it means to say that one has respect for persons and why this is taken to be universal. It would be difficult, following Wittgenstein (1953, 1969), however, to say what a community could mean if it claimed that it did not have a conception of respect for persons within it. Respect for persons is a precondition for the existence of a community, for without it there can be no community at all. This may not be sufficient to establish very much, however, since respect for persons could amount to no more than a kind of sullen grudging tolerance of others because one resentfully acknowledges one's dependence on them. This creates then no universally accepted notion of what is meant by "respect for persons" that can be appealed to in instituting dialogue. Nonetheless, since it is supposed that there are differences in values, beliefs and practices, it should come as no surprise that there will be differences in understandings of what is meant by "respect for persons". An understanding that our starting point lies in differences and a willingness to engage in rational dialogue to explore these differences with a hope of finding common ground provides the conditions required for communities to engage with one another.

The notion of a habitat is helpful here since it does not seek to argue that one habitat is better than another. In the natural environment it is nonsensical to claim that an aquatic environment is better for fish than a terrestrial environment. It is simply the environment which fish inhabit. As we consider more specialised environments, we might begin to make further finer distinctions. A salt water environment – habitat – is better for certain kinds of fish than a freshwater environment, and so on. In the case of human beings, there are different cultures in which they live. They are all human beings and will share certain characteristics. This, however, does not mean that they do not fit more comfortably into some habitats than they do in others. Human beings adapt to particular cultural and moral habitats and the moral habits that they have adopted enable them to negotiate the world. As Quine (1961) argues, in his discussion of scientific theory, it is not the fact of one new observation which results in the overthrow of a theory: theories stand or fall in their entirety. An observation which is at odds with one's entire theory is unlikely to lead to any major change – there are no crucial experiments, as it is always possible to make adjustments to the theory by adding an auxiliary hypothesis which saves the theory. A moral habitat, though not a theory, is likewise not easily overthrown, since a person needs to continue to live within its boundaries.

This means that those inhabiting a particular culture will not give up the principles and practices that they have found enable them to live within the world. Here Rorty's observation that, though we cannot say which culture is better from some kind of Archimedean vantage point, we can nevertheless observe which ways of life people covet and to which they are drawn. This is no knock-down argument for Western culture, though Rorty seems to regard it as such when it comes to extolling the superiority of American culture (Rorty 1998). Although it is true that human beings can never find such an Archimedean point, it does not follow that there is no such point, nor, that on the assumption that there is such a point we may not pursue universal values as if there were. Hope, for example, that distinctly Christian virtue, would urge us to pursue truth, even if it did not look like we would ever reach it. Thus we are not precluded from assuming that there are universal truths and that there is a conception of the good for human beings, which is basically right. Moreover, we need to resist arrogantly assuming a triumphalist view of our own culture and to recognise, in all humility, that the best formulations of some universal concepts, such as the nature of the common good and what it is to live a fully flourishing human life, may not be in our culture.

## 10 Aims of Education

Broadly, we agree with MacIntyre that the aim of education is not only the development of those powers that enable children and, we might add, adults as well, to become reflective and independent members of their families and responsible citizens of their political communities, but also to habituate us to those virtues that are needed to enable us to achieve our common and individual goods (MacIntyre and Dunne 2002, p. 2). Before we are able to freely exercise our powers of practical reason in the determination of how to act in novel ethical situations in a virtuous manner, we need to know how to act in a virtuous manner and this behaviour, as Aristotle suggests, has to be learned. The virtues, he says, have to be obtained by exercising them, just as we learn to be a good builder by building and a good lyre player by playing the lyre. We learn to be just by doing just acts, temperate by doing temperate acts and we learn to be good by performing virtuous acts (Aristotle, *NE*, Book II, Chap.1). Moral education aims to inculcate habits of virtue in us, but more than this, enable us to see in a more general way, the goods that are served by our activities and to direct our actions to the transformation of and building up of a more just community that serves the common good.<sup>11</sup>

Human beings are "thrown" into the world, says Arendt (1973) and, unlike Heidegger, does not see the relationship between human beings and the objects that they manipulate as being primary in determining who they are, but rather the relationships that they have with each other as being constitutive of personal identity. Human beings are born into a community, learning to speak, acquiring those values and habits which enable them to not only establish an identity – a self – but also to become an active part of that community. Benhabib (2000, pp. 110–112) asserts that socialisation and individuation are two sides of the same coin, arguing that

while there are some activities that can be practised in solitude, such as thinking, it is not possible to exercise virtue without the presence of others. One cannot be courageous, generous or miserly, or anything of a similar kind, without being in a community. The world of relationships, according to Arendt (1973, p. 183) is no less real than the world of things, echoing in this Popper's account of the Third World of intersubjective mental objects (1972). Human beings enter a habitat which precedes them and in which they are already enmeshed. The horizon of human affairs and relationships is complex and is not only never fully disclosed, but also never can be, for it continually recedes from us as new actions and relationships alter human existence. Even before a child is born, once its parents become aware of the new life which they have created, relationships alter to take into account the new circumstances. A new infinity of creative possibilities emerges and so the world is altered. More obviously, that part of the world – our local community – is altered, since it is with what is closest to us that we will be most familiar. The most, in fact, that we can expect is that we will be able to focus on an aspect of that horizon, namely, a particular habitat.

Although Hogan (2005) is sceptical about what any comprehensive theory of human nature may provide for an understanding of the aims of education, he nevertheless accepts that human flourishing and happiness involves belonging to a community with certain traditions, values and practices. Drawing on Gadamer (1989), he asserts that personal identity is disclosed in conversation with others and that education is not so much a matter of transmission, but of epiphany, understood in the way both James Joyce, as described by his biographer, Richard Ellman (1983) and Charles Taylor (1989) use it. What they mean by epiphany is a coming into the presence of something which is otherwise inaccessible, the sudden revelation of the “whatness” of a thing and of its spiritual and moral significance. Though they have in mind the experience of art or of religion, Hogan says that the same idea can be applied to learning in general. Education understood as transmission only, he says, may result in high grades, but may bypass the heart of what particular traditions of learning have to offer. Through immersion in a particular community of learning – or learning habitat – individuals may experience a learning epiphany in which they gain an insight into themselves. In terms of moral education, what this will mean is that as students are led to the practice of virtue, they will gain insights into their own strengths and weaknesses and learn who they are.<sup>12</sup>

## 11 School Community as a Moral Habitat

Pring (2001) describes a schoolroom at Terezina (Theresienstadt) the site of a concentration camp during World War II in which Fiedl Brandejs, an art teacher, managed to teach art to a group of interned children, most of whom would perish in the camp. What is important in this description of the activities that the children engaged in, which as Pring says, involved not just learning about the techniques required to paint and draw but also the standards against which their work was to

be judged, is the school community, or habitat, that she created. In doing so, she taught the children the values of truth and beauty, how to express their feelings and understand the human emotions of hope and sadness, love and fear. Despite their suffering, their spirit was not crushed, but was able to grow and Fiedl Brandejs was able to give their lives meaning, despite the intolerable inhuman conditions in which they had been incarcerated. Pring uses this example to argue that without some unifying moral values that underpin and permeate the entire educational enterprise, the concept of teaching is impoverished, since curriculum is seen as fragmented into various discrete learning packages that serve the purposes of powerful institutions and agencies. Whether they also serve the purposes of those to whom they are delivered is arguable, but what the example shows is the importance of creating a moral habitat in which children are able to learn and develop the virtues, especially of hope and love.

An educational institution provides a moral habitat in which the values of a particular community are lived out in the daily interactions which take place in that community. The values that the children will learn and the practices to which they will become habituated will be those that are concretely practised in their community. It has been argued in some detail that in a pluralist society, human beings are members of more than one moral habitat. Moreover, the concrete habitats to which human beings belong are embedded in increasingly more general and wider environments which as they become wider and more general have less and less direct influence on the formation of moral habits. In a pluralist society, what may be recognised as common values may be vague and platitudinous. This does not mean that they have no influence, for, as has been argued, some form of common understanding of human nature is required for disparate moral communities to begin to understand one another. Nonetheless, none of this will be possible if persons have not acquired a set of values to begin with, since possessing vague and platitudinous principles are of little use in relating to the individual persons whom we encounter on a daily basis.

Applying Pendlebury's (2005) description of the characteristics of an epistemic community, a moral community forms a moral habitat which shares and maintains resources for the acquisition and reinforcement of moral habits. Moral habits are values and virtues which form the way in which human beings order their relationships with one another and enable them to act in ways which contribute to the common good and which build community. Moreover, at the same time they learn to know themselves. This means, however, that what is acquired is a particular comprehensive moral scheme with shared understandings of moral concepts, standards and practices. One does not learn to be polite, for example, without someone teaching one what this means and it will mean different things in different moral communities. Moral habits are not acquired by simply reflecting on moral theory in some kind of abstract way.<sup>13</sup>

An understanding that human beings encounter a range of moral habitats which might differ in significant ways from their own does not mean that we give up on the idea of forming human beings within particular moral environments such as are provided by schools. Recognising that virtues (and sadly, vices) are acquired

through concrete encounters with other human beings, it is first of all important that good moral habits are developed within a habitat which helps reinforce particular ways of behaving. Second, it is crucial that persons, if they do not know it already, come to know that in a pluralist society there are other ways in which the moral life might be arranged. Part of this realisation, that others may have a moral life that differs from their own, means that those charged with their moral development nurture in them the virtue of tolerance, which is in any case part of what we understand by respect for persons, and openness to learning from other viewpoints. Tolerance does not entail giving up their own principles and practices, but being aware of those of others and in so doing deepen their understanding of their own moral principles and practices.<sup>14</sup> Moreover, acknowledging that each educational institution will be a distinctive moral habitat which will form the moral habits of the young people in its care, it is incumbent on those charged with their moral education to reflect on the values and virtues that they themselves practise, for it is against these that their charges will measure the moral worth of their own actions.

Paradoxically, the acquisition of particular moral values, virtues and practices enables persons to apply these in encounters with those who are not members of their moral communities. The moral virtues, values and practices of any particular moral community while they need to be applied concretely also need to be universalisable so that they can be applied to many different situations. The virtue of charity towards others whoever they may be, if it is ingrained, for example, will be extended to those outside the immediate moral community. The parable of the Good Samaritan (Luke 10: 25–37) provides a striking example of how a virtue is applicable to not just one's immediate community. Charity towards those in need is not restricted to those who are recognisably members of one's own community, tribe or nation, but extends to all.

## 12 Conclusion

It has been argued that what is important in moral education is the acquisition of good moral habits and this is accomplished through belonging to a moral habitat. The notion of moral habitat was used in preference to that of moral community or moral environment to make more explicit connection between the formation of good moral habits and conditions under which these are learnt and maintained. It was argued that a moral habitat is more specific than a tradition, which in any case, is not as tightly bounded as MacIntyre seems to argue. On the contrary, it is the fuzziness of the boundaries between traditions which provides the possibility of different traditions coming to understand one another. Analogous to the physical environment, the moral environment in which human beings live – the particular moral habitat – is embedded in a broader environment. Thus, human beings are members of expanding concentric circles of moral communities. Moreover, given the separations of the different kinds of public and private institutions to which human beings belong, they will belong to a number of overlapping and intersecting

moral habitats. Some of these will be of more importance than others in the formation and reinforcement of their moral values, virtues and practices. One such important habitat, one in which most young people in the Western world spend their formative years, is the school or educational institution. It is here that most will gain the moral habits that will remain with them for the rest of their lives.

Essentially, the moral values, virtues and practices that persons acquire will bear the stamp of the particular moral habitat that they are members of. Moral virtue and its practice requires acting in concrete situations. It is not learnt in abstraction. Moral principles are abstract and in a pluralist society, there are few public moral principles that all are genuinely able to agree about, except at such a general level that an application of such principles is not possible. Thus, any consideration of what the State might term, “national values and virtues”, is meaningless without these being connected at a profound level with those values and virtues practised in our daily encounters with others in our moral habitats. Recently in Australia there has been debate about what Australian values might consist in and the government has argued that all Australians should be taught these in schools.<sup>15</sup> Those listed as being Australian values are very general and could conceivably be adopted by any other nation without change. Genuine Australian values, if there are any such, will be found buried in the particular practices of overlapping moral habitats, but it may be that there are no paradigmatic Australian moral habitats in multicultural Australia.

It is important that citizens are open and tolerant, but these values will not be learnt in the wider community, but in the microcosm that is the local moral habitat to which they belong. Practice of openness and tolerance takes place within that environment. Thus, paradoxically, solidarity and commitment to the common good can only be learnt within a local community. Only once learnt can it be applied to the wider and more general community.

## Endnotes

<sup>1</sup> I have not made a clear distinction between a moral community and any other kind of community. Every community is a moral community, since when human beings come together in community they cannot do so without ordering their social practices according to some set of values and beliefs. In referring to a moral community we wish to emphasise that what we are focused on are the values which affect conceptions of what is just and what is good and so form part of ethical decision-making. In a pluralist society, there are many different communities and each may in turn be a different moral community, since the values held in different contexts may be quite different. It is the recognition of this that leads us to consider the question of moral education in such a society.

<sup>2</sup> That there are unjust structures within society which can lead to the reinforcement of certain kinds of behaviours, including criminal behaviour, has been powerfully argued by Freire, for example. See Freire P. (1989) *Learning to Question: A Pedagogy of Liberation*, tr. Coates A. Geneva: WCC Publications; Freire P. (1987) *Education for Critical Consciousness*. New York: Continuum; Freire P. (1975) *Cultural Action for Freedom*. Cambridge, MA: Harvard Educational Review.

<sup>3</sup> See Gramsci A. (1971) *Selections from the Prison Notebooks*. ed. and tr. Hoare Q. & Smith G.N. London: Lawrence and Wishart; Entwistle H. (1979) *Antonio Gramsci: Conservative Schooling for Radical Politics*. London: Routledge & Kegan Paul, for a discussion of hegemony.



<sup>4</sup> See, for example, MacIntyre A. (1971) *Against the Self-Images of the Age*. London: Duckworth. He writes that it is not possible to identify political attitudes independently of political institutions. This is because what are to be understood as political attitudes depends on first having political institutions which identify what is political about an attitude. Political institutions, however, will depend on what political practices are adopted in particular cultures and so political institutions will differ. For comparisons to be made, there needs to be some common ground which makes such comparison possible. It is well known that MacIntyre has consistently argued that such comparisons are not possible (261–265). In *After Virtue* (1985), MacIntyre points out that Homer's list of virtues was different to Aristotle's, and Aristotle's differs from our own. He notes also that the New Testament includes as a virtue something which Aristotle regarded as a vice, namely, humility. What this raises for MacIntyre is the question of whether there is anything which is shared between these different views of virtues. It is the question of how to decide which values ought to be followed and on what grounds that exercises MacIntyre in much of his work. What we argue is that despite incompatibilities, human beings live in more than one moral habitat and because of this are able to move between different moral traditions far better than MacIntyre seems to think is possible. This is not to say that people are able to see the incompatibilities and incommensurabilities, but rather that they exercise a form of practical reason which enables them to ignore differences or make a decision which strictly might not follow from their avowed values. See also, MacIntyre, A. (1988) *Whose Justice? Which Rationality?* Notre Dame, IN: Notre Dame University Press; MacIntyre A. (1990) *Three Rival Versions of Moral Enquiry*. Notre Dam, IN: Notre Dame University Press.

<sup>5</sup> The encounter between two traditions for the first time – just as an encounter between two civilisations that have never before been aware of each other's existence – can take many forms, but the point is that the world is irrevocably changed by the encounter. This is not just in the trivial sense that when a fourth ball is added to a group of three, we now have a group of four, but in a more substantive sense. An encounter between human beings demands a recognition of the relationship, even if it is to be indifferent or to regard the other as inferior. Thus, the white slave owner cannot completely ignore the claims to humanness of his slaves, despite their being black.

<sup>6</sup> A good example of the kind of rivalry which by analogy MacIntyre might have in mind as existing between rival moral traditions is given by the rivalry between the Newtonians and the Leibnizians, who represented two very different traditions. In the *vis viva* controversy, the Newtonians held that the physical quantity, *vis viva*, was proportional to the speed,  $v$ , of a body, while the Cartesians held that it was proportional to the square of the speed,  $v$ , that is, it was proportional to  $v^2$ . Both agreed that it was conserved in elastic collisions, but disagreed about whether it was conserved in inelastic collisions. The Newtonians argued that it was conserved, while the Leibnizians argued that it was not. The debate could not be resolved because they were in fact arguing about two different quantities – momentum, in the case of the Newtonians, and kinetic energy in the case of the Leibnizians.

<sup>7</sup> There are no scientific theories in the social sciences that provide the same level of predicability as scientific theories in the physical sciences either.

<sup>8</sup> Here there is need for some further argument about how it is that we can share conceptions of the world, but this would require an extended account of Popper's Third World and how an objective world of intersubjective agreement forms the basis of our interactions with mental objects.

<sup>9</sup> Although one can make sharp distinctions between, say, Act Utilitarianism and Natural Law Theory, and conceptions of the nature of the good differ markedly and, arguably, are incommensurable, nevertheless, the attempt to answer particular objections to utilitarianism, lead to formulations which draw closer to Natural Law Theory. Rule utilitarianism, for instance, accepts that there are certain kinds of moral rules which human beings ought to follow for their well-being. This is not so far from Natural Law.

<sup>10</sup> This may point to another reason why immigrants may choose to live in proximity to one another. If community, culture and language are important in the disclosure of self, it is hardly surprising that immigrants will experience a loss of the sense of self within the host alien culture. This will be particularly exacerbated if the host culture is radically different to their own. Walzer (1997) notes that in the USA, people are often identified as having a dual identity, such as Irish-American

or Italian-American. This is not uniform in all multicultural nations, however; it is not a usual designation in Australia, for example. It nevertheless illustrates the difficulties confronted by immigrants in establishing a new identity in a new country. See Walzer M. (1997) *On Toleration*. New Haven and London: Yale University Press. See also Watkins E. (1995).

<sup>11</sup> See, for example, the work of Paulo Freire and Theodor Adorno. Adorno T.W. (1972) *Theorie der halb-bildung*, *Gesammelte Schriften* 10(2): 93–121; Adorno T.W. (1993) *Hegel: Three Studies*. Cambridge, MA: MIT Press; Adorno T.W. & Becker H. (1983) Education for autonomy, *Telos* 56: 103–110; Adorno T.W. & Horkheimer M. (1986) *The Dialectic of Enlightenment*. London: Verso; Freire P. (1971) *Pedagogy of the Oppressed*. New York: Herder & Herder; Freire P. (1985) *The Politics of Education: Culture, Power and Liberation*. Hadley, MA: Bergin & Garvey; Freire P. (1975) *Cultural Action for Freedom*. Cambridge, MA: Harvard Educational Review.

<sup>12</sup> See, for example, Vico's discussion of the Delphic Oracle's admonition to "know thyself" in the first of his seven orations on education. Vico can be understood as speaking quite directly about moral education, since he says that without self-knowledge, one is hardly in a position to contribute to the common good. See Vico, G. (1993) *On Humanistic Education (Six Inaugural Orations 1699–1707)*, tr. Pinton G.A. & Shippe A.W., Intro. Verene D.P. Ithaca & London: Cornell University Press, pp. 38–40.

<sup>13</sup> One cannot, for example, claim to love humanity without loving any particular human beings. Virtues are manifested in practical action.

<sup>14</sup> Though obviously there are limits on tolerance.

<sup>15</sup> The debate about the kinds of values which are recognisably Australian and how they are to be taught has been raised in Australia by the former Federal Minister for Education, Dr. Brendan Nelson. In a radio interview, Nelson said that he believed that the best way for such values to be taught was in all schools, including Muslim schools, without indicating in any way why he thought this would lead to a commitment to those values. After all, being taught Australian values is one thing, being committed to them is quite another. He went on to list nine key values which he said exemplified the Australian way of life, superimposing on these the image of John Simpson Kirkpatrick as exemplifying what lies at the heart of Australian identity. Transcript of the interview at <http://www.abc.net.au/worldtoday/content/2005/s1445094.htm>. Retrieved: 1/9/05

## References

- Arendt H. (1973) *The Human Condition*, 8th edn. Chicago: University of Chicago Press.
- Augustine (1972) *De Civitate Dei (The City of God)*, tr. Bettenson, H. Harmondsworth: Penguin.
- Benhabib S. (2000) *The Reluctant Modernism of Arendt*. London: Rowman & Littlefield.
- Ellman R. (1983) *James Joyce*. Oxford: Oxford University Press.
- Gallie W. (1968) Essentially contested concepts, in Gallie W. (ed.) *Philosophy and Historical Understanding*. New York: Schocken Books.
- Gadamer H.-G. (1989) *Truth and Method*, 2nd edn. London: Continuum.
- Habermas J. (1990) *Moral Consciousness and Communicative Action*. Cambridge: Polity Press.
- Hare R.M. (1973) Language and Moral Education, in Langford G. and O'Connor D.J. (eds.) *New Essays in the Philosophy of Education*. London: Routledge & Kegan Paul.
- Herdt H. (1998) "Reasonably Traditional: Self-contradiction and Self-reference" in *Journal of Religious Ethics*, Vol. 26 1998.
- Hogan P. (2005) Identity and epiphanies of learning, in Carr W. (ed.) *The RoutledgeFalmer Reader in Philosophy of Education*. Oxford: Routledge.
- Kuhn T.S. (1972) *The Structure of Scientific Revolutions*, 2nd edn. Chicago: University of Chicago Press.
- MacIntyre A. (1985) *After Virtue*, 2nd edn. London: Duckworth.

- MacIntyre A. (1988) *Whose Justice? Which Rationality?* Notre Dame, IN: University of Notre Dame Press.
- MacIntyre A. (1990) *Three Rival Versions of Moral Inquiry*. Notre Dame, IN: University of Notre Dame Press.
- MacIntyre A. (2002). MacIntyre A and Dunne J. (2002) Alistair MacIntyre on education in conversation with Joseph Dunne, in *Journal of Philosophy of Education*, 36(1): 1–19.
- Mitchell B. (1980) *Morality: Religious and Secular*. Oxford: Oxford University Press.
- Ozolins J.T. (2005) Popper's third world, moral habits and moral habitats, in Mason M. (ed.) *Critical Thinking and Learning: Values, Concepts and Issues, Conference Proceedings, 34th Annual PESA Conference*. Hong Kong: PESA, pp. 376–388.
- Pendlebury S. (2005) Feminism, epistemology and education, in Carr W. (ed.) *The RoutledgeFalmer Reader in Philosophy of Education*. Oxford: Routledge.
- Popper K. (1972) *Objective Knowledge: An Evolutionary Approach*. Oxford: Oxford University Press.
- Pring R. (2001) Education as a moral practice, *Journal of Moral Education* 30(2): 101–112.
- Quine W.V.O. (1961) *From a Logical Point of View*. Cambridge, MA: Harvard University Press.
- Rorty R. (1998) *Truth and Progress: Philosophical Papers*, Vol. 3. Cambridge: Cambridge University Press.
- Stout J. (1988) *Ethics After Babel: The Languages of Morals and Their Discontents*. Boston: Beacon Press.
- Stout J. (1989) Homeward bound: MacIntyre on liberal society and the history of ethics, *Journal of Religious Studies* 69(2): 220–232.
- Taylor C. (1989) *Sources of the Self: The Making of the Modern Identity*. Cambridge: Cambridge University Press.
- Vico G. (1993) *On Humanistic Education (Six Inaugural Orations 1699–1707)*, tr. Pinton G.A. & Shippe A.W., Intro. Verene D.P. Ithaca and London: Cornell University Press.
- Walzer M. (1997) *On Toleration*. New Haven and London: Yale University Press.
- Watkins Eric (1995) The development of physical influx in early eighteenth century Germany: Gottsched, Knutzen, and Crusius, *Review of Metaphysics* 49: 295–339.
- Wittgenstein L. (1953) *Philosophical Investigations*. Oxford: Basil Blackwell.
- Wittgenstein L. (1969) On certainty, in Anscombe G.E.M. & von Wright G.H. (eds). New York: Harper & Row.

# Chapter 7

## How Cognitive and Neurobiological Sciences Inform Values Education for Creatures Like Us

Darcia Narvaez

Historically, not much of values education theory has been rooted in the neuro- and psychological sciences. Kohlberg's enterprise was rooted in philosophy (Kohlberg 1981), Piaget's in non-human biology (1932), Gilligan's in psychoanalytic theory (Gilligan 1982), Shweder's in cultural anthropology (Shweder 1993). Yet a prescription for moral or values education requires an up-to-date and frank assessment of human nature, needs, and possibilities (Flanagan 1991; McKinnon 1999). Like a chef, educators need to think about the nature of the ingredients with which they work and the potentials that lie within. In education, this requires having an empirically derived human psychology and an empirically grounded pedagogy. A smattering of each is provided here. After reviewing two main approaches to values education, I suggest new directions for values education more strongly rooted in recent findings of social sciences and in a Triune Ethics theory.

### 1 The Clash in Values Education

First, a dash of history painted with a broad brush (for more, see Lapsley & Narvaez 2006; Narvaez 2005). Two paradigms, derived from philosophical considerations, have driven perceived opposing views of values education in the USA. One philosophical paradigm represents particularist claims regarding virtue, or character ethics (MacIntyre 1981). The driving concerns of this view are the nature of a good life and the attributes necessary to live a good life (e.g., Anscombe 1958; Hursthouse 1999; McDowell 1997). The primary emphasis is on the agent and the deliberate cultivation of virtues or excellences. The individual is responsible for discovering what virtues and values are inherent in the self, and for cultivating them with the support of the community. In this view, nothing in a life is devoid of moral meaning.

The contrasting view, rule ethics, emphasizes universalist claims regarding justice and reasoning (Frankena 1973; Kant 1949). Rule ethics focuses on what is *the right thing to do* in a particular moral situation (e.g., Hare 1963; Rawls 1971). In this view, morality is largely limited to a narrow range of obligatory action and is propelled by reasoning about such action. Moral conduct is that which accords

with applicable principles for a particular situation but only in narrow slices of life. Moral considerations exclude vocational and leisure activities as well as choice of friends. Few demands are made on individuals. Instead, moral obligation is reduced to that which can be formulated with respect to universal moral principles and becomes what is universally applicable (e.g., Kant's Categorical Imperative).

Both philosophical approaches are tied to educational approaches in the USA. Rule Ethics formed the underpinning of Kohlberg's theory and approach – what I call rational moral education. Aligned with an emphasis on what is the right thing to do, Kohlberg prioritized deliberative moral reasoning, developed through moral dilemma discussion (Blatt & Kohlberg 1975). Indeed, there is considerable research showing that explicit moral reasoning develops and is stimulated in the ways Blatt and Kohlberg suggested (e.g., McNeel 1994; Rest & Narvaez 1994).

The numerous critiques of Kohlberg's emphasis on objective moral reasoning range from the neglect of moral virtues other than justice (e.g., responsibility, Gilligan 1982), the cultural universality of measurement and theory (Shweder 1991), the lack of grounding in evolutionary science (Krebs 2005), and the neglect of intuition (Haidt 2001). Kohlberg transformed his approach with the just community schools, which emphasized applying reasoning in the context of community building and democratic polity (Power et al. 1989).

In sharp contrast to rational moral education stands what is called “traditional character education” (Wynne & Ryan 1993), which is related to Character Ethics. Here, the focus is on right action and developing a virtuous agent who naturally carries out moral action. Right habits should be developed through repeated practice. Although Aristotle is cited to support this approach, in practice it has not been very successful because of superficial application and an inadequate pedagogy (Kohn 1997a, b; Leming 1997; Narvaez 2006). Kohlberg (1981) excoriated this approach for promoting moral relativism with a “bag of virtues”, whose content shifts with the purveyor.

Despite the perceived conflict between these two approaches to values education, they can be viewed as complementary (O'Neill 1996), especially in light of what psychological science is revealing about human behavior and decision-making. The Aristotelian emphasis on intuition development is more empirically aligned with everyday human behavior. Yet it is the deliberative reasoning that has convinced us of injustice (e.g., Atlantic slave trade).

## 2 The Nature of Value Judgments

Among values educators and theorists there has been a long-standing assumption, garnered from philosophy, that value judgments drive moral behavior (e.g., Blasi 1980; Kohlberg 1981; Piaget 1932). Most famously, adopting this philosophical view, Kohlberg emphasized the importance of moral reasoning and its development. Through moral dilemma discussion, cognitive conflict is generated and opportunities for multiple perspective-taking are provided. These have positive effects on moral reasoning development in which a student increases moral

judgment capacities. In fact, developing deliberative reasoning in this way facilitates just action by providing opportunities to think outside of cultural norms. Extensive reasoned argument was the catalyst for the 19th century's abolition of slavery, woman's suffrage, and civil and human rights. Nevertheless, there is only a weak link between moral reasoning and moral behavior (Blasi 1980; Thoma 1994). The explanation for the chasm between knowing and doing, evident across psychological fields, has recently become clearer and, consequently, is instigating a paradigm shift in mainstream psychology (Lakoff & Johnson 1999).

Despite the robust findings in Kohlberg's work (Rest et al. 1999), focusing on deliberative reasoning as the key to moral decision-making and behavior reflects a fading paradigm. Since philosophy began, conscious, deliberative reasoning has been considered primary in decision-making whereas the work of the unconscious has been considered secondary, oppositional to rationality, or even nonexistent. In the new paradigm, based on decades of research (and *not* based on Freud's conceptualizations), unconscious processing is dominant whereas conscious, deliberative processing is secondary and rare (Bargh 1997). "Higher mental processes that have traditionally served as quintessential examples of choice and free will – such as goal pursuit, judgment, and interpersonal behavior – have been shown recently to occur in the absence of conscious choice or guidance" (Bargh & Ferguson 2000, p. 926). Recent research demonstrates that humans are not rational agents in the classical sense, who make choices based on deliberative reasoning. Instead, most information processing is automatic (Bargh 1999). Most decisions are made without deliberation (Hammond 2000). Most of our daily activity is governed by cognitive processes that are preconscious and automatic (Bargh & Chartrand 1999; Bargh & Ferguson 2000). For example, humans are easily primed to make decisions without awareness (Bargh & Ferguson 2000) and decisions are often opportunistic, based on what pops into working memory (e.g., the "availability heuristic" of Tversky & Kahneman 1973).

In short, humans have two types of "minds" (e.g., Kahneman 2003). One is deliberative and conscious, a serial processor that uses logic. The other mind is intuitive and comprised of multiple nonconscious, parallel-processing systems. These two "minds" have been described in various ways, many contrasting the implicit nature of one with the explicit nature of the other (e.g., Kandel et al. 2000; Reber 1993). The explicit system includes declarative or semantic knowledge (knowing that). It extracts principles and theory from experience. The implicit, intuitive system includes procedural and conditional knowledge (knowing how) and learns by doing. It develops routines and automatic responses.

One of the more thorough descriptions of the implicit system (comprised of multiple unconscious systems) is provided by Hogarth (2001). He describes three levels of processing that underlie intuitive processes: basic, primitive, and sophisticated. They represent primitive, implicit, default processing systems (Reber 1993), meaning that they are robust when explicit systems are damaged; there is low variability of function among individuals; they are independent of age and IQ; and there is a commonality of processes across species. The basic information processing system, possessed by most animals, includes instinctive behaviors that regulate life (e.g., the feeling of hunger precipitated by a drop in blood sugar that results in the conscious desire to seek food).

The primitive information processing system learns implicitly and processes basic information devoid of meaning such as subsymbolic processing of environmental stimuli, mechanistic registration of the frequencies and covariation of events, inferring implicit rules of systems that are encountered (e.g., grammar). It too is possessed by many animals. The third system, the sophisticated unconscious, guides perceptual processing, attends to meaning and affect, and recognizes affordances (opportunities for action). These nonconscious processing systems are highly influenced by the social and physical environment. They are very sensitive to recurring patterns in the environment, so environments must be designed carefully for appropriate learning.

Of course, values education should not be approached as an “either/or” between rational moral education and character education, or between deliberation and intuition. Although rational moral education has emphasized the importance of reasoning and traditional character education has emphasized the importance of acting properly (from habits or intuition), both systems are required for moral agency and moral personhood. The intuitive mind makes decisions and takes actions without conscious awareness most of the time. Yet the deliberative mind is vital for guiding intuition development and countering poor intuitions (Hogarth 2001). In light of the dual nature (implicit/explicit) of the human mind, how should we approach values education? An approach that melds the two paradigms is moral expertise development.

### 3 Moral Expertise

The proposal here is that we should treat moral virtue or excellence, like Plato and Aristotle, as a type of expertise (Narvaez 2005; Narvaez & Lapsley 2005). Experts differ from novices in several key ways. They have more and better organized knowledge (Sternberg 1998). They have declarative (explicit), procedural (implicit) and conditional knowledge. In short, they know what knowledge to access, which procedures to apply, how to apply them, and when. They perceive the world differently, noticing underlying patterns and seeing necessity where novices see nothing remarkable. Expert behavior is automatic and effortless. Experts function as more complex adaptive systems in their approaches to solving problems in the domain whereas novices miss the affordances available. Experts have highly developed intuitions as well as explicit knowledge. Moreover, their sense of self is highly connected to their skilled action. They are motivated for excellence.

As the ancients (e.g., Aristotle 1988; Mencius 1970) pointed out, virtue is a form of expertise. A virtuous person is like an expert who has highly cultivated skills – sets of procedural, declarative, and conditional knowledge – that are applied appropriately in the circumstance. In other words, moral exemplars in the fullest sense demonstrate moral (knowing the good) and practical wisdom (knowing how to carry it out in the situation). Expertise is applying the right virtue in the right amount at the right time.

What specifically does expertise look like in the moral domain? Moral experts demonstrate holistic orientations in one or more of four processes that comprise moral behavior: ethical sensitivity, ethical judgment, ethical focus, and ethical

action (Narvaez & Rest 1995; Rest 1983). Experts in Ethical Sensitivity are better at quickly and accurately “reading” a moral situation and determining what role they might play. They role take and control personal bias in an effort to be morally responsive to others. Experts in Ethical Judgment have many tools for solving complex moral problems. They use reason about duty and consequences, responsibility, and religious codes. Experts in Ethical Focus cultivate ethical self-regulation that leads them to prioritize ethical goals. They foster an ethical identity that leads them to revere life and deepen commitment. Experts in Ethical Action know how to keep their “eye on the prize”, enabling them to stay on task and take the necessary steps to get the ethical job done. They are able to intervene courageously and take initiative for others. Experts in a particular excellence have more and better organized knowledge about it, have highly tuned perceptual skills for it, have deep moral desire for it, and have highly automatized, effortless responses. In short, they have more *content* knowledge and more *process* knowledge. Expertise is a set of capacities that can be put into action. Suggested skills are listed in Table 1 (from Narvaez et al. 2003; 2004).

Children are virtual novices in every domain, including the moral domain. How do we cultivate their expertise? We should follow the training that future experts receive. Experts-in-training build implicit and explicit understandings about a domain, engaging both the deliberative and intuitive minds. Their practice is focused, extensive, and coached through contextualized, situation-based experience. Their environments are well structured, providing appropriate and accurate feedback (e.g., the chef-in-training gets feedback both from the food prepared and from the coach who judges it). Expert education in a particular domain cultivates reasoning and intuitions simultaneously. Immersion in the domain occurs at the same time that theory is presented, cultivating both intuitions and deliberative understanding (Abernathy & Hamm 1995). Through the course of expertise training, perceptions are fine tuned and developed into chronically accessed constructs; interpretive frameworks are learned and, with practice, applied automatically; action schemas are honed to high levels of automaticity (Hogarth 2001). What is painfully rule-based as a novice becomes, with vast experience, automatic and quick for an expert (Dreyfus & Dreyfus 1990). “A wise (or virtuous) person is one who knows what is good and spontaneously does it” (Varela 1999, p. 4).

Expertise is highly skilled ethical coping in the situation. The mechanism of virtue development is the regularities rehearsed in the interaction among the person’s needs, the environment’s responsiveness, and the interpretation of both. So, for example, a child who is listened to by a parent only when she cries or whines, learns that not only are people unreliable but making a lot of emotional noise is an appropriate method for moving through the world. In contrast, a child with a parent who responds caring and in an appropriate time frame to the child’s needs learns that the world is a benevolent place where one can meet one’s needs through social connection.

Before specifying the steps a teacher can take to develop moral expertise, it is important to review the nature of human moral propensities. I present a brief description of the Triune Ethics theory, a moral psychology theory.



**Table 1** Ethical skills***Ethical Sensitivity***

- ES-1: Understand Emotional Expression
- ES-2: Take the Perspective of Others
- ES-3: Connecting to Others
- ES-4: Responding to Diversity
- ES-5: Controlling Social Bias
- ES-6: Interpretations Situations
- ES-7: Communicate Well

***Ethical Judgment***

- EJ-1: Understanding Ethical Problems
- EJ-2: Using Codes and Identifying Judgment Criteria
- EJ-3: Reasoning Generally
- EJ-4: Reasoning Ethically
- EJ-5: Understand Consequences
- EJ-6: Reflect on the Process and Outcome
- EJ-7: Coping

***Ethical Motivation***

- EM-1: Respecting Others
- EM-2: Cultivate Conscience
- EM-3: Act Responsibly
- EM-4: Help Others
- EM-5: Finding Meaning in Life
- EM-6: Valuing Traditions and Institutions
- EM-7: Developing Ethical Identity and Integrity

***Ethical Action***

- EA-1: Resolving Conflicts and Problems
- EA-2: Assert Respectfully
- EA-3: Taking Initiative as a Leader
- EA-4: Planning to Implement Decisions
- EA-5: Cultivate Courage
- EA-6: Persevering
- EA-7: Work Hard

## 4 The Triune Ethics of Moral Psychology

The Triune Ethics theory is derived from psychological, evolutionary, and neurosciences. Human morality has neurobiological roots that are apparent in the biological structures and circuitry of the human brain (Panksepp 1998), the neuronal wiring of the heart (Armour 1991; Armour & Ardell 1994) and the most recent addition to the brain, the prefrontal cortex (MacLean 1990). One can discern at least three distinctive systems that have evolved from our ancestors, some of which are reflected in the behavior of other animals (de Waal 1996). Triune Ethics theory (Narvaez 2006) identifies three types of value sets, rooted in neurobiology, that propel human moral action on an individual and group level: the Ethic of Security, the Ethic of Engagement, and the Ethic of Imagination.

The Ethic of Security is based primarily in instincts for survival and physical flourishing. Subcortically driven instincts for seeking (autonomous exploration) and emotional circuitry for fear and rage when autonomy or safety is thwarted are systems shared with all animals (Panksepp 1998). The security ethic is oriented to physical factors in two senses. First, it maintains physical survival through self-protection, exploration, and autonomy. This is apparent in organisms automatically exploring their environments and becoming enraged when prevented from doing so, and learning from experience what is unsafe (e.g., the visual cliff, the Garcia effect). Second, the security ethic is attendant to physical flourishing through status enhancement (hierarchy or pecking order) and in-group loyalty (purity). The security ethic is in ascendance when individuals seek out uniqueness of self or group. For example, it was reported that 90% of members of an evangelical congregation left after the pastor began to preach an inclusive rather than an exclusive message, saying that the whole world would be saved not just those of their brand of faith (National Catholic Reporter 2005). When a security ethic is a cultural norm, inclusivity is an unwelcome message.

The security ethic aligns with Kohlberg's preconventional stages 1–2 (although Kohlberg theory underestimated the group elements). Like Kohlberg's preconventional stages, the security ethic is very concerned with self-preservation and personal gain, although it operates primarily implicitly. It can easily dominate thought and behavior when the person or group is threatened (MacLean 1990), or when children are not properly nurtured (Pearce 2002). When the security ethic is triggered, defenses go up, in-group/out-group differences are emphasized, rivalry and the pecking order are stressed, and/or superorganismic (mob) thinking and behavior is set in motion (Bloom 1995). In order to minimize triggering the defense systems of the Security ethic, the environment must be emotionally and physically safe. Providing a safe, secure environment where basic needs are met allows students to minimize triggering the security ethic and allows an emphasis on the ethics systems (engagement and imagination) that better represent human aspirations. Control systems such as those in the prefrontal cortex are not fully developed until the early 1920s (Giedd et al. 1999) and are easily overtaken by the hindbrain's self-protective impulsivity (Bechara 2005) so that adults must still offer guidance until the brain is fully developed.

The Ethic of Engagement involves the emotional systems that drive us toward intimacy. Found among mammals and particularly among our closest Hominoid cousins, the bonobos (de Waal & Lanting 1997), these systems were identified as the locus of human moral sense by Darwin (1891; Loye 2002) because they are the root of our social and sexual instincts, manifesting empathy and parental care. An individual's morality has roots in these systems, but they are dependent on proper care in infancy to develop the brain circuitries necessary for successful social engagement and cultural membership (Greenspan & Shanker 1999; Panksepp 1998). Early parenting designs the brain: "Interpersonal experiences thus plays a special organizing role in determining the development of brain structure early in life and the ongoing emergence of brain function throughout the lifespan" (Siegel 1999, p. 21). Inadequate childcare leads to deficiencies in the

hormonal regulation and system integration that lead to sociality (Prescott 1996). The self in the present, in relationship, in emotional context, drives our relational moral orientation toward trust, love, and reciprocity or toward mistrust, uncertainty, and shame (Schoore 1994).

The engagement ethic reflects Kohlberg's stage 3 primarily and the relational focus of feminist approaches (e.g., Noddings 1992). Through caring relationships and a caring community, teachers can build on empathic tendencies toward an inclusionary compassion for all. Humans are at their most moral when the ethic of engagement is linked with the ethic of imagination.

The third is the Ethic of Imagination. The neocortex, particularly the prefrontal lobes, is the seat of imagination, and is not fully developed until the early or middle twenties. Some argue that the prefrontal lobes develop FULLY only under the right (nurturing) circumstances rarely found anymore in Western countries like the USA (Pearce 2002). The natural flow of childhood established over many thousands of years (e.g., natural childbirth, breast-feeding for several years, nearly constant close physical contact with others in the early years of life, play) have been deracinated by Western culture and adult self-preoccupation and fear.

The Ethic of Imagination is also the source of our deliberative reasoning, which can counter the intuitions and instincts that drive immorality with "free won't" (Cotterill 1998). Although humans have evolved to favor face-to-face relationships and have difficulty imagining those not present (such as future generations), the prefrontal lobes unique to humans provide a means for a sense of community that extends beyond immediate relations. When the Ethic of Imagination is integrated with the "heart-brain" (Armour 1991), transcendental consciousness may result (ibid). It is able to combine compassion with problem solving.

Value problems can occur when children are not properly nurtured and when a culture or environment stresses individual survival to the extent that, in both cases, the ethic of security predominates, promoting self-centered, and potentially violent behavior. Value problems on the individual level can derive from the security ethic circumventing or shutting down the engagement ethic while hijacking the imagination ethic, to the detriment of the individual or those at hand. Similarly, value problems among human groups derive from the ethic of security, one organism (the group) competing against another for survival (i.e., high status or perceived basic needs). The bias of the ethic of security is toward one's in-group in a me/not-me sense (not an emotional solidarity sense). In fact, animals are known to commit suicide for the good of the group. The ethic of security can enslave the ethic of imagination to narrow conceptions of acceptable reality (ideology). When competing ideologies face off, the superorganism tendencies (mob mentality) take over with the dualistic perception that one's perspective is moral and the opposing view is evil.

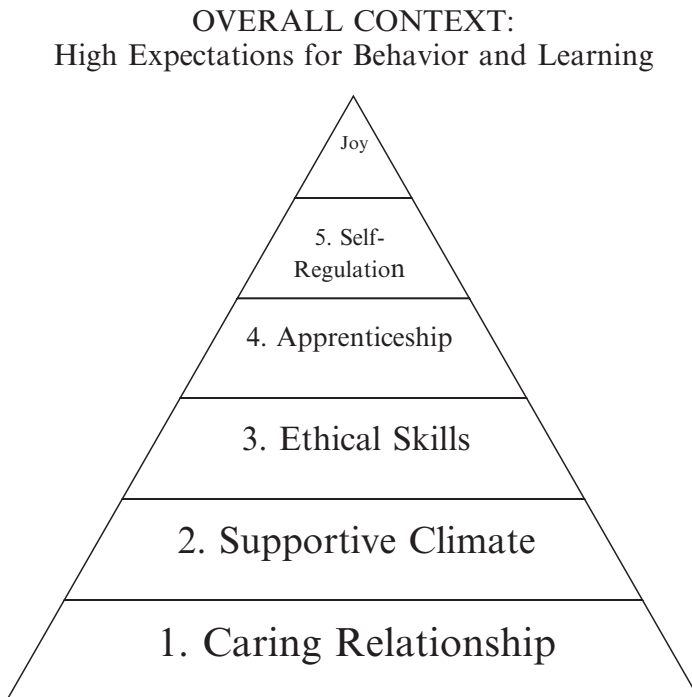
An individual's value problems can also derive from a lack of moral and practical wisdom (expertise), knowing which virtue(s) to apply, how and how much, in a particular situation. Few individuals are virtuous moral exemplars or experts who can do this the majority of the time. The rest of us struggle with (if not completely miss) value decisions on a daily basis: What is the moral thing to do here and now? How do I balance competing moral goals? Moral and practical wisdom require

extensive practice, especially in a complex pluralistic society. The Integrative Ethical Education model provides guidance for educators desiring to promote moral and practical wisdom.

## 5 Step-by-Step Values Education

The Integrative Ethical Education model (IEE; Narvaez 2005) provides an intentional, holistic, comprehensive, empirically derived approach to values education. It is rooted in what is known by ancient philosophy and current science to cultivate human flourishing. As Aristotle pointed out, human flourishing necessarily includes individuals and communities, and this is the perspective arising from research in cognitive neuroscience. With the proper care, humans are biologically wired to be empathic, social beings (e.g., de Waal 2006).

The IEE model is presented in a step-by-step format. The recommendations are empirically derived. It is recommended that new teachers start at the beginning and add each step as they feel comfortable. The steps are in the order of logic and importance. Figure 1 lists all the steps.



**Fig. 1** Overall context: high expectations for behavior and learning

### ***5.1 Step 1: Establish a caring Relationship with each Student***

Ideally, the family home provides deep emotional nourishment for the child, but this rarely happens in a typical US household these days, due to both parents working and a variety of distracting activities. In a day when children are emotionally malnourished, much rides on the adults they see every day, educators. In fact the most important protective factors against poor outcomes for a child are caring relationships, first, with an adult in the family, second, with an adult outside the family (Masten 2003). Why is caring so vital? As mammals, we are primarily social-emotional creatures; the cool logic of a nonemotional Dr. Spock is a sign of pathology, not health.

Human minds and hearts are wired for emotional signaling and emotional motivation (Greenspan & Shanker 2004; Panksepp 1998). If these are ignored or mishandled by the educator, then the security ethic will predominate. The students will spend much of their energy in self-protection, leaving little energy for learning. The educator needs to establish healthy emotional signaling with each student in order to influence his or her emotional drive. An emotional connection provides the bridge for communication and influence. Without it, academic motivation is reliant on the residue of family motivation (which works fine for most Asian Americans but not so well for other students in American classrooms, Steinberg 1996; Li 2005). Teachers should individualize their care for students, like a good parent. Of course, this means getting to know the child, respectfully, as much as possible. As long as teachers maintain a humane classroom, students will be more likely to feel safe and engaged in learning, including moral learning.

### ***5.2 Step 2: Establish a Caring Supportive Classroom Climate***

Since much of our behavior is based on our tacit knowledge or intuitions (Hogarth 2001; Sternberg 2001), adults must create environments that “tune up” the right intuitions in children. The environment includes the climate or atmosphere which refers to the culture of the social environment in both a broad and a specific sense. In the broad sense the climate includes the structures of the social environment, the overt and hidden systems of rewards and punishment, the goals and aspirations of the social group, and the general discourse about goals. In the specific sense, climate has to do with how people treat one another, how they work together, how they make decisions together, what feelings are encouraged, and what expectations are nurtured. A positive climate meets the needs of the child and fosters a sense of belonging to the larger group (Baumeister & Leary 1995).

Values educators should ensure that the school and classroom environments are teaching the right intuitions, intuitions that promote prosocial behavior, virtue and moral identity development. Prosocial behavior is nurtured in climates that foster flourishing and the “developmental assets” that support resiliency (Benson et al.

1998; Wang et al. 1998). In fact, caring schools and classrooms have specific features that are associated with multiple positive outcomes for students. According to Solomon et al. (2002), caring school and classroom communities have the following characteristics: (a) student autonomy, self-direction, and influence; (b) student interaction, collaboration, and participation in open discussion; (c) teacher warmth, acceptance, support and modeling; (d) training in social skills; and (e) opportunities for helping others. A well-structured environment for teaching character has these characteristics. A caring classroom (and school) climate with high expectations for achievement and behavior is related both to high achievement and to moral behavior (Zins et al. 2004).

In a caring classroom, discipline is not punishment but is coached character development. Educators can use the ethic of imagination (“who should I be?”) to promote and emphasize the ethic of engagement (e.g., how can we show respect for one another? How can we help one another feel cared for in the classroom?). Educators can foster awareness of the heart intelligence that leads to prosocial behavior and happiness (HeartMath 2001).

One way to build a positive climate and positive emotion is through play. Play is fundamental for development in every species that requires time to learn to be an adult (Fagan 1981). Most of what is learned is learned implicitly through full engagement (Hogarth 2001; Reber 1993) which happens with play (Montague 1983). Children play until they become enculturated to do otherwise. Playfulness enhances the engagement ethic; good humor is able to defuse the defensiveness of the security ethic by activating the frontal lobes with laughter (Wiseman 2002).

### ***5.3 Step 3: Teach Ethical Skills Across the Curriculum and Extracurriculum***

In simpler times, children learned morality through observation and direct contact with adults during the basic chores and activities of life at home and in the local community. Divorced from the everyday life of most adults and placed in the artificial learning setting of the school, children’s social life revolves around the classroom and school. It is here they learn how to get along with peers, how to participate in group work and decision-making, how to be a citizen, and many other skills they take with them into adulthood. “The only way to prepare for social life is to engage in social life” (Dewey 1909/1975, p. 14). As Dewey argues, the school should be constructed as a social institution that integrates intellectual and moral training.

It bears emphasizing that the good life is not lived in isolation. One does not flourish alone. IEE is implemented in and with a community. It is the community who establishes, and nourishes the individual’s moral voice, providing a moral anchor. Indeed, both Plato and Aristotle agreed that a good person is above all a good citizen. Hunter (2000) suggests that we find the answers to our existential questions in the particularities that we bring to a civic dialogue: “Character outside of a lived community, the entanglements of complex social relationships, and their

shared story, is impossible” (p. 227). It is in the community that students apply and hone their ethical competencies.

What competencies should be emphasized in school? IEE suggests that the Four Component Model (Narvaez & Rest 1995; Rest 1983) provides a functional view of moral behavior. Seven skills for each of the four components (sensitivity, judgment, focus, action) have been identified (for more details, see Narvaez 2005; Narvaez et al. 2004). Many of the suggested skills are required for living a good life and/or for active democratic citizenship. These are skills of emotional intelligence, getting along with others, active and effective citizenship (Narvaez et al. 2003).

In the Minnesota Community Voices and Character Education project, teacher teams decided which skills to emphasize during academic instruction. Using materials provided by the project leaders and teacher-designed lessons, the skills approach had a significant effect on those schools who implemented broadly over one year’s time (see Narvaez et al. 2004).

#### **5.4 Step 4: Use an Apprenticeship Model: Novice-to-Expert Pedagogy**

Teachers are often less reflective about pedagogy when it comes to character than when it comes to academics. They fall for the “posters on the wall” or “trait of the month” approach when this would be laughable for an academic subject. Moreover, in traditional character education it is typical to emphasize rote learning and compliance, rather than real understanding (Kohn 1997a, b).

Learning involves an active and interactive process of transforming conceptual structures through selective attention and by relating new information to prior knowledge (Anderson 1989). Best practice instruction provides opportunities for students to develop more accurate and better organized representations and the procedural skills required to use them (ibid). In order to do this, children must experience an *expert-in-training pedagogy* for each skill that they learn. Teachers can set up instruction to help students develop appropriate knowledge by designing lessons according to the following four levels of activities (Narvaez et al. 2004; Narvaez 2005):

*Level 1: Immersion in examples and opportunities.* Teachers provide models and modeling of the goal, draw student attention to the “big picture” in the subject area, and help the students learn to recognize basic patterns.

*Level 2: Attention to facts and skills.* Teachers focus student attention on the elemental concepts in the domain in order to build more elaborate concepts.

*Level 3: Practice procedures.* The teacher allows the student to try out many skills and ideas throughout the domain to build an understanding of how skills relate and how best to solve problems in the domain.

*Level 4: Integrate knowledge and procedures.* The student finds numerous mentors and/or seeks out information to continue building concepts and skills. There

is a gradual systematic integration and application of skills and knowledge across many situations.

How should values education be structured? As in training for expertise, educators should instruct both the deliberative mind and the intuitive mind. The intuitive mind is cultivated through imitation of role models and the appropriate feedback from the environment. The deliberative mind can be coached in fine-tuning action and in how to select good environments for intuition development. By providing theoretical explanation and chance for dialogue, the deliberative mind builds understanding. By providing a grand prosocial narrative, the child internalizes a personal narrative and the deliberative mind's imagination is engaged in activities that bring it about.

### **5.5 Step 5: Foster Student Self-Regulation**

Plato understood human existence to be a problem to the self, "the problem of deciding what to become and endeavoring to become it" (Urmson 1988, p. 2). In other words, the final responsibility for character development lies with the individual. In their choices and actions, orientations and time allocations, individuals address the question: Who should I be? In an enriched moral environment, students are provided with tools for self-regulation in character formation.

Individuals can be coached not only in skills and expertise but in domain-specific self-efficacy and self-regulation (Zimmerman et al. 2002). The most successful students learn to monitor the effectiveness of the strategies they use to solve problems and, when necessary, alter their strategies for success (Anderson 1989). Coaching for self-regulation requires enlisting the deliberative mind to help the intuitive mind. Armed with theoretical knowledge, the deliberative mind, for example, plays a critical role in learning by selecting the environments from which the intuitive mind learns effective behaviors, thereby accelerating implicit learning (Hogarth 2001). For example, different intuitions are developed when reading a good book than when playing violent video games. Students can learn the metacognitive skills that moral experts have, such as self-monitoring of attention away from temptations, self-cheerleading when energy flags, and selecting or designing the environment to maximize goal completion (Zimmerman 1998). Self-regulation (equilibration) has been a central, driving force of evolution, and development within organisms (e.g., Darwin) along with reflective abstraction (Piaget's *prise de conscience*; Gruber & Voneche 1995).

## **6 Teacher Moral Expressiveness**

People's values are evident in the automatic behaviors they display. These behaviors reflect automatized, social-cognitive schemas derived from social and practical experiences in the world (Lapsley & Narvaez 2004; Narvaez & Lapsley 2005).



Highly reliant on specific cultural orientations, the parameters for our values are laid out in day-to-day experience in our communities. Like children in other times, children in this era learn to value what is favorably and frequently presented to them. Unfortunately, today this means that children's values are in the hands of advertisers and media purveyors, because children spend more time with media influences than any previous generation, and most of what is presented favorably and frequently has to do with celebrity, products, status, and wealth, all of which do not lead to human happiness (Kasser 2002).

Intuitions today are highly influenced by the marketing ploys of capitalism. Marketeers have become adept at tapping into human propensities to seek meaning, a sense of belonging and a sense of autonomy. To the detriment of building a sense of community and citizenship, current marketing encourages intuitions that divide families and communities by their "demographic" category. Instead of marketing and programming for the whole family, as in the past, current marketeers pull the family apart according to its demographic interests. The ploys are so skilled that the individual senses that the product is the right one for him/her (Quart 2003).

The effects can be seen in the manifestation of ethics today. The ethic of security is aggravated when we see what there is to have that others have and we do not ("affluenza" Hamilton & Denniss 2005), promoting addictive seeking and status seeking. The ethic of imagination is hijacked by artificially manufactured desires of consumer culture so that virtue becomes being a good consumer (or being a good citizen means going shopping, as President Bush recommended to US citizens after the terrorist attacks on 9/11/2001). The ethic of engagement is twisted into deep interaction with video games and communication with others through media like instant messaging and cell phones; individuals often feel more connected to personalities on television than to their neighbors.

How do parents and educators compete with the massive media culture and the expert peddlers? – by providing favorable and frequent experiences of moral engagement. Educators can market morality in the same way that advertisers market products – by fostering a teacher discourse that draws attention to moral issues and providing opportunities for satisfying social experiences.

Humans learn from stories, those told to us and those told about us (Schank 1999). Advertisers are skilled story tellers, emphasizing the sense of "belonging" that buying a product will bring. Teachers can foster a narrative to counter the hedonism and status-enhancing messages of the media. First, teachers should first and foremost be role models. They should learn to put moral thinking into words. They can think out loud about their own moral decisions, tell stories about striving for moral goals, read stories that develop the child's moral imagination. Second, they should encourage students to construct their own moral goals (e.g., how are you going to make the world a better place for everyone?). Individuals operate according to the narratives they tell themselves (McAdams 1993; Schank 1999). Adults help structure narratives by the types of questions they ask (e.g., how did you help someone in school today? What positive actions did you take over

vacation? What positive goals do you have for today?) (Nelson & Gruendel 1981). Adults influence children's narratives by what they emphasize, expect, and encourage in the environments they design for children. Third, children (people) learn best through experience. Children's memories should be filled with positive concrete experiences in which they helped others and teachers should remind them of these times.

## 7 Values Education Policies

To determine values education policy one needs a broad awareness of human psychology and human flourishing, human learning and development, and the importance of context. Here are some suggestions.

Essentially, policies that support values education are those that support children and families. Public policies should promote a sense of safety and security in children and their families (e.g., safe neighborhoods, good schools, maternal/paternal benefits for childcare, affordable housing, full-time wages that can support a family, high quality daycare). Unfortunately, the USA in the early 21st century has fewer of these supports for those who are not fairly wealthy. Sweden's recent 3-year guarantee of maternal benefits is a good idea, but such policies must certainly also be accompanied by parental educational initiatives that include information about the vital importance for brain and social development of breast-feeding, infant holding through the first year, play, and so on (Prescott 1996; Schore 1994). Little of this information is known by the population of the USA. Parents need such education before having children.

Adults need to be better educated about what children need. Too often, adults forget that children are different from them. For example, children process information differently (Piaget 1929), are frightened by different things at different ages (Cantor 1998), are highly impressionable, and imitate what they see (Bandura 1978). The environments of public schools, school buses, and even the family home itself should be scrutinized by adults. When adults realize what intuitions particular environments foster they will be more conscientious about the environments in which they place children.

Schools can emphasize caring community and foster the steps as noted above. Schools can take up the slack for families and communities by implementing programs that develop empathy and foster compassion (e.g., Roots of Empathy; Schonert-Reichl et al. 2005).

Overall, we can strengthen the connections among children's life spaces: home, school, and community at various levels. Children who live with coordinated systems are adaptationally advantaged (Bronfenbrenner 1979). The type of person a child becomes is determined in large part by the dynamic interaction among community, family, and culture.

## 8. Conclusion

Successful values education is the process of tuning up intuitions, fostering reasoning, and developing skills and motivations for moral behavior. The goal of values education should not be merely “problem free” – individuals who do not hurt others (a negative duty orientation). Nor should it be, in the language of positive youth development, only “fully prepared”, because fully prepared can be mere individualistic prudentialism – getting what you want for yourself. Rather, the goal of values education should be becoming *morally adept* (Lapsley & Narvaez 2006). Moral adeptness requires both negative and positive duties. It means having many skills for ethical living including skills to minimize Security ethic worries and maximize Engagement ethics through nurturing play; it means fostering transcendental morality through the Imagination ethic. Ethical people shape the world in ways that bring about more joy and love in individuals and communities, leading to greater human and global flourishing.

## References

- Abernathy C.M. & Hamm R.M. (1995) *Surgical Intuition*. Philadelphia: Hanley & Belfus.
- Anderson L.M. (1989) Learners and learning, in Reynolds M.C. (ed.) *Knowledge Base for the Beginning Teacher*. Oxford: Pergamon Press, pp. 85–99.
- Anscombe G.E.M. (1958) Modern moral philosophy. *Philosophy* 33: 1–19.
- Aristotle (1988) *Nicomachean Ethics*, tr. Ross W.D. London: Oxford.
- Armour J.A. (1991) Anatomy and function of the intrathoracic neurons regulating the mammalian heart, in Zucker I.H. & Gilmore P. (eds) *Reflect Control of the Circulation*. Boca Raton, FL: CRC Press, pp. 1–37.
- Armour J.A. & Ardell J. (1994) *Science of the Heart*. Boulder Creek CA: Heart Math. Institute.
- Bandura A. (1978) Social learning theory of aggression. *Journal of Communication* 28(3): 12–29.
- Bargh J.A. (1997) The automaticity of everyday life, in Wyer R.S. Jr. (ed.) *The Automaticity of Everyday Life: Advances in Social Cognition*. Vol. X. Mahwah, NJ: Lawrence Erlbaum, pp. 1–61.
- Bargh J.A. & Chartrand T.L. (1999) The unbearable automaticity of being, *American Psychologist* 54: 462–479.
- Bargh J.A. & Ferguson M.J. (2000) Beyond behaviorism: on the automaticity of higher mental processes, *Psychological Bulletin* 126: 925–945.
- Baumeister R. & Leary M. (1995) The need to belong: desire for interpersonal attachments as a fundamental human motivation, *Psychological Bulletin* 117: 497–529.
- Benson P., Leffert S.P., & Blyth D. (1998) Beyond the “village” rhetoric: creating healthy communities for children and adolescents, *Applied Developmental Science* 2(3): 138–159.
- Blatt M. & Kohlberg L. (1975) The effects of classroom discussion upon children’s level of moral judgment, *Journal of Moral Education* 4: 129–161.
- Bechara A. (2005) Decision making, impulse control and loss of willpower to resist drugs: a neurocognitive perspective, *Nature Neuroscience* 8: 1458–1463.
- Blasi A. (1980) Bridging moral cognition and moral action: a critical review of the literature, *Psychological Bulletin* 88: 1–45.
- Bloom H. (1995) *The Lucifer Principle*. New York: Atlantic Monthly Press.

- Bronfenbrenner U. (1979) *The Ecology of Human Development*. Cambridge, MA: Harvard University Press.
- Cantor J. (1998) *Mommy, I'm Scared: How TV and Movies Frighten Children and What We Can Do To Protect Them*. San Diego, CA: Harcourt.
- Cotterill R. (1998) *Enchanted Looms*. Cambridge: Cambridge University Press.
- Darwin C. (1859) *On the Origin of Species: A Facsimile of the First Edition*. Cambridge, MA: Harvard University Press.
- Darwin C. (1871/1891) *The Descent of Man*. Princeton, NJ: Princeton University Press.
- de Waal F. (1996) *Good Natured: The Origins of Right and Wrong in Humans and Other Animals*. Cambridge, MA: Harvard University Press.
- de Waal F. & Lanting F. (1997) *Bonobo: The Forgotten Ape*. Berkeley, CA: University of California Press.
- Dewey J. (1909/1975) *Moral Principles in Education*. Carbondale, IL: Southern Illinois University Press.
- Dreyfus H. & Dreyfus S. (1990) What is morality? A phenomenological account of the development of ethical expertise, in Rasmussen D. (ed.) *Universalism and Communitarianism*. Cambridge, MA: MIT Press.
- Fagan R. (1981) *Animal Play Behavior*. New York: Oxford University Press.
- Flanagan K. (1991) *Sociology and Liturgy*. New York: St. Martin Press.
- Giedd J.N., Blumenthal J., & Jeffries N.O. (1999) Brain development during childhood and adolescence: a longitudinal MRI study. *Nature Neuroscience* 2(10): 861–863.
- Gilligan C. (1982) *In a Different Voice*. Cambridge, MA: Harvard University Press.
- Greenspan S.I. & Shanker S.I. (2004) *The First Idea*. Cambridge, MA: Da Capo Press.
- Gruber H.E. & Voneche J.J. (1995) *The Essential Piaget*. New York: Basic Books.
- Haidt J. (2001) The emotional dog and its rational tail: A social intuitionist approach to moral judgment, *Psychological Review* 8: 814–834.
- Hamilton C. & Denniss R. (2005) *Affluenza: When Too Much is Never Enough*. East Melbourne, Australia: Allen & Unwin.
- Hammond K.R. (2000) *Judgments Under Stress*. New York: Oxford University Press.
- Hare R.M. (1963) *Freedom and Reason*. New York: Oxford University Press.
- HeartMath Research Center (2001) *Science of the Heart: Exploring the Role of the Heart in Human Performance*. Boulder Creek, CA: HeartMath Institute.
- Hogarth R. M. (2001) *Educating Intuition*. Chicago: University of Chicago Press.
- Hursthouse R. (1999) *On Virtue Ethics*. Oxford: Oxford University Press.
- Kahneman D. (2003) A perspective on judgment and choice: mapping bounded rationality, *American Psychologist* 58(9): 697–720.
- Kahneman D. & Tversky, A. (1973) On the psychology of prediction, *Psychological Review* 80: 237–251.
- Kandel E.R., Schwartz J.H., & Jessell T.M. (2000) *Principles of Neural Science*, 4th edn. New York: McGraw-Hill.
- Kant I. (1949) *Fundamental Principles of the Metaphysics of Morals*. New York: Liberal Arts Press.
- Kasser T. (2002) *The High Price of Materialism*. Cambridge, MA: MIT Press.
- Kohlberg L. (1981) Essays in moral development: the philosophy of moral development, in Kohlberg L. (ed.) *The Psychology of Moral Development*. New York: Harper & Row.
- Kohn A. (1997a) The trouble with character education, in Molnar A. (ed.) *The Construction of Children's Character*. Chicago: University of Chicago Press, pp. 154–162.
- Kohn A. (1997b) How not to teach values: a critical look at character education, *Phi Delta Kappan* February: 429–439.
- Krebs D. L. (2005) The evolution of morality, in Buss D. (ed.) *The Handbook of Evolutionary Psychology*. New York: John Wiley & Sons. pp. 747–771.
- Lakoff G. & Johnson M. (1999) *Philosophy in the Flesh: The Embodied Mind and Its Challenge to Western Thought*. New York: HarperCollins.
- Lapsley D. & Narvaez D. (2004) A social-cognitive view of moral character, in Lapsley D. & Narvaez D. (eds) *Moral Development: Self and Identity*. Mahwah, NJ: Lawrence Erlbaum, pp. 189–212.

- Lapsley D. & Narvaez D. (2005) Moral psychology at the crossroads, in Lapsley D. & Power C. (eds) *Character Psychology and Character Education*. Notre Dame, IN: University of Notre Dame Press, pp. 18–35.
- Lapsley D. K. & Narvaez D. (2006) Character education, in Renninger A. & Siegel I., W. Damon & Lerner R. (eds) *Handbook of Child Psychology*. New York: Wiley, pp. 248–296.
- Leming J.S. (1997) Research and practice in character education: a historical perspective, in A. Molnar (ed.) *The Construction of Children's Character Ninety-sixth Yearbook of the National Society for the Study of Education*. Chicago: National Society for the Study of Education and the University of Chicago Press, pp. 11–44.
- Li J. (2005) Mind or virtue: western and chinese beliefs about learning, *Current Directions in Psychological Science* 14(4): 190–194.
- Loye D. (2002) The moral brain, *Brain and Mind* 3: 133–150.
- MacIntyre A. (1981) *After Virtue*. London: Duckworth.
- MacLean P.D. (1990) *The Triune Brain in Evolution: Role in Paleocerebral Functions*. Plenum: New York.
- Masten A.S. (2003) Commentary: developmental psychopathology as a unifying context for mental health and education models, research and practice in schools, *School Psychology Review* 32: 169–173.
- Mencius. (1970) *Mencius*, tr. Lau D. London: Penguin.
- McAdams D.P. (1993) *The Stories We Live By: Personal Myths and the Making of the Self*. New York: Guilford.
- McDowell J. (1997) Virtues and vices., in Crisp R. & Slote M. (eds) *Virtue Ethics*. Oxford: Oxford University Press, pp. 141–162.
- McKinnon C. (1999) *Character, Virtue Theories, and the Vices*. Toronto: Broadview Press.
- McNeel S. (1994) College teaching and student moral development, in Rest J.R. & Narvaez D. (eds) *Moral Development in the Professions: Psychology and Applied Ethics*. Hillsdale, NJ: Lawrence Erlbaum, pp. 27–50.
- Montague A. (1983) *Growing Young*. New York: McGraw-Hill.
- Narvaez D. (2005) The neo-Kohlbergian tradition and beyond: schemas, expertise and character, in Carlo G. & Pope-Edwards C. (eds) *Nebraska Symposium on Motivation*, Vol. 51: *Moral Motivation through the Lifespan*. Lincoln, NE: University of Nebraska Press, pp. 119–163.
- Narvaez D. (2006) Integrative ethical education, in Killen M. & Smetana J. (eds) *Handbook of Moral Development*. Mahwah, NJ: Lawrence Erlbaum, pp. 700–733.
- Narvaez D., Bock T., & Endicott L. (2003) Who should I become? Citizenship, goodness, human flourishing, and ethical expertise, in Veugelers W. & Oser F. K. (eds) *Teaching in Moral and Democratic Education*. Bern, Switzerland: Peter Lang Publishers, pp. 43–63.
- Narvaez D., Bock T., Endicott L., & Lies J. (2004) Minnesota's community voices and character education project, *Journal of Research in Character Education* 2: 89–112.
- Narvaez D. & Lapsley D. (2005) The psychological foundations of everyday morality and moral expertise, in Lapsley D. & Power C. (eds) *Character Psychology and Character Education*. Notre Dame, IN: University of Notre Dame Press, pp. 140–165.
- Narvaez D. & Rest J. (1995) The four components of acting morally, in Kurtines W. & Gewirtz J. (eds) *Moral Behavior and Moral Development: An Introduction*. New York: McGraw-Hill, pp. 385–400.
- National Catholic Reporter (2005) *Membership Plummets After Pastor Preaches Whole World Will be Saved* 42(7): 3.
- Nelson K. & Gruendel J. (1981) Generalized event representations: basic building blocks of cognitive development, in Lamb M. & Brown A. (eds) *Advances in Developmental Psychology*. Hillsdale, NJ: Lawrence Erlbaum, pp. 131–158.
- Noddings N. (1992) *The Challenge to Care in Schools: An Alternative Approach to Education*. New York: Teachers College Press.
- O'Neill O. (1996) *Towards Justice and Virtue: A Constructive Account of Practical Reasoning*. Cambridge: Cambridge University Press.

- Panksepp J. (1998) *Affective Neuroscience*. New York: Oxford University Press.
- Piaget J. (1929) *The Child's Conception of the World*. New York: Harcourt Brace Jovanovich.
- Piaget J. (1932) *The Moral Judgment of the Child*. London: Routledge & Kegan Paul.
- Pearce J.C. (2002) *The Biology of Transcendence*. South Paris, ME: Park Street Press.
- Prescott J.W. (1996) The origins of human love and violence, *Pre- and Perinatal Psychology Journal* 10(3): 143–188.
- Power C., Higgins A., & Kohlberg L. (1989) *Lawrence Kohlberg's Approach to Moral Education*. New York: Columbia University Press.
- Quart A. (2003) *Branded: The Buying and Selling of Teenagers*. New York: Perseus Books.
- Rawls J. (1971) *A Theory of Justice*. Cambridge, MA: Harvard University Press.
- Rawls J. (2001) *Justice as Fairness*. Cambridge, MA: Harvard University Press.
- Reber A.S. (1993) *Implicit Learning and Tacit Knowledge: An Essay on the Cognitive Unconscious*. New York: Oxford University Press.
- Rest J. R. (1979) *Developing in Judging Moral Issues*. Minneapolis, MN: University of Minnesota Press.
- Rest J. (1983) Morality, in Flavell J. & Markham E. (eds) *Cognitive Development*, from Mussen P. (ed.) *Manual of Child Psychology*, Vol. 3. New York: Wiley, pp. 556–629.
- Rest J.R. & Narvaez D. (eds) (1994) *Moral Development in the Professions: Psychology and Applied Ethics*. Hillsdale, NJ: Lawrence Erlbaum.
- Schonert-Reichl K., Smith V., & Zaidman-Zait A. (June, 2005) Can an Infant be a Catalyst for Change? Considering Context and Process in the Evaluation of the “Roots of Empathy” Program. Paper presented at the Jean Piaget Society Biennial Meeting, Vancouver, BC.
- Schore A. (1994) *Affect Regulation*. Hillsdale, NJ: Lawrence Erlbaum.
- Shank R.C. (2000) *Tell Me a Story: Narrative and Intelligence*. Evanston, IL: Northwestern University Press.
- Shweder R. (1993) *Thinking Through Cultures*. Cambridge, MA: Harvard University Press.
- Shweder R. A., Much N. C., Mahapatra M., & Park L. (1997) The “Big Three” of morality (autonomy, community, divinity) and the “Big Three” explanations of suffering, in Brandt A. & Rozin P. (eds) *Morality and Health*. New York: Routledge, pp. 119–169.
- Siegel D.J. (1999) *The Developing Mind: How Relationships and the Brain Interact to Shape Who We Are*. New York: Guilford Press.
- Solomon D., Watson M.S., & Battistich V.A., (2002) Teaching and school effects on moral/prosocial development., in Richardson V. (ed.) *Handbook for Research on Teaching*. Washington, DC: American Educational Research Association.
- Staub E. (2003) *The Psychology of Good and Evil: Why Children, Adults, and Groups Help and Harm Others*. New York: Cambridge University Press.
- Steinberg L. (in collaboration with B. Brown & S. Dornbusch) (1996) *Beyond the Classroom: Why School Reform has Failed and What Parents Need to do*. New York: Simon & Schuster.
- Sternberg R. J. (2001) Why schools should teach for wisdom: the balance theory of wisdom in educational settings, *Educational Psychologist* 36: 227–245.
- Sternberg R. (1998) Abilities are forms of developing expertise, *Educational Researcher* 3: 22–35.
- Thoma S.J. (1994) Moral judgment and moral action, in Rest J.R. & Narvaez D. (eds) *Moral Development in the Professions: Psychology and Applied Ethics*. Hillsdale, NJ: Lawrence Erlbaum, pp. 199–212.
- Urmson J.O. (1988) *Aristotle's Ethics*. Oxford: Blackwell.
- Varela F. (1999) *Ethical Know-How: Action, Wisdom, and Cognition*. Stanford, CA: Stanford University Press.
- Varela F.J., Thompson E., & Rosch E. (1993) *The Embodied Mind*. Cambridge, MA: MIT Press.
- Wang M.C., Haertel G.D., & Walberg H.J. (1998) Building educational resilience, *Phi Beta Kappa Fastbacks* 430: 7–61.
- Wiseman R. (2002) *Laughlab: The Scientific Search For The World's Funniest Joke*. London: Random House

- Wynne E.A. & Ryan K. (1993) *Reclaiming Our Schools*. New York: Merrill.
- Zimmerman B.J., Bonner S., & Kovach R. (2002) *Developing Self-regulated Learners*. Washington, DC: American Psychological Association.
- Zimmerman B.J. (1998) Academic studying and the development of personal skill: a self-regulatory perspective, *Educational Psychologist* 33: 73–86.
- Zins J.E., Weissberg R.P., Wang M.C., & Walberg H.J. (2004) *Building Academic Success on Social and Emotional Learning*. New York: Teachers College Press.

# Chapter 8

## Challenges for Values Education Today: In Search of a Humanistic Approach for the Cultivation of the Virtue of Private Citizenship

Duck-joo Kwak

### 1 Introduction

There seem to be two competing tendencies in values education of late in the West: character education based on virtue ethics; and citizenship education based on democratic values. In the formulation of two British scholars, McLaughlin and Halstead (1999, pp. 137–138), they are both embraced as character education, yet being called “nonexpansive” and “expansive” character education, respectively. The nonexpansive character education insists on the inculcation of transcultural moral values as moral basics, combining Aristotelian ethics and moral cosmopolitanism. It assumes that human beings, wherever they live, share roughly the same psychological makeup and a similar set of moral virtues and values. On the other hand, the expansive character education downplays the importance of transcultural moral values and virtues. Instead, combining liberal ethics and moral perspectivism, it emphasizes more expansive values of particular political systems, cultures or religions to advocate the cultivation of perspective-sensitive attitude as democratic virtue. It can be noted that, while the former is primarily concerned with the formation of an individual’s character via personal virtues, i.e., justice, honesty, or loyalty, the latter is focused on the inculcation of civic virtues, i.e., tolerance, social and moral responsibility, and political literacy.<sup>1</sup>

Despite an apparent competition between these two approaches in the discourse on values education,<sup>2</sup> a more balanced view would be to say that there is a difference of emphasis rather than a difference in essence between them. Thus, we may say that these two approaches should be taken as potentially complementary, rather than competing, in values education. Yet, even among those with this balanced view, there is a subtle disagreement about the way in which these should be complementary. For example, the character educator Lickona claims that a host of democratic virtues should be taught at the school in the democratic society in addition to the transcultural “*moral basics*” (Lickona 1991, p. 45, my italics). What seems to be implied here is that, even if democratic values constitute an important addition to a foundation of moral basics, the former cannot properly be cultivated without the latter being firmly secured. For it is often agreed that democratic values do not penetrate as deep to the core of a person’s self as do the emotional and moral



basics, so that it is crucial for one's personal virtue of justice to be first cultivated as a motive for democratic virtues later. On the other hand, the citizenship educator Amy Gutmann holds that "moral education begins by winning the battle against amoralism and egoism and ends – if it ends at all – by struggling against uncritical acceptance of the *moral habits and opinions* that were the spoils of the first victory" (Gutmann 1987, p. 62, my italics). For Gutmann, what Lickona calls moral basics, i.e., earlier moral habits and opinions acquired, is not considered to be a potential motive for democratic virtues; it is rather what we need to be wary of by learning how to keep a critical distance from them in pursuit of democratic virtues. In other words, for Gutmann, as much as the earlier formation of moral habits and opinions is necessary for a morally solid person, the later process of discreet and deliberate struggles against them is necessary for a civically intelligent person.

From where does this difference derive from? It seems that character educators worry about the tendency in citizenship education to *politicize* values education beyond good judgment by highly stressing political literacy and democratic social skills without a foundation of moral basics. On the other hand, citizenship educators seem to complain about the danger in the tendency of character education to *moralize* values education in favor of a particular view of the good life. To treat both concerns fairly, we may say that, while character educators' primary concern is directed against our tendency to self-protective egoism, citizenship educators' is against our tendency to self-righteous moralism. Hence, taking both concerns seriously, we can pose a plausible direction for future values education as follows: How to educate a person who is less susceptible to both extremes of self-protective egoism and self-righteous moralism and yet, who still keeps her sense of a particular moral identity.

This chapter starts with an assumption that the fundamental difficulty with values education in a liberal democratic society has to do with our discovery of the uneasy conceptual relation between politics and morality, i.e., that morally good individuals are not necessarily "politically correct" and "politically correct" individuals are not necessarily morally good. Rawlsian liberal theories appear to accommodate this difficulty when they acknowledge the separation between public and private moralities and prioritize public morality for citizenship. But, in the high tide of postliberal criticisms of the Rawlsian theories from diverse camps,<sup>3</sup> values education in public schooling today is expected to meet a social demand for *mixed* citizenship, a demand for each citizen to master two different moral languages in the social sphere, private language in the personal realm and public language in the political realm. But what does it mean to master two different moral languages in different realms? How is it possible?

This chapter will explore one way of answering these questions. To do so, I will first introduce Bruce Ackermann's notion of "private citizenship" and develop it as a plausible concept of mixed citizenship in which two different moral languages can coexist and interact with each other in an educationally productive way. And then I will examine a way of cultivating this private citizenship by explicating Cavell's account of the philosophical problem of privacy. Stanley Cavell gives us an original diagnosis of the problem with our common tendency toward both

self-protective egoism and self-righteous moralism; he finds the main source of the problem in our quasi-instinctual existential tendency to cultural conformism. I think that the examination of his idea will show us one approach of humanity oriented citizenship education.

## 2 What is Private Citizenship?

Bruce Ackermann, a well-known American political thinker, suggests in his book *We The People* that there can be three models of citizens' involvement in political matters (Ackermann 1991, pp. 232–235). The first model is that of the “perfect privatist” who pursues politics, i.e., elections or other political activism, as a way to secure his or her *partisan* interest. But, in a society of perfect privatists, we as citizens would have a hard time justifying to ourselves the particular nature of *political* markets and *political* rights as distinct from general economic transactions since the political is usually expected to have something public in it. Ackermann's second model is that of the “public citizen”. Public citizens are those who take their political duties extremely seriously. They are very much concerned with the public good to which they devote much time and energy. In a classical republican fashion, their private interests are shaped by public virtue. But, a modern liberal society based on this model seems not only unthinkable but also undesirable because it is too demanding on the material and moral resources of its citizens to allow their individual freedom to flourish. The third model, what Ackermann calls the “private citizen,” emphasizes the combined nature of the two roles' virtues, dispositions, and motivations. The private citizens, according to Ackermann, act out the two roles, depending upon personal and other circumstances. In other words, they are capable of shifting involvements between private and public concerns, alternating between two roles, *private* citizen vs. *private citizen*, which Ackermann distinguishes by using the device of stressing one or the other elements of his compound expression (p. 301).

At first glance, Ackermann's model of “private citizenship” looks familiar and sound to us, who have long been under the influence of John Rawls' political liberalism, which envisions the split between the matter of public justice and the matter of the personally good life as a desirable condition for the pluralistic liberal society. But what this “private citizenship” exactly means is not as clear as it first appears, especially when we consider so many disagreements among contemporary political thinkers on what liberal citizenship requires. Ackermann assumes that in times of what he calls “normal politics,” the usual form of political involvement by means of representation, i.e., voting, the great majority of citizens quite legitimately become closer to perfect privatists since they are generally preoccupied with their own private affairs and look at politics as an extension of such exclusive interests. Calling this “liberal” or “consumer” citizenship, David Miller describes it as located at the minimal end of the minimal and maximum continuum of citizenship character (Miller 2000, p. 27). Miller defines the “liberal” notion of citizenship as

“a set of rights and obligations that gives every citizen an equal status in the political community” (ibid.), which requires no more activity than that of defending her rights by voting in periodic elections. He also defines the “consumer” citizenship as “citizens’ rights of redress against service providers’ to maximize their economic interest and satisfaction (p. 28).

For Ackermann, however, this minimum sense of citizenship is as limited a civic involvement as it is legitimate, considering the scarce amount of information and knowledge the privately minded citizens bring to the process of decision-making as well as the vicious circle created by this citizenry, which fosters a culture of collective apathy, discourages public involvement, and reinforces a selfish perspective across the whole society. Thus, Ackermann holds that, although private citizens behave most of time as perfect privatists, they are also capable of more public-minded attitudes and dispositions, so that “normal politics” needs to be intermittently punctuated by what he calls “constitutional politics” (Ackermann 1993, pp. 299–300). Constitutional politics is a form of political involvement by which citizens are to express their voice more directly, yet in a more deliberate tone. Constitutional politics can take place in critical circumstances when a large majority of the people is aware of the great importance of the issue at stake. Ackermann suggests that there should be enough citizens in the polity who recognize the importance of certain public decisions and are prepared to give them time and due consideration. This can be described as “active citizenship” in Miller’s terms. Located at the other maximal end in the continuum of citizenship character, Miller’s active citizenship stresses a view of citizens as right-holders who are “actively involved in shaping the way that their community functions” with a spirit of public responsibility (Miller 2000, p. 28). In conclusion, Ackermann’s private citizenship seems to require us as citizens to shift between these two forms of civic involvement, liberal or consumer citizenship, and active citizenship, as political strategies.

Conceiving this idea of private citizenship for the pluralistic liberal society, Ackermann is interested in the art of *institutional* design that devises a set of institutions and mechanisms that maximizes civic involvement in both normal and constitutional politics while balancing one against another. Although I sympathize with his idea of private citizenship for citizenship education, I am more interested in how Ackermann’s private citizenship could work *educationally*, i.e., how the *private* element of “liberal or consumer citizenship” and the *citizenship* element of “active citizenship” can be taught in such a way as to be balanced or even mutually supportive in the formation of one’s personhood. In order to bring my educational concern for private citizenship into a sharper focus, let me get some help from another political thinker Dario Castiglione and his formulation of the same question.

Favoring Ackermann’s private citizenship, Castiglione raises an educationally more relevant question: *When* should citizens engage in public reasoning and *how* should they be *motivated* to do so? (Castiglione 2000, p. 29, my italics) In posing these questions Castiglione seems to assume the legitimacy of citizens’ self-interestedness. In fact, Castiglione himself makes this assumption clear in justifying why Ackermann’s third model, private citizenship, is superior to the two other models (p. 37). First, in his view, private citizenship allows for the centrality that

the work ethic has acquired in the modern world by recognizing the intrinsic value of labor and by seeing political action as the result of the roles we perform in private life. In other words, it acknowledges the pursuit of one's private, material interests "as a wholly legitimate form of human conduct, one that may in fact be preferable, from the point of view of society, to a life of intensive involvement with public affairs" (Hirschman 2002, p. 7). Second, according to Castiglione, private citizenship admits one of the important lessons of the postclassical world that there is spirituality outside of politics and the pursuit of common good. This means that there can be a spiritually worthwhile life in the private realm, i.e., for oneself and one's family. Finally, in Castiglione's view, private citizenship emphasizes the importance of the modern concept of freedom that sees in the plurality and diversity of life choices a positive good. Thus, what Castiglione seems to admire the most about Ackermann's private citizenship is that it embodies an appreciation of "something good in a view of citizenship not entirely cut off from the resources of private interest and pursuit," whether it is material or spiritual (Castiglione 2000, p. 37). Here Castiglione appears to look for a sort of civic virtue which originates from *privately oriented concern*, without necessarily assuming the concern as fully reducible to selfish self-interestedness or self-attachment.

In connection to this issue, Castiglione introduces the economist Albert Hirschman's classical discussion on shifting patterns of private and public involvement, an account of man's political behaviors in modern politics. Castiglione sketches Hirschman's main argument as follows:

Accordingly, Hirschman's book is a study in "disappointment", which he takes to be the main endogenous factor in public and private shifting involvements. For he considers mistake-making to be an intrinsic characteristic of human beings leading them inevitably to some form or other of disappointment. Indeed, sustained and protracted involvement in either public or private pursuits is often based on over-exaggerated expectations and/or mis-perceived benefits. In the course of time realization of such mistakes results in disenchantment with the idea of the good associated to that particular sphere and in the search for compensation in a different direction. (p. 39)

According to Hirschman, in contrast to foreign threats, oppressions, and reform processes that are *external* factors that pull ordinary citizens toward public involvement, their disappointment is an *internal* source that pushes them into the public-private cycle of involvement (Hirschman 2002, pp. 14–24). He notes that ordinary citizens' shifts from private to public or vice versa are generally the product of two symmetrical conditions which they experience in each realm involved. On the one hand, disillusionment is caused by the strict limits imposed upon ordinary citizens' involvement in public affairs. Voting is the typical example of such a limit by its offering a minimum share in public decision-making. Frustration sets in when citizens, who often perceive the importance of public action's objectives in direct proportion to their own personal involvement, start feeling powerless. On the other hand, and perhaps because of a certain failure of imagination, ordinary citizens seem unaware at first of the burdens of overcommitment that come with public involvement. There is a natural expansionist tendency in public activity that squeezes out other more private pursuits, so that

unless one gets addicted to this lifestyle, its demands are progressively perceived as excessive and intolerable. Thus, for Hirschman, one's disappointment with her involvement in one chosen sphere is the very source that motivates us to move around in the private-public cycle.

I think that Hirschman's account well represents a case where ordinary citizens' political involvement can be motivated by more than a narrow sense of self-interest manifested mainly in "perfect privatists". When ordinary citizens' new move can conceivably be motivated by their dissatisfaction with what they can or cannot do in relation to the larger society, I think that it is fair to say that there may be something of *active civic virtue* involved here since, even if it is privately motivated concern, it is not purely self-interested concern. The political thinker Shelly Burt calls this "privately oriented civic virtue" and tries to articulate it as "retaining a very concrete sense of the benefits to which each individual is entitled in a free society" (Burt 2000, p. 215). He then contrasts it with "public-oriented civic virtue," which assumes "its basic trait as detachment from self or subordination of personal interest to the public good," what we know as republican or liberal civic virtue (p. 210).

On the other hand, Castiglione tries to differentiate his concern from Hirschman's by pointing out that, while Hirschman's account is focused on the ordinary citizen's shifting involvement in the *two spheres* from private pursuits to more public activities, he is more interested in the shift in their *views* of politics and citizens' attitudes from the consumer-oriented view to the citizen-oriented view of political involvement. This point turns our focus from a motivational to an educational question, while reminding us of the function of Ackermann's constitutional politics. According to Ackermann, ordinary citizens' shift toward constitutional politics reflects their dissatisfaction with what normal politics can do but not because normal politics promises more than it can deliver. In constitutional politics, which Ackermann describes as a *process*, things are quite different; throughout the constitutional politics an increased number of private citizens are *induced to look at* political life and their own involvement in it in a *new* way, i.e., with a more deliberate purpose and a broader view of their contribution to what can be called the public good for society at large. There is an educational process in constitutional politics in the sense that a shift in our perspective on politics takes place.

What has been discussed so far leads us to reformulate Castiglione's original question as follows: *When* should private citizens switch their orientation from the consumer-oriented view to the citizen-oriented view of political involvement or vice versa, and how should they be motivated to do so? One advantage of putting Castiglione's question this way is that it allows us to conceive citizens' shift between two realms, public and private, not as an oscillation between two styles of life and involvement in different times, but as presence of the concerns from both domains *at the same time* and *mixed*, whenever appropriate. In other words, as Castiglione himself puts it, it seems to highlight the fact that "individuals and societies must learn from their shifting involvements to transfer attitudes and preoccupations from one sphere to the other, tempering the single-mindedness that particular spheres may ask of them" (p. 42). This is exactly what I take as required for private citizenship.

I think this description of private citizenship is educationally much more useful since it does not require us to rely on the liberal demarcation between the private and public realm, a line that usually looks so overdrawn in practice since it is very difficult to distinguish between the two styles of politics and between different attitudes associated with them. But we also need to admit that this view of private citizenship could encourage a split personality unless citizens are capable of learning from shifting experiences. Thus, private citizens need to learn from their shifting experiences how to engage their concerns from both domains at the same time when required. As Castiglione so acutely reminds us, modern societies are singularly unprepared to educate people to the values, and to nurture habits, of this mixed citizenship. This means that the virtue of private citizenship cannot be taken for granted, but need careful cultivation through education.

### 3 How to Cultivate the Virtue of Private Citizenship?

Just as our citizenship in pluralistic liberal society needs to be double-natured with two separate concerns and attitudes, private and public, our selfhood demanded by this society may need to be characterized by its doubleness, i.e., the view of the self as the first person and the third person at the same time. In this section, I will argue the claim that private citizens' confident ability to shift between two views of politics at appropriate moments can be well cultivated by their capability to shift between the doubleness of the self. When Cavell brings up what he terms "the philosophical problem of privacy", he can be read to take the very problem as an issue. Cavell says:

I take the philosophical problem of privacy, therefore, not to be one of finding (or denying) a "sense" of "same" in which two persons can (or cannot) have the same experience, but one of learning why it is that something which from one point of view looks like a common occurrence (that we frequently have the same experiences—say looking together at a view of mountains, or diving into the same cold lake, or hearing a car horn stuck; and that we frequently do not have the same experiences—say at a movie or learning the results of election or hearing your child cry) from another point of view looks impossible, almost inexpressible (that I have your experiences, that I *be* you). What is it I cannot do? (Cavell 1976, p. 262)

Cavell's question above can be rephrased: Why does what I can see from an objective point of view look impossible from my subjective point of view?; Why does my judgment as the third person not affect my judgment as the first person?; What is wrong with me?; What exactly am I missing about another's experience by being this way? Putting Cavell's question this way, I mean to parallel the philosophical problem of privacy with the political problem of private citizenship to see if we can find an answer to the latter in the former. Let me detail this parallelism.

One of the most common ways of encountering our inner tension between the first person and the third person perspective is when we witness the depth of radical incompatibility among various conceptions of the good life even in well-intended

and fair-minded discussions over pressing social issues such as abortion and religious rights or critical ethnic and cultural conflicts. The problem, which causes us a sense of frustration, at least from the educational point of view, is not that we do not see the difference among various viewpoints. We *do* see it if we are open-minded enough to see others' viewpoints from an *objective* point of view without directly imposing our own upon theirs. We can see that I have my point and she has her point, and we can even see where and why we diverge from each other. Yet, when we try *fully* to take into account both positions, to compromise into a single vision, we find it almost impossible; the more critical the issue in question is to each of us, the more difficult it is for us to reach agreement on it. Why is that so? Is this just a pseudo-problem which is derived merely from our misguided epistemological or political ambition to establish one right answer in a demonstrative manner, as Richard Rorty so grandly describes in his book *Contingency, Irony, and Solidarity* (Rorty 1989). So should we not be bothered at all?

Of course, either political negotiations to secure firm boundaries within which one is safe from interventions by others, or pragmatic ways of relieving actual conflicts between us can reasonably be sought. But, no matter how useful they may be in keeping society functioning, this cannot be the whole concern from the educational viewpoint. What is educationally important as something to be taught, which tends to be neglected by the more socially useful approaches, may be *the kind of spirit* in which we should take the theoretical incompatibility of different conceptions of the good life. No matter how reasonably and sympathetically I try to understand another's viewpoint, there is a certain point where I have to say "I cannot take your point of view anymore" because my taking my own position is what makes me *who I am*; it is like saying, "I do see your point, but there is nothing I can do about it because I am I." Mutual understanding halts at a certain point and I have to helplessly turn my back on her opinion. There seems to be a *genuine cause* for us to be disappointed with ourselves. This is exactly the moment that I take as educationally significant, as a moment in which the philosophical problem of privacy may meet the political problem of private citizenship in such a way to cultivate the virtue of private citizenship, if it is well employed for the educational purpose.

What does this mean? I think that the fact that we are *capable* of turning over the sense from the first to the third person, even if both senses are incompatible with each other on the theoretical level, suggests a certain possibility for us to afford the virtue of private citizenship which lies in one's ability to transfer attitudes and preoccupations from one domain to the other with concerns from both domains present at the same time. But, what Cavell seems to teach us is that what matters for private citizenship is not just the capability to shift from one perspective to the other but *the manner* in which we deliver this capability. For Cavell, there seems to be a unique form of sensibility that needs to be involved here for the capability to be played out as a virtue of private citizenship at all. Cavell provides us with a phenomenological account of what this sensibility is like through his thought-experiment, what he calls a "skeptical recital". Let me reconstruct his account.

In his early philosophical work *The Claims of Reason*, the theoretical incompatibility between the first and third person perspective is dramatically cast as the

asymmetry between “my pain” and “another’s pain”. Here the philosophical problem of privacy is reformulated in the skeptical problem of other minds that can be phrased as follows: “We never know another’s pain the way she knows it.” Asking us to take seriously the asymmetry between “my pain” and “another’s” at the starting point of skeptical recital, Cavell does not mean to deny that we can *identify* what kind of pain the other is in. Of course we can identify it by everyday criteria of pain-behaviors such as wincing, groaning, or verbal expressions. Cavell agrees that we can have *descriptively* the same pain as another’s, so that we would know exactly what she means when she says, “I have a severe toothache at my right jaw”, while wincing and groaning. In saying we never *know* another’s pain the way she does, Cavell does not, either, mean to suspect whether the other is *really* in pain or just *pretends* to be in pain. This means that Cavell does not intend to raise the question of the other’s sincerity in expressing her pain, nor to assume that there is something like an immaterial “pain-entity” underneath her skin, which is recognizable only by the first person.<sup>4</sup> In this sense, Cavell would agree with the idea that there is nothing we cannot *objectively* know about or can possibly miss to be *informed of* another’s pain. Then why does Cavell ask us to take seriously that we never *know* another’s pain the way she does?

According to Cavell, seen from the fact that it is *I alone* who can *express* (or suppress) my pain, no matter how *descriptively* identical my pain is to another’s, what matters in communicating pain-experience is not *the identification* of pain but *my* having it or *her* having it. In other words, even if I have descriptively the same pain as hers, I have *mine* and she has *hers*; I express (or fail to express) and suffer mine and she hers. What is crucially important about someone’s having pain is *that she has it*. In emphasizing this difference in our pain-experience, Cavell asks us to pay attention to the special relation between our (private) sensation (our actual pain-*quality*) and its (public) name (pain-*expression* or *behavior*).

For Cavell, the actual pain-quality is what *evades* human language, verbal or bodily, yet what vividly *strikes* only the person who is in pain. Thus, this actual pain-quality is something *only I* know when I am in pain and this is why we often say “I know(feel) it although I cannot prove it.” I can describe my actual pain-experience this or that way in the wish to be shared by others. But no matter how hard I do so, I would end up being left alone with a deep sense of disappointment with human expression in general because I realize that our working knowledge of one another’s inner sensation can reach no further than our outward expression. There is a genuine gulf between the listener and me, which is unbridgeable by language. Yet, this limitation with human language in general seems to have deeply to do with the *factual* condition of human existence: we are *embodied* creatures. For the reason she cannot feel my actual pain-quality is that she is *not* my body (or my soul); *we are separated*.

Thus, it can be said that Cavell’s insistence that we never *know* another’s pain the way she does is meant to *disappoint* us by pointing to the limitation with human language in general, at first, and then by revealing the fundamental condition of human existence: the absolute existential *aloneness*.

However, even a moment of pondering this absolute sense of existential aloneness forces us to feel a strong impulse to refute it; we feel we cannot take this conclusion



at face value because it tends to shut us off from others, so as to reinforce our susceptibility to being denied and dehumanized. We feel there is something odd about this conclusion. It sounds odd not because it has to do with an absolute human limitation which we are destined not to overcome, but because it does not seem to tell us the full truth of the human condition. Here is a turning point where our deep disappointment with human language or the human condition leads us to see the other half truth of the human condition: the *correct* understanding of the relation between inner and outer about ourselves. Cavell says:

The myth of the body as a veil expresses our sense that there is something we cannot see, not merely something we cannot know. It also expresses our confusion about this: Is what we cannot see hidden *by* the body or hidden *within* it?...Wittgenstein's expression "The human body is the best picture of the human soul" is an attempt to replace or to reinterpret these fragments of myth. It continues to express the idea that the soul is there to be seen, that my relation to the other's soul is as immediate as to an object of sight, or would be as immediate if, so to speak, the relation could be effected. But, Wittgenstein's mythology shifts the location of the thing which blocks this vision. The block to my vision of the other is not the other's body but my incapacity or unwillingness to interpret or to judge it accurately, to draw the right connections. The suggestion is: I suffer a kind of blindness, but I avoid the issue by projecting this darkness upon the other. ... Aspect-blindness is something in me failing to dawn. It is fixation. In terms of the myth of reading the physiognomy, this would be thought of as a kind of illiteracy; a lack of education (Cavell 1979, p. 368).

Cavell's original reading above of Wittgenstein's famous phrase that "the human body is the best picture of the human soul" allows us to see the *ambiguity* with the nature of the human body (outer) in its relation to the human soul (inner). According to Cavell, the human body can be either a veil or mirror, of the human soul (inner life); what determines whether it may be a veil or mirror is not the human body *per se*, but *our vision* to look at it as either. Of course we are physically separated from each other by our bodies. But this does not mean that we are necessarily separated. For Cavell, if something separates us and comes between us, that can be only *a particular aspect or stance* of our mind itself, a particular way in which we relate or are related to one another, not the body *per se*. For another's inner experience is there to be *immediately seen* (but not to be *known*) by us. Thus, if there is something I cannot know about another's pain, what prevents me from knowing it is not her body *per se*. But it is rather my *unwillingness to see* it beyond her skin, that is, *to imagine* the right connection between the pain-expression and the actual pain-quality beyond her mere outward expression.

What the skeptical recital so far has taken us to see can be stated as follows: it is not either language *per se* or the human condition *per se* that prevents us from communicating with each other; but it is rather we ourselves who are submerged into and content with our own familiar way of looking at and experiencing the world. A good analogy which might help us better understand this point might be found in Wittgenstein's "duck-rabbit example". The rabbit-aspect is hidden from us when we fail to see it (or when we see the picture as a duck) even if it is always present to us. What hides the rabbit-aspect is then obviously not the picture *per se*, which would reveal the rabbit-aspect other times, but our present way of taking it, namely, its duck-aspect. What hides one aspect is another aspect, something at the same level. Likewise, what hides another's inner experience from my view is not her body *per se*, but my

refusal to look at things from her point of view or a certain stance I am taking for myself. This is why Cavell says: “what hides the mind is not the body but the mind itself; his his or mine his and contrariwise” (p. 367). Thus, what is to be blamed for my not knowing another’s pain the way she does does not lie in the *factual* limitation with the human condition (we are *embodied*). But it lies rather in *the way I inhabit this condition*, that is, in *myself who has avoided* reading the other’s pain through her body. For Cavell, this self-knowledge, the discovery of the undetected fact about ourselves, is exactly what is required for us to *appropriately respond to others* in the face of the asymmetry (or theoretical incompatibility) between my pain and others’ pain: *acknowledgment* of others. This is exactly what we are supposed to achieve at the very end point of the skeptical recital.

The process of self-understanding and the accompanying process of acknowledging others that Cavell’s skeptical recital makes us undergo do not necessarily exert a specific moral force upon us nor demand us to become less self-interested or less self-attached, either materially or spiritually. But it could bring to us a broader context from which we can see ourselves, so as to enable us to know how to place our self-interest-ness or self-attachment in perspective. It does so by awakening a sense of self in us as a concrete individual who has a power to *respond* or to *refuse to respond* to others or the world, and who thus has a responsibility for what one does and becomes. I think that the virtue of private citizenship does not demand citizens to jettison their selfish attachment, but rather to figure out how to place it properly in perspective. In this sense, as Burt says, it involves less an engagement with public affairs than a reflection on the self, and Cavell’s skeptical recital seems to well exemplify one form of reflection on the self in the process.

I think that private citizenship education can benefit in two ways from the cultivation of the Cavellian self-understanding, namely, the understanding of its existential limitation and possibility. First, this mode of self-understanding would make students more open and sensitive to the differences in others, since they become keen to their limitation in understanding others. Second, it would make students more intelligent and sensible in judging what they can or cannot do for others or even for society at large since they are in a better position to know what matters to themselves in relation to what matters to others. A process of self-negotiation in relation to others and the world gets into play and this would develop a kind of sensibility demanded by private citizenship in shifting involvement between the concerns from two different domains, private and public.

## 4 Conclusion

Cavell ends the preface to his book *Conditions Handsome and Unhandsome* as follows:

When Rawls says “Those who express resentment must be prepared to show why certain institutions are unjust or how others have injured them” (p. 533) he seems to be denying precisely the competence of expressions claiming a suffering that is (in Marx’s words, but without Marx’s differentiation of classes) “the object of no particular injustice but of injustice in general.” (Cavell 1990, p. xxxviii)

What does he mean by “injustice in general”? I think he meant to refer to injustice done, not simply by a particular unjust institution we live in but by an unjust culture created by the institution which has shaped the way we are. This means that the way the injustice operates within the society is evasive and ubiquitous; we cannot distinguish it from the way we are. Thus, to discern it and to know how to adequately respond to it seem to be huge challenges that require from each of us both an education and a deliberate individual effort. We have explored one educational response to this “injustice in general”, prescribed by Cavell, i.e., education of self-understanding through a thought experiment of radical skepticism. This thought experiment is designed to deliberately exaggerate our skepticism of human knowledge in order to enable us to see an existentially forced and quasi-instinctual tendency to conformity within each of us, but only for us to acknowledge it, not to dismiss it.

Cavell diagnoses that what keeps contemporary citizens in liberal society from public concerns is not necessarily their selfish attachment to their own business in itself but their almost unavoidable and seemingly innocent conformity to their view of the world. What is to be blamed, if anything needs to be blamed at all, is not *the* particular view of the world in itself, but *the manner* in which they take it: they are *too accustomed* to taking it. To be unable to recognize this aspect of ourselves, individually and collectively, so as to be unable to have a perspective on ourselves, our own culture, and our own moral outlook in relation to others, and other moral languages and outlooks, should be considered a form of ignorance or insensitivity any serious citizenship educators need to address. Thus, for citizenship education we may need to develop various ways in which Cavell’s skeptical recital can be modified for the educational purpose as a device to introduce our students into the experience of self-understanding.

## Endnotes

<sup>1</sup> The merit of McLaughlin and Halstead’s formulation is that it takes citizenship education as a form of character education, meaning that democratic values can be cultivated via personal virtues. I am speaking with the same spirit in reference to citizenship education. See also McLaughlin (2000).

<sup>2</sup> In his article from *Journal of Philosophy of Education* (May 2004), Kristjansson characterizes Europeans as more heavily emphasizing democratic education, whereas he states that the USA has had a stronger tendency toward character education. But the tide seems to be changing as well, so that it is hard to generalize the entire tendency across the western countries.

<sup>3</sup> By the postliberal criticisms, I mean not only the communitarian but also the feminist attacks of the last few decades on Rawlsian political liberalism and its view of the self as abstract, detached, and autonomous.

<sup>4</sup> Of course Cavell would not deny that there are some inner feelings which are only accessible to the first person, who is able to hide them from others by suppressing them or pretending otherwise. Yet, these inner feelings are *in principle* something expressible to others; otherwise they would be unintelligible to the first person herself. In this sense, Cavell agrees with Wittgenstein’s denial of private language.

## References

- Ackerman B. (1991) *We The People: Foundations*. Cambridge, MA: Harvard University Press.
- Burt S. (2000) The politics of virtue ethics today: a critique and a proposal, in Crothers L. & Lockhard C. (eds) *Culture and Politics*. New York: St. Martin's Press, pp. 207–222.
- Castiglione D. (2000) Public reason, private citizenship, in d'Entreves M.P. & Vogel U. (eds) *Public and Private*. London: Routledge, pp. 28–50.
- Cavell S. (1976) *Must We Mean What We Say?* Cambridge: Cambridge University Press.
- Cavell S. (1979) *The Claims of Reason*. Oxford: Oxford University Press.
- Cavell S. (1990) *Conditions Handsome and Unhandsome*. Chicago: University of Chicago Press.
- Gutmann A. (1987) *Democratic Education*. Princeton, NJ: Princeton University Press.
- Hirschman. A.O. (2002) *Shifting Involvement: Private Interest and Public Action*. Princeton, NJ: Princeton University Press.
- Kristjansson K. (2004) Beyond democratic justice: a further misgiving about citizenship education, *Journal of Philosophy of Education* 38: 207–219.
- Lickona T. (1991) *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. New York: Bantam Books.
- McLaughlin T.H. & Halstead J.H. (1999) Education in character and virtue, in Halstead J.M. & McLaughlin T.H. (eds) *Education in Morality*. London: Routledge.
- McLaughlin T.H. (2000) Citizenship education in England: the Crick report and beyond, *Journal of Philosophy of Education* 34: 541–570.
- Miller D. (2000) Citizenship: what does it mean and why is it important? in Pearce N. & Hallgarten (eds) *Tomorrow's Citizens. Critical Debates in Citizenship and Education*. London: Institute for Public Policy Research, pp. 26–35.
- Rorty R. (1989) *Contingency, Irony, and Solidarity*. Cambridge: Cambridge University Press.

# Chapter 9

## Combining Values and Knowledge Education

Jean-luc Patry, Sieglinde Weyringer, and Alfred Weinberger

Teachers usually say that they would like to do moral and social education and that they would like to teach for autonomy and critical thinking and the like (cf. Patry & Hofmann 1998). In the curricula such goals are also very frequently formulated, although usually in the prefaces and not in the content sections. The parents claim that students should not only learn cognitive content knowledge; rather social learning, civic education and the like should be done as well as values education, although without interfering with the values defended at home. In educational policy and public debates, schools are frequently blamed for not doing social education.

The teachers would like to comply. However, there is a gap between what teachers would like to do and what they actually do: the teachers in the study mentioned above said that they teach much less for autonomy and moral development than for subject matters and that dealing with disciplinary issues is more important than they would like. They argue that there is no time for this given the tough program they have to accomplish within rigid time constraints, that there are too many students in class and that they do not know how to teach social learning because they have not been trained for that (Hofmann & Patry 1999). The latter argument is certainly appropriate since in teacher training, typically, students learn little about social and moral education. On the other hand, research has provided few models of social and moral education that teachers could use without inhibiting content knowledge acquisition. Knowledge education and values education are typically seen as antagonists: doing one automatically inhibits doing the other, and it is supposed that the two goals cannot be combined.

We want to present here a teaching model that permits just this: the combination of both values and knowledge education in such a way that the students achieve both goals more successfully than if done separately. Briefly said – we will present more details below – the moral dilemma discussion in the tradition of Blatt and Kohlberg (1975) is used not only to trigger a debate on moral issues, but also to initiate a discussion on content, or knowledge, or information on the topic. The concept was prompted by the experience that (a) participants are very motivated by dilemma discussions, but often (b) do not have sufficient knowledge to argue on a high level, but rather (c) are looking for such information.

One such experience is the following: a secondary school teacher wanted to do a moral dilemma discussion with his students about the dilemma whether a nuclear

plant should be built or not. This topic was especially important for people in Austria living close to the nuclear plant of Temelin in the Czech Republic that was under construction at the time, and the issue was highly debated in Austria. First, the teacher showed the students a film clip about the explosion of the nuclear plant of Tschernobyl in 1986 and on the effects of the fall out. Then he told a fictitious short dilemma story about a poor family in Slovakia with a very sick son who needed medicine too expensive for the family. The father was an unemployed construction worker, and with the building of the nuclear plant, he would have a chance to work again and to earn money that would help him to save his son's life. The students had to decide whether under these circumstances the nuclear plant should be built or not. Actually, their task was to write down their decision and their reasoning; however, they immediately started a heated debate about the pros and cons of a nuclear plant that did not even end during the break when several students continued their discussion. During the dilemma discussion, the students asked questions like "What really happened in Tschernobyl?", "How high is the risk that a nuclear plant explodes?", "Why do they build nuclear plants if they are dangerous?", and "What is radioactivity?"; this shows that they needed more information to be able to argue.

Experiences of this kind are very frequent. Values *and* Knowledge Education (*VaKE*) is the attempt to capitalize on this need for information and to provide theoretical foundations for this teaching model both with respect to the values education and to the knowledge education.

Both parts, values education in the tradition of Kohlberg and knowledge education as conceived in *VaKE*, are based on constructivist theories. For this reason, we will begin with the presentation of constructivism. We will then present the concept of *VaKE* in more detail, referring to the theoretical framework (section 2), and give examples for some of the issues as related to the theory (section 3). Finally, we will discuss the experiences (section 4).

## 1 Constructivist Theory

Constructivism can be interpreted, among others, as an epistemological concept and as a theory of learning and development. We will first formulate our epistemological position, then describe the main principles of the constructivist learning and teaching theory and of the theory of moral development and education, and finally give the central elements of the theory of learning and development that is the base of the *VaKE* approach.

### 1.1 Epistemology

It is important to state this epistemological position – which might differ from the position of other constructivists – at the beginning of our paper to avoid misunderstandings. Briefly said, we defend the following position:

1. Whether there is a real world or not (the latter is the position of the radical constructivists) is irrelevant since we have no chance anyway to test and maybe refute statements about a possible reality. The question whether there is a reality cannot be regarded as a scientific one, because it is not possible to test it empirically.
2. In everyday practice as well as in science people have a subjective theory (or theories) stating that there is a real world and how this real world looks like.
3. This theory has been successful, i.e., in very different contexts this theory has been viable in the sense of Glasersfeld (1980, 1981; see below), and people have been able to act successfully based on this theory. Had we not been successful, the theory would have disappeared long ago.
4. However, different people have different theories about reality; this might yield problems since statements about the presumed reality might be interpreted differently.

This epistemological concept is fully compatible with constructivism; actually, it is an application of the concept of viability – which is a core concept of constructivism (Glasersfeld 1981) – to one of the central problems of constructivism.

## 1.2 *Constructivist Knowledge Acquisition*

Constructivism as theory of learning concentrates on the individual learner as an active person in the process of knowledge acquisition. It is assumed that the learner cannot learn passively while instructed by an external stimulus. Any single sensory perception presupposes that the neuronal stimulus is given a meaning by the individual person. This meaning does not exist *per se* like universal ideas and ideals. Therefore, one cannot “explain” reality and truth as facts with an ontological quality. The attribution of meaning to neuronal stimuli depends on personal factors, like the biological and emotional constitution, the experience, the aims and perspectives of an individual and his or her relation to the social environment: “Each experience with an idea – and the environment of which that idea is a part – becomes part of the meaning of that idea. The experience in which an idea is embedded is critical to the individual’s understanding of and ability to use that idea. Therefore, that experience must be examined to understand the learning that occurs” (Duffy & Jonassen 1992, p. 4).

The fundamental tenets of the constructivist paradigm are not only based on the logical principles of epistemology, but also on the theoretical findings of Jean Piaget, Lev Vygotsky, and Ernst von Glasersfeld.

In his early work *La Construction du Réel chez l’Enfant* (1937) Piaget presents a model, how children create a structure of knowledge about things, time, space, and relations in a way they can understand. The nervous system and the reflexes form the basic construction, which will be modulated throughout the life of the individual. Any perception and any interaction of the human being have an impact

on the shape of these cognitive schemata. Knowledge acquisition is defined as a physical or mental activity: to recognize an object means to adapt this object to existing action schemata (Piaget 1967). The structure is limited by the elements of which the construction is built.

This adaptation process permits the subject to keep up the equilibrium between his or her inner representation of the world and the perceived stimuli. The activation of action schemata yields an expected or an advantageous result, with which the balance between the human being and the environment can be kept up. Adaptation can happen under different conditions – assimilation and accommodation; these are two complementary processes.

- *Assimilation* means that the new elements of knowledge are identified as already known; hence, they can be integrated into existing thinking- or action-schemata without changing or destroying the structure of the latter. A person recognizes a situation as similar to previous experiences by ignoring all differences between the two situations. As soon as this recognition process is finished successfully, the new situation triggers the specific action, which is combined with the experienced situation. Assimilation is conservative and “subordinates” the perceived world to the mental organization in the way it is.
- *Accommodation* means the process of changing cognitive structures in order to accept and to integrate the new elements. Although a situation was identified as already known, the activated thinking- or action-schema did not bring the expected result. Perturbation or disequilibrium is the consequence: the person goes through a cognitive conflict that arouses positive and negative emotions. To solve this conflict loops of reflection are run through (Piaget 1985). The individual reconstructs or reorganizes the available knowledge to create a new schema, in which the new element is included. The new action schema does not replace the previous one but exists simultaneously. The new element plays a central role for the recognition of a successful mastering of situations. The ability to eliminate perturbations through self-regulated reflective activity generates more complex cognitive structures and increases the ability to perceive the environment.

If the problem cannot be solved (the disequilibrium is not balanced), the accommodation process includes also the possibility of reflective abstraction or metacognition in the sense that the existing schemata are proved and compared on a higher level. This reflection may lead to the deconstruction or to the reconstruction of an action schema on the lower level, so the relationship between the individual and the environment can come into balance again.

Vygostky (1978, p. 57) figured out the importance of social interaction for the development of cognition. The mind cannot be understood in isolation from the surrounding society: “Every function in the child’s cultural development appears twice: first, on the social level, and later, on the individual level; first, between people (interpsychological) and then inside the child (intrapsychological). This applies equally to voluntary attention, to logical memory, and to the formation of concepts. All the higher functions originate as actual relationships between individuals.” Learning and cognitive development depend on the challenges of the



environment, which is given by the relationship between people and the cultural context in which they act and interact in shared experiences. The potential for knowledge acquisition depends upon the “zone of proximal development”: the level of development that can be attained when individuals engage in social interaction. Vygotsky (1978) describes the zone as the distance between the actual development level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers. Full development of the zone depends upon full social interaction. The range of skills that can be developed with adult guidance or peer collaboration exceeds what can be attained alone. Therefore, it is essential that the partners in the learning group be on different developmental levels.

Constructivism as a learning theory also takes account to the selection criteria for learning content. Following the implications of Piaget, Glasersfeld (1981, 1987, 1995) concludes that the construction of a reliable base of knowledge depends on its “viability”: action, knowledge, and cognitive operations are viable if they fit to our experience. Knowledge is always an individual adaptation of the world to the cognitive needs of a person.

Hence the test whether a concept is viable is at the center of a constructivist learning process. One can speak of a *viability check* that is performed by the learner. We distinguish five types of viability checks:

1. Experience: some problems are such that the “situation talks back” (Patry et al. 2006); for instance, when presenting an argument in a dilemma discussion, the peers react immediately and say whether or not they agree with it, and if not, why. The principle is that one applies the proposed solution in a given situation, and the natural consequences inform whether the proposed solution is appropriate (viable).
2. Simulation or cognitive anticipation: often, one imagines what might happen when one does something and decides based on this whether the proposed solution is viable or not. In a dilemma discussion, a student might think about an argument and anticipate whether the peers will approve it or not – and if not, the student will not even mention the argument in the group.
3. Substitute viability check: imitation (cf. Bandura 1986) means to observe someone who performs a viability check instead of doing it oneself. For instance, the student might see that a peer is successful in arguing (the arguments are convincing), and therefore he or she joins these arguments himself or herself.
4. Communicated viability check: there is some information about successful concepts. In school, teachers often say to the students what they expect from them or what has been successful in earlier viability checks. Written texts like textbooks as well as presentations by the teacher or the use of other sources (e.g., from the Internet) give information about concepts which presumably have been shown to be viable, but often the viability check itself is not presented (e.g., often one finds only assertions but no arguments why these statements are judged viable). For instance, in a VaKE unit, a student asks an expert about the legal prescriptions in a particular case and gets a law text, but without arguments why this law is appropriate.

5. Reflection: the individual checks the solution method to find out if his or her concept is viable. For instance, the student scrutinizes each step of the method he or she used to get a solution in a dilemma situation to make sure it is appropriate or to locate mistakes.

The viability check is done against a criterion, i.e., the student checks whether the proposed solution satisfies this criterion. One can distinguish several such criteria; for the present purpose, we refer to three criteria, depending on the person who judges the viability of a proposed solution:

1. Teacher satisfaction: If the teacher says the proposed solution is correct, the student assumes it is viable. It is not important whether the student himself or herself is satisfied with the solution.
2. Peer satisfaction. If the peers do not challenge the proposed solution, the student does not go further.
3. Student satisfaction: It might well be that the teacher and the peers are satisfied (or do not give an opinion) but the student himself or herself is not – then the proposed solution is not considered viable.

Although the first criterion (teacher's feedback, usually without argumentation) is probably the most ineffective one from the point of view of learning, it might well be the most frequent one in regular teaching. In constructivist teaching, teachers should restrain from giving premature opinions and rather promote the use of the other two criteria. The second criterion (peer judgment) is appropriate from a Vygotskian point of view, but eventually the third criterion (individual satisfaction) is certainly the most important one.

The consequences of the constructivist learning theory for learning in schools are far reaching and affecting all components of the school-system. Applying VaKE means to create a learning environment according to the requirements of constructivism; hence, the basic pedagogical recommendations from constructivism serve as guidelines for the realization (cf. Doolittle 1999; Fosnot 2001; Patry 2001):

- Construction means that knowing is more the product of *invention* than of discovery (Foerster 1998, pp. 45–46). Teaching should hence give the students the opportunity to invent knowledge.
- The teacher should provide the opportunity to perform a real viability check, not only a communicated one without evidence (and possibly counterevidence).
- The appropriate viability criterion is either the peer's approval or satisfaction of the student.
- Learning should be authentic and have a relationship to real-world environments.
- Learning should involve social negotiation and mediation.
- Content and skills should be made relevant to the learner. Content and skills should be understood within the framework of the learner's prior knowledge.
- Students should be assessed formatively: the assessment should serve to conceive future learning experiences.

- Students should be encouraged to become self-regulatory, self-mediated, and self-aware.
- Teachers serve primarily as guides and facilitators of learning, not as instructors. Teachers should provide for and encourage multiple perspectives and representations of content.

In section 3, we will provide evidence that indeed in the observed VaKE teaching-learning situations these conditions were met.

### *1.3 Constructivist Moral Education*

Piaget was not only one of the first psychologists to formulate constructivist concepts, but also among the first to study the moral development of children. According to his theory, individuals construct their morality, and moral development occurs through social interaction. In his studies, he looked at how children develop moral reasoning by examining (a) their understanding and observance of rules about games and (b) their judgment concerning good or bad actions (1932). Based on his observations Piaget proposed a two stages theory of moral development. Children at the elementary school level think that rules are fixed and absolute. Their actions are characterized by a strict obedience to authority (e.g., parents); hence, Piaget called this stage “heteronomic morality”. Children older than 10 or 11 years gain a relativistic view of rules; they understand that rules are changeable if everyone agrees. Piaget called this stage “autonomic morality”.

Lawrence Kohlberg elaborated Piaget’s constructivist theory of moral development. In his research studies, he interviewed both children and adolescents about moral dilemmas, which are characterized by two antagonistic values. The interviewee has to decide in favor of one of the value and to argue why he or she decides so. Based upon the analysis of these arguments Kohlberg could identify six different stages of moral reasoning (Kohlberg 1984). The higher the stage, the more differentiated is the thinking and the more complex is the understanding of the world. Research evidence showed that the stages of moral reasoning could be found in different cultures around the world (e.g., Snarey et al. 1985). Kohlberg classified the six stages into three major levels. Each level consists of two stages.

- At the first level, the preconventional level, the individual is not able to understand the rules, expectations, and conventions of the society. In the first stage of this level, moral judgments are oriented on obedience and punishment. Children behave according to norms that are handed down by some authority. They believe that morality or justice depends on the reaction of the authority. The second stage is characterized by a pragmatic and instrumental view. Children realize that different persons can have different viewpoints but they still decide in the protagonist’s own best interests. Here moral judgments are based on the philosophy “If you scratch my back, I’ll scratch yours” or “If someone hits me, I’ll hit them back”.

- At the second level, the conventional level, the individual gains an understanding that rules and norms are important to sustain society but the person is not able to reflect critically these norms. Right behavior is based on what reference groups define as right. At the first stage of this level (stage 3), the expectations of the peers are important. Persons at this stage argue so that they get the approval of people close to them. Moral judgments are founded upon the principle of being “a good boy or girl”. The stage 4 perspective is focusing on the society as a whole. Individuals argue according to the laws and try to accomplish duties in order to uphold the social order.
- The third, postconventional level is characterized by a way of thinking that critically reflects norms of the society. Persons at this level take a “prior to society” perspective, and their reasoning is based on principles that can be sometimes in conflict with norms from the society or from peers. At the first stage of this level (stage 5), the emphasis is on the question “What is necessary for a good society?” Persons at this stage believe in the social contract that consists of basic rights, such as liberty or life, and a democratic process to improve society. Persons at stage 6 emphasize individual principles of justice. These principles respect the basic dignity of all people as individuals and they have universal validity. Stage 6 is a theoretical stage because Kohlberg did not find enough empirical support for it.

Each person passes the stages one at a time but the progress occurs slowly; that is to say, people remain at one stage for several years. Most children at the age of 10 years are at stage 2, most adolescents at the age of 18 years have reached stage 3. The majority of adults remain in the conventional level of moral reasoning (Colby et al. 1987). Developmental change occurs according to the same principles as described in section 1.2. The following factors are particularly important:

- Cognitive development in combination with social interactions
- Role-taking opportunities and opportunities to think about others’ viewpoints
- A moral atmosphere of an institution (e.g., collective norms which emerge through cooperation and community-feeling)
- Discussion of moral conflicts (moral discussion approach) (Kohlberg 1976)

According to Kohlberg, the goal of education is to promote moral development. His moral education approach is based on two principles: (1) Moral development occurs through interaction with the environment. A person’s moral reasoning can shift into a higher stage due to cognitive conflicts (disequilibrium) at the current stage. (2) Children reorganize their thinking if they have a chance to tackle actively with moral conflicts (accommodation). Hence, it is important in education to offer situations that cause cognitive conflicts in the students thinking.

A practicable method for moral education according to the principles of Kohlberg is a moral dilemma discussion. The teacher presents a moral dilemma that challenges the students’ moral arguments. A heated debate starts among the students because they have different views about the moral issue. Encountering a different view that does not fit into the students’ actual worldview leads them to try to formulate better arguments and accommodate the new information.

It is important that not the proposed solution to the dilemma itself, but the discussion, the arguments and their reflection stimulate moral development. Two factors are responsible for this: (1) Cognitive conflicts emerge if an individual grapples with opposite arguments or arguments that are one stage higher than his or her own. For practical reasons it is sufficient to discuss opposite arguments in classroom dilemma discussions (Walker 1983; Berkowitz 1986). It is not necessary to analyze each student's judgment and attribute it to one stage of moral reasoning. This would overcharge a teacher. However, it is important that the teacher ask questions which lead the students to think more deeply about the moral issue and which motivate them to reflect their own view, (2) Role-taking is required; it is defined as the ability to take up another person's view without giving up the own position. During the dilemma discussion, the person listens to the opposite argument and tries to understand the concern behind it. In order to react adequately, he or she has to put himself or herself in the other person's place. Experience shows that this is not easy for younger children because they often do not consider the opposite argument when formulating their own argument. Empirical research showed that moral dilemma discussions can stimulate the moral development (Blatt & Kohlberg 1975; Schläfli et al. 1985; Colby et al. 1987; Lind 2002). However, development occurs only after several dilemma discussions (Schläfli et al. 1985).

The method of dilemma discussion in the tradition of Kohlberg focuses primarily on the development of moral reasoning and does not necessarily improve moral action. Several research studies showed that there is a gap between moral reasoning and moral behavior (McNamee 1977; Blasi 1980). People do not automatically behave in accordance with their judgment. However, individuals who reach higher stages of moral thinking behave more often according to their reasoning than individuals who are on lower stages. Kohlberg calls this relation between moral judgment and moral behavior "monotonic relationship" (Kohlberg & Candee 1984).

## 2 VaKE

"Values and Knowledge Education" (VaKE) combines knowledge acquisition and moral education, both in a constructivist perspective. The dilemma discussion from the moral education concept is used as a motivation and trigger of knowledge acquisition. As mentioned in the introduction, experience shows that students engage highly in dilemma discussions if the problem is well formulated – and if it is not, dilemma discussions will not yield moral development anyway. One can conceive dilemmas in such a way that to discuss them, some knowledge is required. Imagine, e.g., the question whether Robespierre is guilty of murdering Danton. Students can discuss this dilemma only if they know who Robespierre and Danton were and what they did: They need to know about the French Revolution and its most important protagonists.

Table 1 presents the steps of a VaKE teaching unit. Such a unit may last one lesson of 50 min, but it can also last much longer – it is up to the teacher to structure the unit

**Table 1** Steps in a VaKE unit; in italics: steps of the moral dilemma discussion

	Step	Action	
1	Introduce dilemma	Understand dilemma and values at stake	Class
2	First decision	Who is in favor, who against?	Class/group
3	<i>First arguments (dilemma discussion)</i>	Why are you in favor, why against? Do we agree with each other? (moral viability check)	Group
4	Exchange experience and missing information	Exchange of arguments; what do I need to know further to be able to argue?	Class
5	Looking for evidence	Get the information, using any source available	Group
6	Exchange information	Inform the other students about your constructions; is the information sufficient? (content related viability check)	Class
7	<i>Second arguments (dilemma discussion)</i>	Why are you in favor, why against? (moral viability check)	Group
8	<i>Synthesis of results of the discussions</i>	Present your conclusions to the whole class (moral and content viability check)	Class
9	Repeat 4 through 8 if necessary		Group/class
10	General synthesis	Closing the sequence capitalizing on the whole process	Class
11	Generalization	Discussion about other but related issues	Group/class

according to the time constraints. The unit begins with the presentation of the dilemma; it is important that the students understand exactly whose decision should be discussed (e.g., the judge in a trial of Robespierre), what the possible actions are (“guilty” or “not guilty”) and which values are at stake for each of them. The values may be presented only tentatively since it might well be that the students put forward other values than initially intended by the teacher (e.g., “life”, “corruption”, etc. – and the students come up, instead, with “mental insanity”). If the protagonists of the dilemma are unknown (like Robespierre and Danton for an average student), it is necessary to give brief descriptions of the main issues. Based on this information, the students make their first decision how in their view the main protagonist (in our example, the judge) should decide (step 2). The next step consists in group discussions of the arguments in favor or against the different decisions. Here the arguments are exchanged and challenged. These first three steps are the same as in the moral dilemma discussions in the Blatt and Kohlberg (1975) tradition (in italics in Table 1).

Step 4 is the first of the knowledge acquisition: the discussion of the information that would be required for further arguments. The students are then divided in groups to search for this information. One of the most important tools in step 5, search for information, is the Internet; this is an almost infinite and easily accessible source of knowledge. Since the information search step is done in groups, it is

necessary to share the information between groups (step 6), before a new round of moral argumentations is performed (step 7), which is again of the moral discussion type. The next step is a synthesis of the results of the different steps so that all students are on the same level. If necessary, the steps 4 through 8 can be repeated. The end should be a general synthesis, and if possible, some further steps should be done to generalize the results beyond the specific dilemma.

In the particular case of the trial of Robespierre, steps 2, 8, and 10 can be enacted as mock trials. The students can play the different roles (judge, defendant, attorney, advocate, witnesses, experts, etc.) and argue according to the person they represent. In some such trials the students have changed their roles in the middle of the role-play, some even taking opposite roles like first playing the attorney, then taking the role of the defendant, which forced them in the second phase to argue against their own arguments in the first phase.

The discussions must follow some rules that are the same as in moral dilemma discussions. In particular, all discussions should focus on arguments, not on people: “The better argument should win.” Personal attacks are forbidden, and all statements must be formulated in a reversible way, i.e., the speaker would expect to be addressed the same way. Emotions are permitted and may be important, yet yelling and interrupting people is not accepted. There is no problem if someone changes his or her opinion.

We have used *VaKE* in many contexts. The examples that we will discuss below come from summer camps with gifted students from different countries. In July 2003, a first workshop with nine gifted students dealt with “Woyzeck”, a famous German drama from Georg Büchner (1813–1837); this workshop is presented in Weinberger et al. (2005). In August 2004 and again in August 2005, during one week more than 40 students worked in five workshops on different topics like “the trial of Robespierre”, “social consequences of the RFID technology”, “the role of the Red Cross”, “European identity”, and “biotechnology” (details of the themes varied from 2004 to 2005). In 2004, the students were between 13 and 15 years old, in 2005, they were between 16 and 18.

The summer camps in 2004 and 2005 lasted one week each (Monday through Friday, workshops in morning sessions only). On Wednesday afternoon, a special session was scheduled in which each workshop group had half an hour to present the results of the discussions within the workshop to the other participants of the campus; another presentation was scheduled on Friday that was also open to external public like the parents, officials, etc., and that was some kind of closing session.

### 3 Examples for Some of the Issues

In the present section, we want to illustrate some of the issues mentioned in sections 1.2 and 1.3 as experienced in the workshops. The aim here is not to show that the respective issues can be found in every *VaKE* unit; one can find them, but they are not always so obvious. Due to the open structure of *VaKE* – which means that the students decide much of the process – it is possible only to a limited degree to plan the implementation of the different elements. However, these elements are natural

consequences of the approach, and hence they are implemented by the participants themselves, but often in another way than anticipated. The central aim here is to give some examples that are prototypical for VaKE.

Nevertheless, we will present some results of systematic observations where appropriate. We used the lesson interruption method (Patry 1997): at the end of each half-day, the students were asked to judge this period with a questionnaire of 45 items (five levels Likert type). In 2004, six constructs were assessed (excessive demands, cognitive interest, emotional interest, social aspects, directivity, and understandability), and in 2005, there were seven (excessive demands, directivity, cognitive interest, viability check, affective concern, critical thinking, and social integration).

### ***3.1 Construction means that Knowing is more the Product of Invention than of Discovery***

The concept that knowledge is more a product of invention than of discovery is a core element of constructivism. The processes in VaKE are such that the students are forced to ask questions and to seek responses. From a theoretical point of view, it seems likely that they invent new knowledge; however, it is not easy to assess this. Nevertheless, there are some indicators. In particular, the fact that in all workshops information became important of which the workshop leader had not thought of before indicates that the information was not just taken from the Internet and used, but that the students were creative and imagined new issues that might become important.

The most striking example was in the 2003 workshop on Büchner's "Woyzeck". The drama is on Franz Woyzeck who killed his girlfriend, and the question in the dilemma was whether Woyzeck was guilty of murder. Woyzeck was also the guinea pig of a medical doctor who tried out a diet consisting only of peas. The workshop participants created a new problem: "What are the consequences of such a diet?", and searched in the internet. They found that to get a sufficient amount of iodine, Woyzeck would have to eat 306 kg of peas daily. Lack of iodine, however, makes people mentally ill. Hence, Woyzeck was crazy and therefore not responsible for his action, and so some students pleaded "not guilty". The argument chain of pea diet, lack of iodine, mental illness, not responsible, not guilty is new and an invention of the students (see Weinberger et al. 2005, for details).

### ***3.2 The Teacher should Provide the Opportunity to Perform Viability Checks***

In each workshop, the steps according to Table 1 were performed, which means a constant interplay of dilemma discussions (step 7), identifying lacking information (step 4), searching information (step 5), and exchanging information (step 6). The steps 6 and 7 are viability checks, step 6 with regard to the quality and acceptability



of the information, step 7 with regard to its usefulness in the moral debate. In informal observations of the processes, we could see that the main viability criteria were (a) whether the student was satisfied himself or herself with the information or with the argument that rests on it, and (b) whether the student could convince his or her peers that the information is important and that the argument is striking. This is in agreement with the assumption about the viability criteria presented in section 1.2. Often debates about the appropriateness of information started already in the computer room where the internet searches were done because the students became aware that many internet sites can be quite biased – this also was a viability check. Sometimes even the debate on moral issues (step 7) started in the internet room, and the workshop leader had to ask the students to go back to their classrooms for discussion because the students became so loud that the other students were disturbed; in the classrooms, the heated debate continued, providing plenty of viability checks for the participants.

In addition to these permanent viability checks which can be called “micro”, two “macro” viability checks were implemented, namely the two presentations on Wednesday and Friday mentioned in section 2. These presentations did not happen in a unilateral way, rather the students were asked to initiate an interaction with their peers. They used role-plays and other techniques to motivate their peers (and on Friday their parents and the authorities) for their topic. The reactions of the peers and other people can be seen as viability checks provided by the full group. In one case, the workshop on “Europe vs. USA” presented a dilemma about posting the names of sexual abusers in front of their houses to prevent them from recidivism – a frequent practice in the USA but disapproved of in Europe. The debate had somewhat declined in the original workshop, but the presentation was so catching that another workshop, the one on biotechnology, took up the topic and decided to continue the discussion (see section 3.6). For the first workshop group, this was a clear sign that their discussions and the presentation were viable, and although this group did not continue the debate on this theme, they were very satisfied that their peers had taken over.

### ***3.3 Learning should be Authentic and have a Relationship to Real-World Environments***

In the workshop “social consequences of RFID technology”, the focus was not only on knowledge about RFID technology but also on communication skills and media-productions. At the beginning of the workshop, the students expressed their interest in learning more about behavior, rules and effects concerning ways of argumentation, and of conversation. In addition to the regular presentations in the middle and at the end of the week, they were offered a live talk-show in the local radio station on their subject. The students discussed the different situations in which the presentation should take place: in the middle of the week the audience would be the students of the other workshops; at the end of the week the families and friends of the students, and between these two days the radio-talk live on air

with anonymous participants. They decided to make three different presentations: a Power Point presentation to show the facts for the argumentation of the pros and cons in their discussion process, a role-play to attract the awareness of audience at the final day, and a 30 min radio show with music, facts to the topic, and live simulated discussion of pros and cons.

From the beginning, the students knew about the specific challenges for a successful knowledge application. During the whole week, each of the students was aware of the verbal and nonverbal components of conversation and of their own emotional and mental conditions; they gained mastery in the moderation of a discussion, on how to make an interesting radio program, and – most of all – they got reliable knowledge about the social consequences of RFID technology. All of this was within a framework of high practical relevance and hence authenticity.

### 3.4 Learning should Involve Social Negotiation and Mediation

Within the workshops, the discussions were very heated. As mentioned above, in some cases the debate started even in the computer room and was so loud that the other students were disturbed.

The social interactions were assessed using the Lesson Interruption Method mentioned above. Figure 1 shows the results for the 2005 campus. For all workshops and all days, the average judgment was below 2, which means that there was a high social integration. This confirms the experience that the workshop leaders had reported. Another experience was that repeatedly the workshop leader tried to intervene and to give some advice, but the students ignored the intervention and continued their

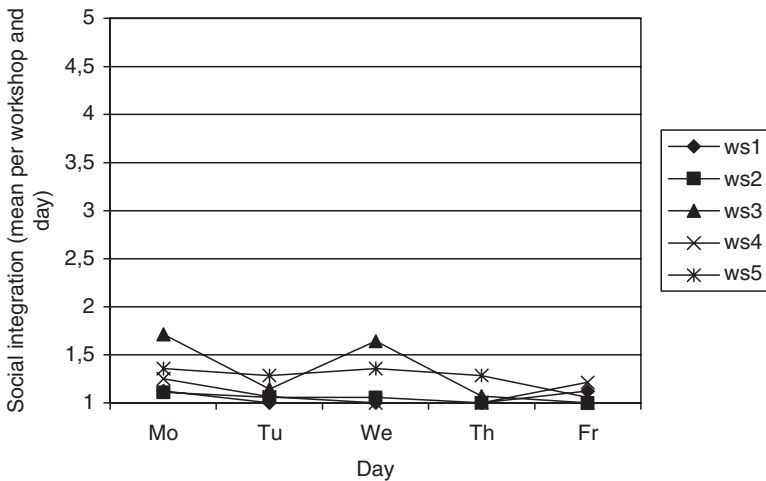


Fig. 1 Social integration by day and by workshop (2005)

debate as before. The exchange was so intense that time constraints, pauses, etc. were forgotten, and many groups came too late for lunch because of the debate. As will be shown below, essential discussions happened also outside the workshop (and hence could not be observed by the researchers).

### ***3.5 Content and Skills should be made Relevant to the Learner and be Understood within the Framework of the Learner's prior Knowledge***

When asked why they had chosen the workshop “social consequences of RFID technology”, the participants answered that they were attracted by the novelty of this topic; they did not know anything about this technology, but they combined the topic with questions concerning the capture, preparation, protection and processing of data, and the possibility of abuse. As they all are very frequently users of internet and cell phones, they have the experience that inappropriate handling of data is quite a real risk.

The workshop started with a dilemma story presented by the moderator: the owner of a small drug store had to decide whether he should allow the testing of RFID technology in his store. This topic did not affect the students very much, but they became familiar with the procedure of VaKE and acquired first knowledge about facts concerning RFID. After this first discussion, they had got a first glimpse of the extent of the problem. Immediately they started to collect topics for further dilemma discussions on the base of their personal experience. The workshop leader's suggestions to other interesting topics were rejected.

For the knowledge acquisition, the students had access not only to the internet, but also books and articles by experts were available. The moderator had prepared a list of links to informative web sites to support the Internet search. Very soon, it was obvious that the students did not use the provided material. They said that they were preferring tools for knowledge acquisition according to prior experience. They selected information according the knowledge base they already had.

### ***3.6 Students should be Encouraged to become Self-Regulatory, Self-Mediated, and Self-Aware***

It is difficult to find out whether the students became self-regulatory, self-mediated, and self-aware. However, we have strong indicators that this aim was achieved at least in some of the workshops. One example was particularly pertinent. On Thursday, the workshop on biotechnology had taken up the dilemma of posting signs in front of the houses of sexual abusers (see section 3.2). They came to discuss the options society has to avoid recidivism. One proposition was castration.

The debate was long and hard. The students, all of whom had said that they wanted to study medicine, insisted that castration was ethically justified if there was no other cure. The workshop leader was of the opinion that castration is not acceptable, but his arguments were vain, and he was close to despair. At lunch (to which the group came late), the students were still convinced that castration was right. The workshop leader thought about what to do with them but did not come up with a proper solution except of continuing to present arguments.

To his surprise, next morning, all students opted against castration. As it turned out, the students had continued the discussion all the afternoon and deep into the night. Finally, the arguments *against* castration had prevailed. We do not know when and how it happened – but it happened, and for us it is a sign that indeed the students were self-regulatory, self-mediated, and self-aware. This is also an indicator that cognitive conflicts emerged as the individuals grappled with opposite arguments.

### ***3.7 Teachers Serve Primarily as Guides and Facilitators of Learning, not Instructors***

Teachers should provide for and encourage multiple perspectives and representations of content. Constructivism means that the students have to construct their knowledge themselves. The teachers restrain from lecturing, their main activities are (1) to initiate the discussions through presenting the dilemma, (2) to structure the activities of the students according to Table 1, (3) to ask them questions if necessary to motivate them to formulate better positions, and (4) to enforce the discussion rules.

In one of the workshops, the workshop leader said that he would not give any information. In other workshops, the teacher changed his role depending on the situation, making clear what the respective roles were in the different situations: either structuring the activities or being one of the information resources – but he never mixed these roles.

For the students, the new role of the teacher as learning orchestrator instead of information transmitter (cf. Salomon 1992) needs some habituation. However, once they have understood the difference compared with the usual teaching-learning environments, they adapt quite quickly. Figure 2 presents the results of directivity in 2005. As one can see, the students describe the directivity as very low with one remarkable exemption: in Workshop 3 (“Europe – USA”), on Tuesday and Friday mornings, the workshop leader was quite directive. As mentioned above, in this workshop on making sexual abusers known in the neighborhood, the interest of the students declined. It is not clear whether this was due to higher directivity of the teacher or instead the teacher became more directive seeing that the students lost interest. In any case, the increase of directivity is an indicator for the problems in this workshop, the reasons of which are not completely clear.

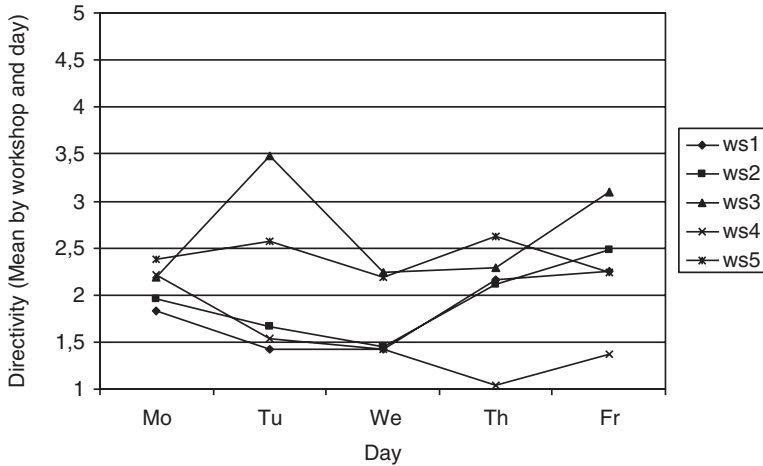


Fig. 2 Directivity of the workshop leader by day and workshop

### 3.8 Role-Taking is Important

In the workshop “social consequences of RFID technology”, the second dilemma story for discussion was proposed by the participants. It dealt with the problem of video observation as an instrument to prevent vandalism in the public area: the headmaster of a city has given orders to install video cameras in a public zone frequented by young people every Saturday night. Drunkenness, drugs-excesses, scraps, damage of property (especially cars), and other aggressive behavior were the followers of these night owls. A very emotional discussion had started in the local newspaper; especially the youngsters reproached that the police and the headmaster act like “big brother”.

At the beginning, all students were against installing the camera. All the nine students argued that the headmaster was not right to do so and that they could not accept any of his arguments. Because the debate was very emotional, the moderator suggested a role-play to continue with the discussion: the names and roles of nine different persons – four “pro-roles”, four “contra-roles”, and one moderator – were randomly assigned to the students. The group wanted to tape the discussion for further analyses. It happened that the boy who had shown the most personal involvement into the problem took the role of the headmaster. The other “pro-roles” were a police officer, a neighbor/parent, and a man from the assurance company. The “contra-roles” were a young woman, a young man, an activist for human rights, and the owner of a pub. The first reactions of the “contra-persons” were the statement that they would not find facts for their argumentation. However, immediately after the discussion had started they gained fire. They asked the moderator to interrupt the discussion: they wanted more time to start a strong search for information. When the discussion started again, the “contra-persons” run the process

with so strong arguments that some of the “pro-persons” started to leave their point of view and to follow the opposite group.

Usually a dilemma-discussion goes on for about 20 min. This particular discussion about video observation had to be closed by the moderator without coming to a consensual result after one hour. At the end of the role-play, the role-players voted 6:2 *in favor* of installing the camera. The workshop leader assumed that this result represented the personal point of view of the individual students. However, the students rejected this interpretation immediately and very vehemently: this was the vote *within the role-play* and in their role; outside of the role-play, they never would follow the arguments of the headmaster. Obviously, the students were able to argue within a given role without giving up their own position.

## 4 Discussion

We have presented some principles of constructivist teaching, and we have shown that these principles have been effective in the VaKE sessions under investigation – or at least in some of them. The evidence for most of the principles was rather anecdotal, and it remains to be seen if the principles apply in every case. The aim was not to argue that the implementation was general – we cannot do this with the present method. But we think we could convincingly demonstrate that it is *possible* to implement these principles within VaKE sessions and that we have at least in some workshops succeeded in doing so.

One single experience that was documented in detail in Weinberger et al. (2005), “Woyzeck”, shows that in this particular case, those issues that have been analyzed have indeed been implemented. We could also present many more examples. It seems that the claim that VaKE is a constructivist approach is warranted.

The informal experience shows also that the students have acquired much knowledge. However, this is difficult to assess since we do not know in what direction the debate will go. For instance, the participants in the Woyzeck workshop discussed above became specialists not only in Büchner’s drama – which could be expected – but also, and most surprisingly, in nutrition theory with respect to iodine, peas, etc., and in the physiological impact of the lack of iodine on mental sanity. There was no knowledge test before the workshop, and there could not be one after the workshop because it was impossible to prepare one since its topic was not known beforehand.

The experience shows also that the moral arguments became more sophisticated, the longer the workshop lasted. One cannot assume that just one week would be sufficient to promote development in moral stages according Kohlberg’s framework. But we assume that the heated moral debates, the exchange and reflection of moral arguments stimulated moral development and that this could be seen in a follow-up assessment. Such an assessment could only be done via e-mail because the students were from different countries and difficult to reach, and because other issues were judged more important (and which have not been analyzed so far), moral judgment was not included in the follow-up test set.

In the present study, we have shown that VaKE is – or at least can be – a genuinely constructivist approach in agreement with the theoretical premises. Experience has also shown it to be a powerful instrument both for values education *and* for knowledge education. We do not think that VaKE should replace traditional teaching. However, we definitely think that it could become an important instrument – among others – in the teaching toolbox of teachers.

## References

- Bandura A. (1986) *Social Foundations of Thought and Action: A Social Cognitive Theory*. Englewood Cliffs, NJ: Prentice-Hall.
- Berkowitz M.W. (1986) Die Rolle der Diskussion in der Moralerziehung, in Oser F., Fatke R., & Höffe, O. (Hrsg.) *Transformation und Entwicklung. Grundlagen der Moralerziehung*. Frankfurt/M.: Suhrkamp, pp. 89–123.
- Blasi A. (1980) Bridging moral cognition and moral action. A critical review of the literature, *Psychological Bulletin* 88: 1–45.
- Blatt M. & Kohlberg L. (1975) The effects of classroom moral discussion upon children's moral judgement, *Journal of Moral Education* 4: 129–161.
- Colby A., Kohlberg L., Speicher-Dubin B., Hewer A., Candee D., Gibbs J., & Power C. (1987) The measurement of moral judgment, Vol. 1. *Theoretical Foundations and Research Validation*. Cambridge: Cambridge University Press.
- Doolittle P.E. (1999) Constructivist pedagogy. Paper presented at the 1999 Online Conference on Teaching Online in Higher Education. Available at: <http://edpsychserver.ed.vt.edu/workshops/tohe1999/pedagogy.html> (February 24, 2006)
- Duffy T.M. & Jonassen D.H. (eds) (1992) *Constructivism and the Technology of Instruction: A conversation*. Hillsdale, NJ: Lawrence Erlbaum.
- Foerster H. von (1998) Entdecken oder Erfinden. Wie lässt sich Verstehen verstehen? in Carl Friedrich von Siemens Stiftung (Hrsg.) *Einführung in den Konstruktivismus*. 4. Aufl. München: Piper, pp. 41–88.
- Fosnot C.T. (2001) What is constructivism? in Schwetz H. (ed.) *Konstruktives Lernen mit neuen Medien. Beiträge zu einer konstruktivistischen Mediendidaktik*. Innsbruck: Studien-Verlag.
- Glaserfeld E. von (1980) Adaptation and viability, *American Psychologist* 35: 970–974.
- Glaserfeld E. von (1981) The concepts of adaptation and viability in a radical constructivist theory of knowledge, in Sigel I.E., Brodzinsky D.M., & Golinkoff R.M. (eds) *New Directions in Piagetian Theory and their Applications in Education*. Hillsdale, NJ: Lawrence Erlbaum, pp. 89–95.
- Glaserfeld E. von (1987) *The Construction of Knowledge*. Seaside: Intersystems Publications.
- Glaserfeld E. von (1995) *Radical Constructivism: A Way of Knowing and Learning*. London: The Falmer Press.
- Hofmann F. & Patry J.-L. (1999) Das Erziehungsziel Autonomie in der Unterrichtspraxis. Gründe für die Diskrepanz zwischen Ideal und Realität. *Psychologie in Erziehung und Unterricht* 46: 126–135.
- Kohlberg L. (1976) Moral stages and moralization: the cognitive-developmental approach, in Lickona T. (ed.) *Moral Development and Behavior: Theory, Research, and Social Issues*. New York: Holt, Rinehart & Winston, pp. 31–53.
- Kohlberg L. (ed.) (1984) *Essays on Moral Development*, Vol. II. *The Psychology of Moral Development: The Nature and Validity of Moral Stages*. San Francisco, CA: Harper & Row.
- Kohlberg L. & Candee D. (1984) The relationship of moral judgment to moral action, in Kohlberg L. (ed.) *Essays on Moral Development*, Vol. II. *The Psychology of Moral Development: The Nature and Validity of Moral Stages*. San Francisco, CA: Harper & Row, pp. 498–581.

- Lind G. (2002) *Ist Moral lehrbar? Ergebnisse der modernen moralpsychologischen Forschung*. Berlin: Logos.
- McNamee S. (1977) Moral behavior, moral development and motivation, *Journal of Moral Education* 7: 27–31.
- Patry J.-L. (1997) The lesson interruption method in assessing situation-specific behavior in classrooms, *Psychological Reports* 81: 272–274.
- Patry J.-L. (2001) Die Qualitätsdiskussion im konstruktivistischen Unterricht, in Schwetz H., Zeyringer M., & Reiter A. (Hrsg.): *Konstruktives Lernen mit neuen Medien. Beiträge zu einer konstruktivistischen Mediendidaktik*. Innsbruck: Studien-Verlag, pp. 73–94.
- Patry J.-L. & Hofmann F.B. (1998) Erziehungsziel Autonomie – Anspruch und Wirklichkeit, *Psychologie in Erziehung und Unterricht* 45: 53–66.
- Patry J.-L., Harter S., Höller M., Höllhuber R., Imani-Geyer M., Uibner M., Watschinger M., & Widmer M. (2006) Feedback-Schlaufen: Von der Rückmeldung in der Unterrichtssituation bis zum Forschungsauftrag – eine Herausforderung für die Lehrerbildung, in Giordano C., & Patry J.-L. (Hrsg.): *Theorie und Praxis – Brüche und Brücken*. Münster: Lit, 9–27.
- Piaget J. (1932) *Le jugement moral chez l'enfant*. Paris: Alcan.
- Piaget J. (1937) *La construction du réel chez l'enfant*. Neuchatel: Delacheaux.
- Piaget J. (1967) *Biologie et connaissance*. Paris: Gallimard.
- Piaget J. (1985) *The Equilibration of Cognitive Structures*. Chicago: University of Chicago Press.
- Salomon G. (1992) The changing role of the teacher. From information transmitter to orchestrator of learning, in Oser F., Dick A., & Patry J.-L. (eds) *Effective and Responsible Teaching: The New Synthesis*. San Francisco, CA: Jossey-Bass, pp. 35–49.
- Schläfli A., Rest J., & Thoma S.J. (1985) Does moral education improve moral judgement? A meta-analysis of intervention studies using the DIT, *Review of Educational Research* 55: 319–352.
- Snarey J.R., Reimer J., & Kohlberg L. (1985) Development of sociomoral reasoning among Kibbutz adolescents: a longitudinal cross-cultural study, *Developmental Psychology* 21: 3–17.
- Vygotsky L.S. (1978) *Mind and Society: The Development of Higher Mental Processes*. Cambridge, MA: Harvard University Press.
- Walker L.J. (1983) Sources of cognitive conflict for stage transition in moral development, *Developmental Psychology* 19: 103–110.
- Weinberger A., Kriegseisen G., Loch A., & Wingelmüller P. (2005) Das Unterrichtsmodell VaKE (Values and Knowledge Education) in der Hochbegabtenförderung: Der Prozess gegen Woyzeck. *Salzburger Beiträge zur Erziehungswissenschaft*, 9(1/2): 23–40. Available at: [http://www.sbg.ac.at/erz/salzburger\\_beitraege/fh\\_2005/Weinberger%20et%20al..pdf](http://www.sbg.ac.at/erz/salzburger_beitraege/fh_2005/Weinberger%20et%20al..pdf) (March 9, 2006)



# Chapter 10

## Formalizing Institutional Identity: A Workable Idea?

Johannes L. van der Walt

### 1 Introduction

Educational institutions have institutional identities that, in most cases, seem to have developed spontaneously. In numerous instances, there seems never to have been a conscious effort to purposely define the identity of the institution at the outset, i.e., to establish an institution with a deliberate process of defining sources of meaning for the institution on the basis of a set of religious, life-conceptual, philosophical or cultural attributes, and values that are given priority over other sources of meaning. For a collective social actor such as an educational institution (cf. Castells 1998, p. 6), there may even be a plurality of identities, the existence of some of which the institution may not be consciously aware of. In most cases, the identity of a particular educational institution, such as a school,<sup>1</sup> college, or university, seems to have developed as a result of the way in which the individuals forming the totality of the institution strove for “success in action” (Blackburn 1996, p. 297).

On the other hand, there are institutions that, from the moment of their inception have formalized and consciously defined their institutional identity. We find examples of this in, for instance, Christian, Muslim, and Jewish and other categories of religion-based schools, as well as in institutes of higher education such as Calvin College (Grand Rapids), Dordt College (Sioux Center), the Institute of Christian Studies (Toronto, Ontario) in North America, the Islamic University in Cairo, and the Hebrew University in Tel Aviv. Three rather well-known examples in Christian circles are the Free University of Amsterdam (The Netherlands) (which has since traded its original Calvinistic/reformed identity for a secular one<sup>2</sup>) (cf. Tervoort 2005, p. 145), the Potchefstroom University for Christian Higher Education (South Africa) (which in 2004 had to surrender its explicit Christian identity after its enforced merger with another university), and the Kosin University (South Korea) (whose Christian identity has come under pressure since it was placed under the direct supervision of the Korean Government in 2002). Since 1917, about two-thirds of the schools in the Netherlands consciously adopted a particular institutional identity as a result of “pillarization” (*verzuiling*), i.e., the practice of allowing schools to adopt a religious or value-based character and to associate with other

schools with the same institutional character (the “special” schools – *bijzondere scholen*) (cf. Van den Berg 1992; Sturm et al. 1998). The remaining one-third form a conglomerate “public school pillar” (Strietman 2005).

According to the sociologist Castells (1998), recent global developments have made it either unfashionable for institutions to adopt a unique institutional identity, or made it impossible to do so. The dawn of the Information Age (successor of the Industrial Age) has brought a crisis of legitimacy that tends to question the meaning and function of institutions. Global networks of wealth, information, power, and multiculturalism have inspired most institutions to spread their wings and to look far beyond their institutional boundaries. In the process, many of them have either relinquished their meaning and concomitant value-system (as derived from their original institutional identity) or have found themselves deprived of actual meaning. In some institutions, a dissolution of *shared* institutional identity can be detected. Castells (1998, p. 355) remarks:

No need for identities in this new world: basic instincts, power drives, self-centered strategic calculations, and, at the macro-social level, “the clear features of a barbarian nomadic dynamic, of a Dionysian element (are) threatening to inundate all borders and rendering international political-legal and civilizational norms problematic.”

The dissolution of identity is reinforced by the fact that more and more (alternative) voices are being heard today (women, blacks, students, gays and lesbians, the poor, the previously deprived – to mention only some) (cf. O’Loughlin 1999, 2000<sup>3</sup>), and that we find ourselves in the “depths of a cultural winter”, characterized by social constructivism, disbelief in the “progress myth”, renouncement of the nostalgia for a total scheme of things, a continuing commitment to human autonomy, a consumer culture with regards to religions and worldviews, a collapse of modernity, the decentred self – a subject with no substance – and the “nomadic homelessness” of modern people (Middleton & Walsh 1995, pp. 12–13, 25, 31–33, 35, 41–84; also cf. Geelen 2005).

Furedi (2004, p. 19) concludes: “Our culture continually emphasizes problems that are not susceptible to human intervention. . . . Theories of globalization stress the inability of people and their nation states to deal with forces that are beyond their control. . . . It is widely believed that the world is out of control and that there is little human beings can do to master these developments or influence their destiny.” Rorty (1999 pp. 262–263) concurs: “There is a sense that everything has fallen to pieces, that the sociopolitical future of humanity has become utterly unforeseeable. People are feeling let down by history, and are experiencing self-indulgent, pathetic hopelessness.”

Does it make sense, then – is it still a workable idea – to try to formulate the identity of a particular institution (such as a school or an institute of lifelong learning) in the cultural and socio-political circumstances that prevail in the 21st century, an age that is not one of programmes? Is it workable in the face of the fact that sentiments in this century rarely seem to acquire a systematic form, in terms of which the vague aspirations of an educational institution can be transformed into real-life discussions about what should be done, and how it should be achieved?

## 2 Method and Structure

The theoretical argument or thesis unfolding in the rest of this chapter is the result of a literature survey integrated with the views of experts in the Netherlands who have devoted part of their academic lives to researching the problem of “identity and education/schooling”. After a survey of the literature, the preliminary conclusion was drawn that Dutch educationists would probably be the best people to point the way forward because of their experience with, and insight into the “pillarization” of the education system that has been in effect in the Netherlands since 1917.<sup>4</sup> Their insight into the current dismantling of “pillarization” because of increased multiculturalism and other considerations was regarded as indispensable. The question discussed during each interview was: “Do you still regard formalization of the institutional identity of an educational institution to be worthwhile and workable, given the conditions that we find ourselves in, worldwide? Why (not)?” Their responses are used as part of the argument unfolding in the rest of this chapter.

The rest of this chapter is organized as follows: first, some key concepts are defined, then the assumptions and the theoretical framework which served as the guideline for deciding what the answer to the problem question could be, are stated. After a brief historical overview of education in a few countries to show how the principle of freedom in education works and can impact on institutional identity, some conclusions are drawn. The chapter ends with a few suggestions regarding a possible way forward.

## 3 Conceptual Framework

The core concept in this research was “institutional identity”. “Institution” in this case simply referred to an organization or establishment founded for a specific purpose, such as a school, college, university – in brief, organizations for teaching-learning/education<sup>5</sup> (cf. Collins 1999). The term “(identity) formalization” also presented no problems; it simply referred to the process of presenting a set of ideas, ideals, and values in a formal way, to give definite shape or form to them, in the process making them official and/or valid for the particular institution (cf. Collins 1999).

The concept “identity”, on the other hand, has always been notoriously difficult to define in educational circles (De Wolff et al. 2002, p. 239; 2003, 208ff.). One dictionary meaning of the word is: the state of having unique identifying characteristics; the individual characteristics by which a person or thing is recognized.<sup>6</sup> All the Dutch experts interviewed in the research agreed that “identity” in essence meant two things: that which makes an institution unique in itself, and that which makes it different from all other similar institutions.<sup>7</sup> The problem with the concept “identity” is that it has been so widely used, in so many meanings and in so many educational contexts, that it has been rendered almost meaningless. It has become equivocal to such an extent that, for instance, van der

Walt et al. (1993) wrote a whole dissertation on “the identity of the Christian school” without attempting to define the term “identity”. They described the unique characteristics of a particular type of school, in the hope that the meaning of the term “identity” would emerge in the process. “Identity” has become an umbrella term for practically anything that one wants to say about the nature, character, and value-system of a school or a group of associated schools. Use of the term merely causes confusion, says Bakker (2004, p. 11).

To what extent the term “identity” has become meaning-inflated can also be observed in Castells’ (1998, 6ff.) sociological use of the term. The closest he comes to defining the term (around which his trilogy of books revolves) is to say:

Identity is people’s source of meaning. ... By identity, as it refers to social actors (institutions, organizations), I understand the process of construction of meaning on the basis of a cultural attribute, or related set of cultural attributes, that is/are given priority over other sources of meaning. For a given individual, or for a collective actor, there may be a plurality of identities.

Despite the meaning-inflation of the term “identity”, there is nowadays, according to Erasmus (2005, pp. 234–236), a renewed interest in identity, mainly because of the influence of postmodernism. According to “modern views”,<sup>8</sup> identity was based on the supposed existence of constant cultural and structural principles without which identity would have no meaning or substance. Identity was a bundle of objective cultural traits that could be put together for the purpose of identifying a person or an institution. Postmodern views reject this, according to Erasmus, and tend to stress the transactional nature of identity and of the role of the individual. Individuals tend to construct their own identities in contextual circumstances, in and through discussions, relationships, contacts, the development of social histories, language games as well as interpersonal and intergroup dynamics that relate to power, control, class, gender, religion, conviction, affiliative, and regional differences. The positional<sup>9</sup> production and definition of identity implies that the criteria for describing or circumscribing it are variable in nature and impact. Identity is not something permanent, but is rather a construction of the human representational capacity. It is an idea in the minds of people, the meaning of which depends on the number of people who share it. The only way to delineate and describe a particular (institutional) identity would be to contrast it with other identities. The representational capacity of the members of an institution should be applied for the construction of a notion of what the institution is “identical to”, and in what sense it is “different from”. Such notions are usually couched in the context of a narrative.

Voluntary relationships are important for describing the uniqueness of an institution and its associations with other organizations and groupings. The membership of groups, and the degree to which individuals associate with groups (for instance, in the context of an institution) are in constant flux. Individuals change groups when social or economic circumstances change or are manipulated. They are constantly confronted with a multitude of possibilities in the context of which they have to decide about identifying with different groups and their values, about relating different identities with each other, as well as about reconciling the perceived contradictions between identities. Individuals create the meanings and

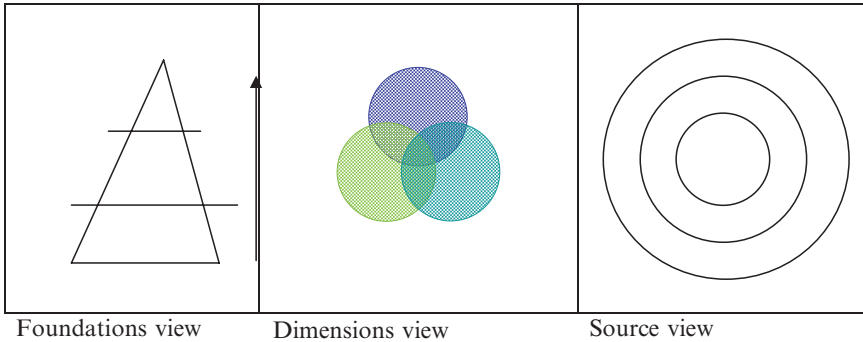
values associated with identity.<sup>10</sup> Describing and accepting an identity is a personal matter and the result of a multitude of choices that are constantly being made.<sup>11</sup>

Valenkamp (2005) agrees with Erasmus' analysis. According to him, people either operate with an "older"<sup>12</sup> concept of identity, where "identity" is seen as a fixed, definable concept or entity, or with a "newer" concept of identity, where "identity" is regarded as a malleable concept or a dynamic entity, as a movement, as the result of the impact of the religious or life-view foundation or source of a community on the life of that community. As will emerge from the rest of this chapter, most thinking about "identity" as a concept and as an entity today seems to be based on the "newer" approach. The Collins' definition of "identity" mentioned at the beginning of this section, is typical of the "older" approach: it defines "identity" as a stable or constant entity.

Bakker (2004, p. 8) agrees that "identity" refers to the meanings assigned to the ideals and work of an institution. Teachers tend to ascribe a very narrow meaning to "identity", viz. that it has to do with specific religious matters, matters related to, for instance, the religious convictions of Christians or Muslims. Educators and educationists should, in his opinion, also take cognisance of a broader meaning, viz. identity that is experienced from day to day in whatever takes place in a school (*beleefde identiteit* – "experienced identity") without necessarily referring to specific religious terms or concepts.<sup>13</sup> "Experienced identity" refers to how teachers express their life-view convictions in presenting a lesson, in thinking why they became teachers in the first place, in thinking about the uniqueness of their school, and in discussing the contribution the school could make to society. Identity pertains to the everyday experiences of teachers and learners, and to the degree to which the experiences are perceived as meaningful (Bakker 2004, p. 9).

Miedema's (2005) concept of "identity" embraces that of Bakker. He sees identity as three dimensional: it has a religious or life-view, a pedagogical-professional and an educational-curricular dimension or domain.<sup>14</sup> These dimensions are always coexistent, and they tend to constantly influence each other. The value system prevailing in, for instance, a particular school community will determine how the school gives expression to each of the other identity dimensions. Miedema warns against a foundationalistic as well as a totally relativistic view of identity.<sup>15</sup> There have to be fixed points and sides to establishing the identity of an institution, but the context also seems important. According to De Muynck (2005), the three views can be graphically presented as follows:

Like Miedema, De Muynck rejects the foundational view, because it implies deducing guidelines for behaviour from the statutes of the institution. Teachers holding this view give a precise description of the core doctrines of their faith, which they characterize as unchangeable. They say that their faith has an important impact on their way of thinking and acting, including their educational/pedagogical aims and practices. This impact is both implicit and unintended because it is mediated by basic beliefs as well as explicit in teachers' attempts to relate their faith to their pedagogical/educational views and practices, aspiring to model a strong and authentic commitment. Teaching styles, the school climate and organizational arrangements of the institution are all derived from the core (religious) commitment. This conception is based on an exclusivist view of faith and the idea that this faith should permeate



education and pedagogy at the institution decisively. Teachers holding this view relate their central pedagogical and moral values and beliefs to their faith, their personal relationship with God. This attitude transforms their perspective and provides both justification and motivation for adopting the values in question (De Wolff et al. 2003, pp. 214–215). According to Miedema and De Muynck, this view is too rigid and smacks of pedagogical dogmatism.<sup>16</sup>

Although the dimensions view is better because of its being more dynamic, it does not eliminate the danger of one dimension's dominating the others in unforeseen ways. According to this view, the aims and practices of a school should not be dominated by a particular religious tradition or by religious interests, though pupils have to be introduced to the religious tradition adhered to by the institution (such as a Christian school). The school climate should not be in conflict with the values and beliefs, or should be such that the values and beliefs are encouraged implicitly or explicitly. The religious orientation of the institution is perceived as an ethical orientation, which should be integrated, and influenced by the pedagogical/educational aims and principles of the institution. This view is clearly based on a pluralistic view of the religion or faith that the institution regards as the core of its work (De Wolff et al. 2003, p. 216).

The source view of identity seems to avoid most of these shortcomings. It can be represented as three concentric circles, of which the innermost represents the transcendental<sup>17</sup> sources (religion, life-view, principles, norms, value-system) of the institution's identity, the second represents the institution's history and tradition of pedagogical thinking, and the outermost circle represents all the practical aspects: organizational structure, praxis, teaching-learning processes. The three spheres tend to influence each other, but the source is seen to give direction to the exertion of all the influences. Identity, therefore, does not only say what an institution is, and what makes it different from others, but also what it strives to be. The religious and life-view sources impact on the values and the norms of the institution. Because the sources of an institution's identity are unique, every institution is unique, different from all others, in all aspects, including its ethical orientation (De Wolff et al. 2003, p. 215). In the final analysis, each institution gives unique and contingent expression to the different dimensions (Miedema 2005; also cf. Blomberg 2005, p. 4).

De Muynck (2005) and Miedema (2005) are proponents of a dynamic view of identity. In Miedema's opinion, the metaphor of Neurath's boat, the planks of which are being replaced during its voyage, is *ad rem* when thinking about the identity of an institution (Neurath 1973). Certain elements of an institution's identity can be replaced as and when necessary, while others can be retained for lengthy periods of time.<sup>18</sup>

Bakker (2004 pp. 10, 14) points out that one should distinguish between the "formal identity" of the school and the primary perception of "experienced identity" of those involved in the school. The latter tends not to reveal explicit connections with the sources of identity, i.e., religion, religious tradition or life-view. A gap has been developing between what is perceived as the formal identity of a school and what is perceived as its experienced identity and concomitant sense of meaning (Weigand-Timmer 2005, p. 7).

In Bakker's (2004, p. 11) opinion, the only useful definition of identity is one "that contextually connects life-view and education". Such a definition has several implications: the identity of an institution is always contextualized and contingent; it refers to a particular institution in a concrete situation, and not to a cluster of, for example, schools (such as a "pillar" of schools in the Dutch system, or an association of independent (i.e., private) schools in the South African system, or of voluntary (i.e., private) schools in the British system). Viewed in this way, identity has limited potential for generalization: one cannot (for instance) refer to "the Christian school" as a collective or a cluster. One can speak only of the manner in which this or that *particular* school applies the religious tenets of Christianity in its own particular circumstances.

On the basis of the discussion so far, consisting of the results of a literature survey combined with the views of several Dutch experts in the field, "identity" can be taken to refer to those *source-based* characteristics that make a *particular* educational institution unique among its peers, that give it a specific life-view and value-based character and profile as it is *experienced* in the day-to-day life of the institution and of all those involved in it. Life-view and value-system is "more than religion",<sup>19</sup> although it is based on religion in the broadest sense of the term. It is the totality of convictions that a person uses to explain the world, and of the values that are regarded as necessary to cope with the world (Weigand-Timmer 2005b, p. 1). A life-view is all-encompassing, and therefore contains convictions about all aspects of an institution's existence, such as ethnic culture (origin of its students), language (medium of instruction), equality, equity, fairness (how staff and students should be treated), religious commitment (including convictions about the purpose of the institution; its aims, vision, and mission [Hoogland 2005]). A life-view is also a mode of looking at or seeing things; it guides our understanding of the world<sup>20</sup>; it forms a unity (it is not a random collection of ideas); it is both descriptive and prescriptive; it requires full commitment; it is typically human, and therefore also typical of human institutions; it is pre-scientific; it is a deep-rooted source of action; it is a definite image and map of reality – and yet fallible (cf. van der Walt 1994, 40ff. for a detailed discussion of all these characteristics of a life-view).

A brief overview of developments in three countries will now show how the principle of freedom of education works in practice, and how it can impact on institutional identity.

#### **4 Institutional Identity: An Overview of the History of Education in the Netherlands**

In the Netherlands, a long struggle for the religious, philosophical, and life-view freedom of the school culminated in 1848 in the so-called Thorbecke Constitution, in terms of which this principle has been entrenched up to the present day. The struggle that followed after 1848 for the public financing of all schools led to the so-called pacification in 1917 (adoption of article 23 of the 1917 Constitution), in terms of which like-minded schools could form consortia or clusters (also known as “pillars”). After 1917, schools consorted in pillars on the basis of shared religious commitment, a shared life-view and a shared value-system, and they created structures to help them to plan, structure, manage the schools in a particular pillar in accordance with the shared value-system.<sup>21</sup> As mentioned before, the secular public schools were seen as a conglomerate “pillar” in its own right. Since the 1960s, however, “pillarization” (*verzuiling*) has become less fashionable,<sup>22</sup> resulting in the outcome that many schools today do not define their identity any more in terms of the religious/faith/denominational pillar they are supposed to belong to, but tend to become more self-reflective about defining their institutional identity. Schools tend not to define their identities in the religious or denominational terms associated with a particular pillar, but rather try to define their identities in terms of what they perceive the mission of the school to be or should be in the community. Society in general has become more open; schools also became more open. Schools have to say what they stand for in the new open context; they have to reveal the value systems in terms of which they operate. Although pillarization is a *de facto* thing of the past, schools with the same or similar religious or life-view climate still tend to cluster together, and to profile themselves in terms of a corporate identity (Strietman 2005). This new trend explains why all schools are today regarded by, for instance, Miedema and Vroom (2004) as “particular” or unique,<sup>23</sup> and why all schools, including those that were deemed to belong to the “public school pillar or sector”, are called upon today to attend to the definition of their own uniqueness (i.e., institutional identity). Each and every school in the Dutch system has to realize that it is unique (special – *bijzonder*) in some or other particular sense.

#### **5 Institutional Identity: An Overview of the History of Education in South Africa**

The situation in South Africa is quite different from that in the Netherlands. During the colonial era (1652–1910), a system of government-funded public schools and government-subsidized private schools was established. This system was continued after independence in 1910, and before “apartheid” was enforced as official government policy (1910–1948). In the “apartheid era” (1948–1994), the system was continued, with greater emphasis on divisions between the various race, ethnic and language groups, and the provision of education for each in separate schools. One



could cynically argue that this was a system of “pillarization” – with a difference: the schools were not allowed to voluntarily associate themselves with schools entertaining similar value-systems. Apartheid was a political system of separation on the basis of race, ethnicity, and language. In the post-apartheid era (1994 – the present), school legislation provides for government-funded public schools, and government-subsidized independent (private) schools – both on a sliding scale, depending on the affluence of the parents and of the school community.

Because of having been so heavily dominated by the state, schools in South Africa never seem to have felt the need to reflect on their institutional identity. The schools for white children in the apartheid era provide a case in point. According to apartheid education Act 39 of 1967, all schools in South Africa, especially those for whites, were by definition “Christian”. Because of this stipulation, most parents, especially those who belonged to the various Christian churches and denominations, neglected to reflect on the institutional identity of the schools attended by their children – in the supposition that the schools would obediently adhere to the statutorily prescribed Christian value-system.

In post-apartheid South Africa, where every citizen enjoys all the recognized fundamental rights accorded to human beings, schools are free to determine for themselves their institutional identity, despite the fact that the whole education system is governed top-down, everything prescribed in detail. The freedom of a school to determine its own institutional identity is entrenched in the following words in the *Manifesto on Values, Education and Democracy* (DoE 2001, p. 5):

The objective (of the *Manifesto*) – though it is really the start of a new journey – is that every single institution in the country will have a *Values Statement* and a *Values Action Plan*, and a shared commitment to them.

The determination of institutional identity has to take place within the parameters of statutory prescriptions – which is understandable in view of the fact that most of the educational institutions in South Africa are still of Third World standard.

## 6 Institutional Identity: An Overview of the History of Education in the UK

In the UK between 1800 and 1870 by far the majority of children who received an education did so in church-related schools. In 1870, with the passing of the Forster Act of Gladstone’s reforming government, state funding began in England and Wales for Christian schools or schools with an explicit Christian foundation. These schools continued to exist but they tended to become increasingly blended with the state system because of their receiving public money. They also became subject to similar inspection procedures and were, in time, expected to follow the same national curriculum.

Control over the curriculum followed state funding. Based on the 1993 Education Act, there is currently a government commitment to an increase in the number of these state-funded faith schools in the UK. This is in line with government’s policy to promote diversity and choice in education (schooling). In time there will be a whole

swath of state-financed schools throughout the country being handed over to private sponsors to run. All schools in the UK are, however, expected to adhere to the one single *National Curriculum* (1999). Compliance with, and implementation of, this highly prescriptive curriculum is mandatory for all state-funded schools. Although voluntary schools are allowed to enhance the curriculum for their own purposes, a set curriculum of core subjects must be followed (Pike 2004, pp. 155–158).

Pike (2004, p. 158) warns that the new voluntary schools that are now being established, and that accept state funding, will “need to religiously guard their faith-based identity”. Schools that wish to retain a greater deal of control over their institutional identity and the curriculum can follow the example of the Christian Schools’ Trust (CST), that has chosen not to receive state funding. Some of the CST schools recently went to court in a bid to preserve their distinctive Christian identity and their right to employ only Christian staff. After winning their case, these schools now have the freedom to appoint staff they believe are living a Christian lifestyle (Pike 2004, p. 160). The schools are currently involved in a new court case with respect to corporal punishment. As Pike (2004, p. 161) correctly points out, the case is not about corporal punishment as such, but rather about the question to what extent the liberal/secular state may impose its own values on those who do not share them and, in doing so, interfere with a minority’s freedom of religion. The question before the court is: can a liberal hegemony seek to impose its own core values on others? What the CST is seeking, “is equal treatment with regard to the right of religious freedom so that minority groups can live in a way that is consistent with their beliefs” (Pike 2004, p. 162).

## 7 Preliminary Conclusion

On the basis of the discussion so far, the conclusion can be drawn that it has indeed become a most worthwhile, and indeed necessary, enterprise for educational institutions, including those involved in lifelong teaching and learning, to reflect on their identities. In many countries, legislation and statutory stipulations provide the freedom and opportunity for educational institutions to determine for themselves what their institutional identity should be, on what value-system their institutional identity should rest. Analysis of the statutory frameworks in different countries will reveal that the rationale for institutional freedom differs from country to country.<sup>24</sup> The legislative framework is, however, not our main concern here; our concern is how individual institutional communities can avail themselves of the freedom to reflect about their institutional identities. The rest of this chapter will be devoted to how school communities can apply themselves to this task.

### 7.1 *The Way Ahead?*

Castells (1998, 355ff.) concludes, on the basis of his sociological studies of global trends, that there seems to be no more need of shared, i.e., institutional, identities.

Because of this, “the dominant global elites” tend to consist of identity-less individuals (“citizens of the world”).

However, he also observed the emergence of “powerful resistance identities” which “retrench in communal heavens, and refuse to be flushed away by these global flows and radical individualism”. They build their communes around the traditional values of God, nation and the family, and they secure the enclosures of their encampments with ethnic problems and territorial defences. People who resist economic, cultural and political disfranchisement tend to be attracted to communal identity.

Castells also observed a third tendency, viz. the emergence of “project identities” out of the “resistance identities”. The fact that a “commune” (for instance, an educational institution) is built around a resistance identity does not mean that it will automatically evolve towards building a project identity. It may well remain a defensive commune. Or else, it may become an interest group. In other cases, resistance identities may generate project identities, aiming at the transformation of society as a whole, in continuity with the values of communal resistance to dominant interests enacted by global flows of liberal capital, power, information, secularism, materialism, individualism, consumerism, moral decay, “deconfessionalization”, increasing state intervention and domination in education, bureaucratization, greater emphasis on efficiency and quality, function and production driven organizations/institutions (cf. van der Walt 2004a, 85ff.; 2004b, 113ff.; Pike 2004, 149ff.; Lacher 2005, pp. 1–4; Geelen 2005; Groenewegen 2005; De Mik 2005).

If Castells’ observations are correct, educational institutions can follow one of the following three routes with respect to formalizing their own institutional identities:

1. A school could become part of the dominant global elite as an identity-less organization consisting of identity-less individuals (“citizens of the world”).<sup>25</sup> This option does not require formalizing the identity of the institution, but will entail the application of a neo-pragmatist approach to the contingent challenges the institution is confronted with. Because no guiding-star principles are recognized in such an institution, it tends to “muddle through” (Rorty 1996, p. 42) and to do what comes naturally “in a battlefield between a plurality of possible decisions” (Rorty 1996, p. 71) in specific (i.e., contingent) situations. There are no algorithms for deciding controversial questions (Rorty 1996, p. 73).

Because of the availability of different neo-pragmatic tools for helping the institution to get from the present to a better future (Rorty 1999, p. 231) and to do the most socially useful things to do (Rorty 1999, p. 233), not much needs to be said about identity, except that it is a social construction (Rorty 1999, pp. 236–237), one in which pluralism is maximized. As a liberalist, Rorty feels that society should accept the liberal goal of maximal room for individual variation; this is facilitated by a consensus that there is no source of authority other than the free agreement of human beings (Rorty 1999, p. 237). People have no other duty, in his opinion, than to be cooperative with one another in reaching free consensus. This anti-authoritarian philosophy “helps people set aside religious and ethnic identities in favour of an image of themselves as part of a great human adventure, one carried out on a global scale” (Rorty 1999 pp. 238–239).

In view of our preliminary conclusion above, viz. that searching for institutional identity seems not only workable but indeed necessary, we tend to think that most educational institutions will not follow the neo-pragmatist route advocated by Rorty, but will rather feel the need to discover and define their unique institutional identities. The Dutch experience has shown that each and every school has a need to “be itself”, to design its own vision and mission, to take sides in matters of importance, to think about its values, and to manage itself according to a specific philosophy and value-system. Each school feels the need to draw its own institutional profile, says Strietman (2005). He goes on to say:

Each school has its own value, runs under its own power, and works in the modern community from the vantage point of its own vision of the human being and society, whether implicitly or explicitly.

It has to be assumed, however, that some schools will neo-pragmatically attempt to do this by reaching free consensus about what the school’s identity is or should be; reaching consensus about a school’s identity can indeed be part of the great human adventure, as Rorty claims.

2. On the other hand, a school could prefer to develop a “powerful resistance identity” to help “retrench itself in a communal heaven”, and refuse to be flushed away by globalization and radical individualism (associated with liberalism). It could decide to build itself around traditional values of God, nation, and the family, in the process securing the “enclosure of its encampment” with ethnic problems and territorial defences.<sup>26</sup> Minority groups often find this option attractive. Conservative religious groups in both the post-World War II Netherlands,<sup>27</sup> and in post-apartheid South Africa have often been tempted to follow this strategy. The same applies for ethnic/cultural/language minority groups in South Africa, such as the white Afrikaners or the so-called coloured Griekwa, to mention only two examples (cf. Mochwanaesi et al. 2005).
3. A resistance community could, however, go beyond this phase and develop a “project identity” out of its “resistance identity”. In the process, it could aim at the transformation of society as a whole, in continuity with the values of its communal resistance to the dominant interests enacted by global flows of capital, politics, power, information, and secularism. What does an institution require to develop such a project identity? Firstly, it needs a communal logic that tells those attached to the institution what makes them and their institution unique and special or distinctive among other similar institutions (Pike 2004, p. 150). Secondly, those involved in the institution have to construct for themselves a notion of the special and unique identity that they and their institution hope to possess. Thirdly, because project identities tend to emerge from resistance identities, those involved in the institution have to define for themselves what it is they are resisting. What do they find unacceptable and would never consider for inclusion in their own sense of meaning for their institution? Fourthly, they need to reflect on the principles, the values and the norms on which they perceive their institution to be based, on the basis of which they intend developing and promoting their

institutional identity. In other words, they formulate the vision and mission of the institution. Fifthly, they have to reflect on the essential ingredients of what they perceive the identity of the institution to be: religious, life-conceptual, national, territorial, antithetical, aspirational, ethnic, linguistic, and so forth. Lastly, they should assess the threats, possibilities, and the challenges in the environment to which the institution would have to respond, given the identity chosen for it.

This third option is based on principles and values, and is therefore anti-pragmatic: a bedrock of principles and values has to be discovered or constructed for the identity of the institution. Strietman (2005b, p. 19) correctly points out that a democracy seems to function on the basis of unprejudiced respect for the differences among people and their motives, whether secular or religious. These differences cannot be hidden away in the little cubicles of their particular (separate) existences. The question would be whether the institution can weather the storm of all the environmental challenges and attacks by harking back to its bedrock of principles, fundamentals, essences, and values.

## 8 Recommendation

Every 21st-century educational institution, whether it is a school, a college, a university, a faculty of education – all institutions involved in lifelong teaching and learning – is experiencing the impact of globalization, of a new global order, and has begun to feel the need to reconsider where and how it should “fit in” in the new circumstances. In other words, every educational institution feels the pressure to rethink its institutional identity. In doing so, those managing, and participating in, an educational institution as a social actor, have to consider the three options mentioned in the previous section, and resolve to follow one of them.

According to Bakker (2004, p. 27), institutions (i.e., their managers/leaders and all others involved) should convene from time to time in an “identity conference” (Dutch, *identiteitsberaad*). Such a conference should be held in the context of the daily existence of the institution; it should be deliberately contextualized in terms of the everyday life of the institution<sup>28</sup>; it should be seen as part of the quality control policy and measures of the school, and should take into account the biographies and the individual interpretations of those who attend. With the formal identity of the institution in the back of the participants’ minds, the aim of the conference should be to bridge the gap between the formal identity of the institution, and its “experienced identity”. This process requires contextualization. The conference should take the form of an inductive process, in other words, should not focus on deducing directives and guidelines from the formal identity, but should be a bottom-up process.

The conference should have two main items on its agenda: (a) Which of the three courses outlined above do we follow? (b) How do we give concrete form to the strategy that we have chosen?

Different questions should be raised in the process, such as: Why have we opted for this choice? How can we give concrete form to the choice that we have made with regards to the identity of this institution? How can and should we cope with the (negative or positive) effects of our choice? What is our vision and our mission? To what end and purpose do we commit this institution and our own participation in it? Do we adhere to a particular religion and life-view, and to the values and norms associated with it? Which life-view elements should we use as building blocks for outlining or describing the identity of this institution? What core values do we accept in this institution? How do we “profile” the institution (i.e., what do we think the institution should be and do, and what should its aims be)? What does our daily experience at ground level tell us about what the institution should be and achieve? How can we bridge the gap between what we perceive to be the formal identity of the institution, and its identity as experienced by those involved in it? How can we narrate to ourselves and to others what we perceive the experienced identity of the institution to be?<sup>29</sup>

To be able to participate meaningfully in such an identity conference, the members of an institutional community should have or develop the capacity to think independently and creatively about the identity of their institution. Especially, those who teach should become reflective practitioners. According to Miedema (2005), this means that the professionalization of the teaching staff should receive the highest priority.<sup>30</sup>

## 9 Conclusion

The answer to the question formulated in the title of this chapter seems to be: Yes, the formalization of an institutional identity is still a workable, and indeed worthwhile and necessary option in the early 21st century. Although “identity” has become a highly meaning-inflated, overused and equivocal term, it can still be employed for describing the unique characteristics of a particular institution for lifelong teaching and learning. In the process, the leaders and participants in such an organization will have to make certain choices, and an identity conference should be held in the context of the institution’s daily life and practical circumstances to decide on how they should deal with the implications and results of their choice regarding the institution’s identity. By doing this, all those involved in a particular institution for lifelong teaching and learning can explicate for themselves, as well as for all other stakeholders, the value-system on which they base the work in the institution, including the normative framework in which their pedagogical interventions with learners are couched, also what they perceive the long-term aims of life-long teaching and learning in that particular institution to be.

## Endnotes

<sup>1</sup> Although the discussion in this chapter focuses on schools, the findings also apply to all those institutions of teaching and learning involved in the process of lifelong learning.

<sup>2</sup> According to Van der Plas (2005, p. 21), the university still sees itself as having a “Protestant-Christian identity”. As a result of its long tradition of participating in an inter-religion dialogue between Christians and Muslims, the university has recently (2005) established a Centre for Islamic Theology. Graduates of the Centre can be trained elsewhere to become fully fledged Imams (Van der Plas, 2005).

<sup>3</sup> Derrida (1995, p. 35) speaks of the “end of monologism”.

<sup>4</sup> Cf. the following references in the bibliography: Bakker 2005; De Muynck 2005; Hoogland 2005; Miedema ; Strietman 2005; Valenkamp 2005; Weigand-Timmer 2005.

<sup>5</sup> Including all those involved in the processes of lifelong learning.

<sup>6</sup> Other meanings offered by Collins (1999) do not fit in with the meaning ascribed to “identity” in the context of educational institutions.

<sup>7</sup> De Wolff et al. (2002 pp. 239–240) found that there were basically six conceptions of “identity” (in this case, of a Christian school): three in Dutch, two in Anglo-American and one in German literature. They also surmised that because “countries have a unique internal discussion driven by unique historical and societal circumstances”, the debates about institutional identity take different forms. This is indeed the case: because of the unique history of education in the Netherlands, much of the educational debate there involves discussions of the “identity” of institutions (De Wolff et al. 2003, p. 207); in South Africa, for instance, the debate takes a somewhat different form because of that country’s different educational past.

<sup>8</sup> Conventional, primordial, instrumental and oppositional views.

<sup>9</sup> According to prevailing conditions in the course of social transactions.

<sup>10</sup> Blomberg (2005, p. 3) argues that, where metaphysics was foundational for roughly two millennia, with Descartes the emphasis shifted to epistemology. We have now entered a third age, in which axiology takes centre stage. It represents a turn to values for living, a turn to “lived values”.

<sup>11</sup> The problem of institutional identity in a postmodern context deserves a more detailed discussion, which is unfortunately not possible in the present context. Excellent descriptions of the post-modern and culturally pluralistic times in which we live can, however, be found in Middleton & Walsh 1995; McGuigan 1999; Chen et al. 2003; Appignanesi & Garrat 2004; Verbrugge 2004; Scruton 2005; Hofstede & Hofstede 2005. For analyses of the situation specifically in Africa, the following can be consulted: Makgoba (1999) and Hoppers (2002). The impact of “postmodernism”, despite the difficulties experienced in coming to grips with it, on attempts to formalize an institution’s identity should not be underestimated.

<sup>12</sup> Modernistic.

<sup>13</sup> As will be explained below, the narrow and the broader meanings belong together: the religious or life-view source determines the nature of day-to-day experience of identity.

<sup>14</sup> In another context, he distinguishes with his co-authors at least four dimensions or domains: the religious, the pedagogical, the didactical/curricular and the organisational (De Wolff et al. 2002, p. 243).

<sup>15</sup> Views of institutional identity occur on the whole continuum from relatively static to relatively dynamic, as De Wolff et al. (2003, p. 211) discovered in their empirical research in the Netherlands.

<sup>16</sup> For a more detailed discussion of foundationalism and anti-foundationalism, cf. Biesta and Miedema (2004, 25et seq.) According to Miedema and Biesta (2004, p. 27), Derrida’s deconstructionism “is an attempt to bring into view the impossibility to totalize, the impossibility to articulate a self-sufficient, self-present center from which everything can be mastered and controlled”.

- <sup>17</sup> “Transcendental” in this context means “underlying” or “basic”, a “condition of possibility”.
- <sup>18</sup> Cf. De Wolff, Miedema, & De Ruyter (2002, pp. 242–243) and De Wolff, De Ruyter, & Miedema (2003, p. 208) for more detailed discussions of the static-dynamic continuum in terms of which identity is viewed.
- <sup>19</sup> “Religion” in the narrow meaning of a particular faith or belief. This sentence clearly does not refer to “religion” in the broadest meaning of the word, because “religion” in the latter sense is the underlying source and driving force behind everything that one does or believes in, and therefore, also of one’s identity concept. “Religion” in the wider sense refers to “binding” or commitment. “Religion” is derived from Latin *re-ligare* (to rebind; cf. English “ligament” and “ligature” (Blomberg 2005, p. 9)).
- <sup>20</sup> This guidance is only possible because of the presence of an underlying value-system.
- <sup>21</sup> The *Besturenraad* (Management Council) of the Christian school pillar is an example of this.
- <sup>22</sup> “Pillarization” has come under pressure for various reasons, such as the increased influx of immigrants (*allochtonen*) that led to increased multiculturalism, and also because of how increasing secularization, life-view diversity, egoism and liberal individualism impact on, for instance, the Christian school “pillar” (Bakker 2004, 5, 7, 16ff.). As a result of this, Weigand-Timmer (2005 p. 1) and others refer to the *de facto* discontinuation of “pillarization” – *afschaffing van het bijzondere onderwijs* (also cf. Tervoort 2005 p. 146; Strietman 2005b p. 19).
- <sup>23</sup> In the pillarization period (1917 – c 1960s), the referent “particular” used to be applied only to those schools that consorted with others in a recognizable pillar, and not to the so-called public schools, which supposedly had no need for defining their institutional identity in terms of a value-system.
- <sup>24</sup> In state dominated totalitarian systems, there is of course no such freedom. Questions are also raised about it in democratic countries. The Dutch Labour Party, for instance, has recently expressed its doubts about the principle of freedom of identity. Other political parties disagreed with Labour. In their opinion, the loss of freedom of education will be tantamount to a denial of the pluriformity of society (Strietman 2005b, pp. 18–19). Ironically, the principle of freedom of education in the Netherlands, established in quite different social conditions in 1848 and reconfirmed in 1917, is now being used by immigrants to establish their own “pillars”, in the process creating a new system of “apartheid”. Some Islamic scholars are concerned about this development because it allows children to think that they are living in an “imaginary Netherlands, in their own school culture” (Groenewegen 2005, p. 8).
- <sup>25</sup> In terms of the argument developed in this chapter, no individual or institution can, however, be “identity-less”. To be “identity-less” is also to have a certain identity, to value certain things in life. Blomberg (2005, p. 9) correctly says: “(People) are valuing creatures”. Pike (2004, p. 151) speaks of “the impossibility of ideological neutrality”. According to him, “by addressing ultimate questions of origin and destiny, aims and purposes, what is and is not important or valued, education is governed by a set of convictions that are ‘religious’ as they are matters of faith and belief. All schools are ‘faith-schools’” (Pike 2004, p. 153).
- <sup>26</sup> Castells (1998, 12ff., 42ff.) mentions several examples of this approach: groups of people who entrench themselves in religious fundamentalism (in the form of, for instance: American Christian fundamentalism or Middle East Islamic fundamentalism) or into ethnic minority communities (for example the Basque country, Catalonia, Scotland or Quebec, all nations without states).
- <sup>27</sup> De Wolff et al. (2002, p. 243) mention literature in which this option is preferred by some Christian schools: “In practice, this position may lead to the decision of a Christian school to withdraw from society into its own community, because the school wants to conserve an explicit Christian school ethos, while society is considered to be increasingly anti-religious.” Hoogland (2005), agrees with the Anglo-American authors mentioned by De Wolff et al. who argue against such a reaction of Christian schools, because they believe this reaction will lead to the disappearance of Christian schools. Hoogland, however, sees the reaction of these schools as *behoudzuchtig* (Dutch for: aimed at selfish self-preservation).



<sup>28</sup> De Wolff et al. (1992, pp. 245–246) agree with this. According to them, those involved in a school can agree about the identity of the institution at an abstract and general level, but this does not necessarily imply that they will not take different positions with regard to the commitment in the institution or with respect to the interpretation of the aims and practices of the institution in all domains (the dimensions mentioned in the conceptual framework above).

<sup>29</sup> Weigand-Timmer (2005b, p. 1) points out that none of these questions can be answered without implicitly resorting to the participants' life-view convictions. Also cf. De Wolff et al. (2002, pp. 245–246) for a discussion of the relationship between life-view and education.

<sup>30</sup> See Groenewegen (2005b) for a report of such an identity conference held by schools in the vicinity of Emmeloord, Noordoostpolder, in the Netherlands.

## References

- Appignanesi R. & Garrat C. (2004) *Introducing Postmodernism*. Thriplow, UK: Icon Books.
- Bakker C. (2005) Interview conducted at the Faculty of Theology, University of Utrecht, on 19 August 2005. Bakker is 'Bijzonder hoogleraar Levensbeschouwelijke vorming' (Extraordinary Professor Life-view Education) in the Social Sciences Disciplines of the Faculty of Theology.
- Bakker C.B. (2004) *Demasqué van het christelijk onderwijs? (Unmasking Christian education?)* Faculty of Theology: University of Utrecht. Utrechtse Theologische Reeks. Publicaties vanwege de faculteit Godgeleerdheid van de Universiteit Utrecht. Part 46. ISBN 90-72235-48-7.
- Biesta G.J.J. & Miedema S. (2004) Jacques Derrida's religion with/out religion and the im/possibility of religious education, *Religious Education* 99(1): 23–37.
- Blackburn S. (1996) *Dictionary of Philosophy*. Oxford: Oxford University Press.
- Blomberg D. (2005). To lead a better life ... a pr/axiological (re)turn in philosophy (of education). Inaugural Address as Senior Member in Philosophy of Education. Institute for Christian Studies, Toronto, Ontario, Canada: Convocation, 28 January 2005.
- Castells M. (1998) *The Power of Identity*. Malden, MA: Blackwell.
- Chen L., Fukuda-Parr S., & Seidensticker E. (2003) (eds) *Human Insecurity in a Global World*. Cambridge, MA: Harvard University Press (Global Equity Initiative).
- Collins (1999) *Concise Dictionary*. Glasgow, UK: HarperCollins.
- De Mik K. (2005) Sturen op inhoud en waarden is effectiever (Managing in terms of content and values is more effective), *SBM-Maandblad van de Besturenraad voor Managers, Bestuurders en Toezichthouders* 10: 9–11.
- De Muynck A. (2005) Interview conducted at Hendrik Ido Ambacht, on 15 August 2005. De Muynck is Specialist Lecturer 'Education and Identity' at the Christelijke Hoogeschool De Driestar-Educatief, Gouda.
- De Wolff A., De Ruyter D., & Miedema S. (2003) Being a Christian school in the Netherlands: and analysis of 'identity' conceptions and their practical implications, *Journal of Beliefs and Values* 24(2): 207–217.
- De Wolff A., Miedema S., & De Ruyter D. (2002) Identity of a Christian school: conceptions and practical significance, *A Reconstructive Comparison: Educational Review* 54(3): 239–247.
- Department of Education, Republic of South Africa (2001) *Manifesto on Values, Education and Democracy*. Pretoria: Ministry of Education.
- Derrida J. (1995) *On the Name*. Stanford: Stanford University Press.
- Erasmus P.A. (2005) Antropologiese spel met identiteit: self-refleksie op die Afrikaner. [Anthropological games with identity: self-reflection on the Afrikaner.], *Tydskrif vir Geesteswetenskappe* 45(2): 232–244.
- Furedi F. (2004) Revolution, but not in my name, *Sunday Times*, March 21, p. 19.

- Geelen F. (2005) School is primair wat leraar ervan maakt (School is primarily what the teacher makes of it), *SBM-Maandblad van de Besturenraad voor Managers, Bestuurders en Toezichhouders* (7): 6–7.
- Groenewegen T. (2005) Mijn ideaal is een nieuw soort pacificatie (My ideal is a new kind of pacification), *SBM-Maandblad van de Besturenraad voor Managers, Bestuurders en Toezichhouders* 10: 6–8.
- Groenewegen T. (2005b) Identity als vereniging beter vormgeven (How to give better form to the identity of an association (of schools)), *SBM-Maandblad van de Besturenraad voor Managers, Bestuurders en Toezichhouders* 10: 24–25.
- Hofstede G. & Hofstede G.J. (2005) *Allemaal Andersdenkende. Omgaan Met Cultuurverschillen (We all Think Differently. How to Deal with Cultural Differences)*. Amsterdam: Contact.
- Hoogland J. (2005) Interview conducted at Hoeven, on 16 August 2005. Hoogland is Extraordinary Professor attached to the ‘Stichting Reformatorische Wijsbegeerte’ (Foundation for Reformational Philosophy), Amersfoort, The Netherlands.
- Hoppers C.A.O. (ed.) (2002) *Indigenous Knowledge and the Integration of Knowledge Systems: Towards a Philosophy of Articulation*. Claremont, CA: New Africa Books.
- Lacher I. (2005) The mania of materialism, *New York Times/Sunday Times* March. 27, pp. 1–4.
- Makgoba M.W. (ed.) (1999) *African Renaissance*. Cape Town: Tafelberg.
- McGuigan J. (1999) *Modernity and Postmodern Culture*. Philadelphia, PA: Open University Press.
- Middleton J.R. & Walsh B.J. (1995) *Truth is Stranger Than it Used to be*. Downers Grove, IL: InterVarsity Press.
- Miedema S. (2005) Interview conducted at Amsterdam, on 12 August 2005. Miedema is Dean of the Faculty of Psychology and Pedagogics, Free University of Amsterdam, The Netherlands.
- Miedema S. & Vroom H. (2004) (eds) *Alle onderwijs bijzonder. Levensbeschouwelijke waarden in het onderwijs. (All education is special. Life-view values in education)*. Zoetermeer: Meinema.
- Mochwanaesi D., Steyn H., & van der Walt J. (2005) Education for minority groups: a case study, *South African Journal of Education* 25(4): 287–291.
- Neurath O. (1973) Anti-Spengler, in Neurath M. & Cohen R.S. (eds) *Empiricism and sociology*. Dordrecht-Holland: D Reidel, pp. 158–213.
- O’Loughlin M. (1999) New research epistemologies in a changing social landscape, *Education as Change* 3(1): 48–58.
- O’Loughlin M. (2000) Telling stories: narrative as methodology in the human sciences, *Education as Change* 4(1): 55–62.
- Pike M.A. (2004) The challenge of Christian schooling in a secular society, *Journal of Research on Christian Education* 13(2): 149–166.
- Rorty R. (1996) Remarks on deconstructionism and pragmatism; response to Simon Critchley; response to Ernesto Laclau, in Mouffe C. (ed.) *Deconstructionism and Pragmatism*. London: Routledge, pp. 13–18; pp. 41–46; pp. 69–76.
- Rorty R. (1999) *Philosophy and Social Hope*. London: Penguin.
- Scruton R. (2005) *Modern Culture*. London: Continuum.
- Strietman H. (2005) Interview conducted at Voorburg, on 19 August 2005. Strietman is the Director/Secretary of Management of the ‘Besturenraad of the Organisation of Christian Education’ (Management Council of the Organisation of Christian Schools in the Netherlands).
- Strietman H. (2005b) Alle onderwijs werkt aan waarden. Ook de openbare school bijzonder. (All schools have to deal with values: also the public school is a special school.) *SBM-Maandblad van de Besturenraad voor Managers, Bestuurders en Toezichhouders* 8: 18–19.
- Sturm J., Groenendijk L., Kruithof., B., & Rens J. (1998) Educational pluralism – a historical study of so-called “pillarization” in the Netherlands, including a comparison with some developments in South African education, *Comparative Education* 34(3): 281–297.
- Tervoort A. (2005) *125 jaar Vrije Universiteit, Wetenschap en Samenleving (125 years Free University, Science and Society)*. Amsterdam: Free University.

- Valenkamp M. (2005) Interview conducted at Nieuw Vennepe, on 12 August 2005. Valenkamp is Senior Lecturer in Philosophy, Ethics and Education at the Hoogeschool in Holland, Diemen (Amsterdam), The Netherlands.
- Van den Berg J.S. (1992) (ed.) *'Een onderwijsbestel met toekomst . . .'* (An education policy with a future . . .). Amersfoort: Unie voor Christelijk Onderwijs.
- Van der Plas E. (2005) Koranlessen aan de Universiteit van Kuiper. (Koran lessons at Kuiper's University.) *SBM-Maandblad van de Besturenraad voor Managers, Bestuurders en Toezichhouders* 10: 20–21.
- van der Walt B.J. (1994) *The Liberating Message*. Potchefstroom: Institute for Reformational Studies.
- van der Walt B.J. (2004a) Sekularisme, die Gees van ons Tyd – 'n Bedreiging. (Secularism, the spirit of our times – a threat), *Tydskrif vir Christelike Wetenskap* 40(1/2): 85–98.
- van der Walt B.J.(2004b) Sekularisme, die Gees van ons Tyd II (Secularism – the spirit of our times II), *Tydskrif vir Christelike Wetenskap* 40(3/4): 93–116.
- van der Walt J.L., Blaauwendraat E., & Kole., I. (1993) *Die unieke identiteit van die Christelike skool in die toekomstige Suid-Afrika (The unique identity of the Christian school in the South Africa of the future)*, Potchefstroom: Institute for Reformational Studies.
- Verbrugge A. (2004) *Tijd van onbehagen: Filosofische essays over een cultuur op drift (A Time of Pessimism: Philosophical Essays about a Drifting Culture)*. Amsterdam: SUN.
- Weigand-Timmer H.A.C. (2005) Interview conducted at Hoeven, on 17 August 2005. Weigand-Timmer is the Director of the 'Centrum voor Reformatorische Wijsbegeerte' (Centre for Reformational Philosophy) in Amersfoort, The Netherlands.
- Weigand-Timmer H.A.C. (2005b) *Leren bij het leven (Learn while living)*. Paper read at: Studiedag Open Universiteit over Levensbeschouwing en Onderwijs (Study Day, Open University – Regarding Life-view and Education), 23 April. Utrecht: Studiecentrum van de Open Universiteit.

# Chapter 11

## Values Education: The Missing Link in Quality Teaching and Effective Learning

Terence Lovat

### 1 Introduction

#### 1.1 *The Context of Quality Teaching*

Educational research of the 1990s and beyond has challenged earlier conceptions concerned with the capacity of teachers, and formal education generally, to make a difference in the lives of students. Decades of apparently experimental research simply served to confirm time and again the view that the destiny of a student was fairly well fixed by heritage and that what was left of impacting agencies related more to issues like peer pressure, media, and disability than to the agencies of teacher and school. Countless studies were conducted by eminent figures such as the revered Talcott Parsons wherein the extent of research merely reinforced his fundamental belief that families were “factories which produce human personality” (Parsons & Bales 1955, p. 16). Against the potency of the family’s formative power, all else paled to insignificance according to the research findings, leading Christopher Jencks to sum up so aptly that “the character of a school’s output depends largely on a single input, namely the characteristics of the entering children” (1972, p. 256).

This fairly pessimistic view of the capacity of schooling to impact significantly on children’s cognitive development was based heavily on studies around academic achievement but clearly had ramifications for other features of learning as well. Indeed, it could be said that a belief related to the teacher’s alleged incapacity to have impact on matters of academic prowess would render as null the chances of any impact on matters of personal and moral development. Hence, a growing view throughout the 20th century that the role of schooling was limited to enhancing the chances of those who already had plenty while minimizing the damage to those who had few chances was confirmed by research of the most apparently objective kind. Furthermore, an article of faith among the secularized that the only ethical stance for teachers and schools relating to the issue of values was one of values-neutrality was also fortified by research that seemed to indicate that a values-filled orientation would have been doomed anyway. This belief was most apparent in the public regime but of greater significance to many private and even religious schools than was commonly admitted.

It is intriguing to ponder on the question of whether the beliefs or the research that seemed to “prove” them came first. All one can say with some certainty is that they fed into each other and created a nexus of belief and apparent fact that militated against the viability of any attempt on the part of a school to have effective impact on matters of personal and moral development. Worldwide, these beliefs are now being re-evaluated and, coincidentally or not, so are the apparent claims gleaned from earlier research. Internationally, one finds huge efforts devoted to matters of civics, citizenship, and values education as societies struggle to find new ways forward in the face of persistent and debilitating problems of age-old conflicts, racism, AIDS and new terrorisms inspired by the most explicit of values-based beliefs. As an example of this, UNESCO sponsors an international values education programme that functions in 84 countries and has recently endorsed an evaluation of this programme encompassing all five continents (LVE 2005).

On the research front, much of the earlier largely replicable and finally descriptive research has been replaced by bolder forms of research designed to test the boundaries of earlier beliefs. Instead of setting out to “prove” what hardly needed proving, namely that those in good health and with a heritage of achievement were in an advantaged position on entering the school, the new educational research set out to test the boundaries of this truism. Highly interventionist studies (cf. Newmann 1996; Darling-Hammond 1997) were conducted in the USA that tested, against virtually every category of disadvantage, whether a particular approach to teaching and schooling could break through the disadvantage effect. The particular approach to teaching and schooling goes by various names but is most commonly captured in the notion of “Quality Teaching”, a notion that encompasses both the work of individual teachers in classrooms and, ideally, the work of whole-school teaching regimes better known as “effective schooling” or “effective learning”.

The results of these studies have severely called into question, if not shattered earlier conceptions relating to the alleged limitations of teacher and school power to have effective impact on student development. In virtually every instance among a myriad of instances, where the disadvantaged cohorts were facilitated by being offered “Quality Teaching” as defined by the study, and their non-disadvantaged equivalent cohort was being supported by “ineffective teaching”, also as defined, it was the disadvantaged who were shown to achieve at a greater rate. In summary, when faced with all the “proven” barriers to learning, be they barriers based on gender, class, language or even disabilities of sorts, Quality Teaching had at least sufficient power to begin to even up the chances of the disadvantaged and in some instances and over time to change the rules of the advantage/disadvantage divide altogether. While many remain sceptical, as is appropriate in the research setting, the effect is that the earlier thesis about the centrality of heritage to achievement is fairly quickly being replaced as a core belief by a new belief about the centrality of teacher quality (Rowe 2004).

Building on the earlier US studies, each state and territory in Australia, as well as the Commonwealth itself, has conducted studies or implemented policy that has

served to strengthen this new belief among teachers and within systems. In Queensland, the “New Basics” project was run out in the late 1990s underpinned by the belief in the power of “productive pedagogies”, a concept that captured a central belief in the comprehensive power of positive teaching to have positive impact on student learning across a wide range of indicators (Qld 1999). In Western Australia, Louden and colleagues (Louden et al. 2004) conducted a Commonwealth Government study titled appropriately *In Teachers’ Hands*. It engaged in intensive analyses of classroom practice that illustrated clearly the relative effects of socio-economic readiness in the face of the overwhelming effects of Quality Teaching practice. In New South Wales, the Quality Teacher Programme (NSW 2000, 2003) was rolled out with the dominant assertions in its foreground: “The quality of student learning outcomes is directly dependent on the quality of the teacher” (NSW 2000, p. 2) and “(it) is the quality of pedagogy that most directly and most powerfully affects the quality of learning” (NSW 2003, p. 4). In summarizing a vast array of research studies premised on notions concerned with Quality Teaching, John Hattie (2003) has recommended to systems responsible for the education of young people:

“I therefore suggest that we should focus on the greatest source of variance that can make the difference – the teacher. We need to ensure that this greatest influence is optimized to have powerful and sensationally positive effects on the learner.”

## ***1.2 Fleshing out Quality Teaching and the Values Education Link***

In the USA, the Carnegie Corporation’s 1994 Task Force on Learning (Carnegie 1994) was a clearly identifiable agency that was active in spelling out the belief and impelling the research that stands behind the modern era of Quality Teaching. It threw down the gauntlet to those who continued to hold to earlier limited conceptions and was, for the era, surprisingly explicit in its statement of beliefs about the power of teachers and schooling systems to effect change in student achievement. In a central tenet, the Task Force Report, titled *Every Child can Learn*, asserted:

“One of the problems that has undermined school reform efforts . . . is the belief that differences in the educational performance of schools are primarily the result of differences in students’ inherent ability to learn (or not). This belief is wrong. Schools fail . . . because of the low expectations they hold out for many students; the heavy reliance . . . on outmoded or ineffective curricula and teaching methods; poorly prepared or insufficiently supported teachers; weak home/school linkages; the lack of adequate accountability systems; and ineffective allocation of resources by schools and school systems” (Carnegie 1994, p. 3).

The report was also explicit in making the point that, while heritage and upbringing could make a difference to the ease with which learning could be achieved, they were in no way certain predictors of success. Consistent with the tenor of the entire report, the final responsibility for achievement was placed on the school and its teachers to make the difference. The report went on to flesh out what it meant by

achievement and so to identify the range of learning skills that should constitute the targets for teacher and school learning objectives. Here, also, the report challenged more limited conceptions of the role of the teacher and the school in gathering up decades of research which had been challenging these conceptions without breaking through them. While not underselling in any way the centrality of intellectual development as the prime focus and objective of teaching and schooling, the report nonetheless expanded significantly on the more predictable, tried and true features of intellectual development to speak explicitly of the broader learning associated with skills of communication, empathy, reflection, and self-management. Intriguingly, the sections dealing with these associated skills seem to imply a strong focus on the student self, including student self-knowing.

Hence the notion of “intellectual depth”, so central to the regime of Quality Teaching, was from the beginning defined in broad fashion to connote not only depth of factual learning but, moreover, induction into the profound learning to be found through competencies such as interpretation, communication, negotiation, and reflection, with a focus on self-management. In a word, the teacher’s job was conceived of as being quite beyond the kinds of achievement most easily measured by standardized testing to being one which engaged the students’ more sophisticated skills levels concerned with development of such features as “communicative capacity” and “self-reflection”. As an early clue concerning the direction of this chapter, it is clear that a notion like “communicative capacity” has potential to inform those dispositions necessary to a highly developed social conscience, while “self-reflection” has similar potential as a vital tool in the development of a truly integrated and owned personal morality. In summary, the terms of Quality Teaching defined in Carnegie (1994) imply that it is not just the surface factual learning so characteristic of education of old that is to be superseded but it is surface learning in general that is to be surpassed in favour of a learning that engages the whole person in depth of cognition, social and emotional maturity and self-knowledge.

There are other criteria found commonly in the literature of Quality Teaching that merely serve to support and affirm the above essential positioning of education and the teacher (cf. Qld 1999). One of these is “relevance”. The quality teacher is one who can find the point of relevance for students concerning any topic. The notion of relevance can be teased out to illustrate that teaching is not about imposing fixed ideas from on high but entails the art of connecting and being seen to connect with the real worlds of students. The quality teacher is one who is able to enter these worlds with comfort and conviction and win the trust of the students in his or her care.

Another criterion concerns the notion of “supportiveness”. This criterion further reinforces the idea that the quality teacher is at pains to construct a positive and conducive environment. It builds on the fundamental notion that people will learn best when they feel comfortable, secure and affirmed, a notion confirmed by modern research to be fundamental to student success (Rowe 2004). It is a notion that goes to the heart of the relationship between the teacher and the student. The teacher is not merely one who deals with students’ intellectual capacities but one who relates to the whole person and the whole person’s needs and development.

In summary, the notions implicit in Quality Teaching possess the capacity to assert the power of teaching across the full range of technical or factual learning, interpretive or social learning, and reflective or personal learning. Quality Teaching has alerted the educational community to the greater potential of teaching, including by implication to the dimensions of learning related to personal and social values inculcation. As such, the Quality Teaching regime has huge relevance for the world inhabited by an exhaustive Values Education. Moreover, this chapter will argue that the reverse is the case as well, namely that when properly and comprehensively understood Values Education has the potential to complement and possibly complete the goals implicit in Quality Teaching.

### ***1.3 Values: the Missing Link in Quality Teaching***

If there is a common criticism of Quality Teaching as it has been operationalized systemically, it is that it has potential to be as instrumental as that which it superseded. In other words, there is as much potential to reduce notions of intellectual depth, relevance and supportiveness to formulas that become fixed and politicized, as was the case in earlier times with notions of objectives, outcomes, competencies, and indeed intellectual quotient (IQ). In this way, the formulas and the measurements of behaviour that sit behind them become insular, uncritical and determined by the terms of their own making, in a sense in the way that is now generally said to have been true of IQ testing regimes of the past. If it is to endure, the challenge for Quality Teaching is to avoid, or at least temper, the inclination towards reductionism to those formulaic devices that appeal to systems in their desires and attempts to control and standardize the products of research. A focus on values and the complementarity of Values Education is one way in which this might be achieved, for this focus serves as a constant reminder that there is in fact no magic in a formula and that student achievement is a complex notion that defies the ease of instrumentalism and indicators, being determined by a wide range of factors, some easily measured but some which could never be measured by even the cleverest of instruments.

In a recent Australian study, Rowe (2004) noted that, of all the teacher qualities nominated by those students who achieve best at school, it was notions of care and trust that were paramount. While the more predictable measures of demonstrable content knowledge and stimulating pedagogy were as evident as one would expect, they rarely stood alone and appeared to be relative to the greater indicator of student confidence that the teacher was trustworthy and had the student's best interests at heart. Similarly, Loudon et al. (2004) concluded that it was difficult to pick likely student effects from simple observation of teacher practice. One might caricature the findings of this study in suggesting that lying behind the relationship between practitioner and student was the far more powerful relationship between elder and younger person. In some extreme instances, the study seemed to find that superior student effect could actually emanate from situations where teacher practice was



questionable when measured by the terms of the most updated content and pedagogy but, against this, where a positive relationship existed between teacher and student.

These findings fit well with international literature concerned with effective organizational change and reform where, similarly, notions of trust and care have emerged as those that define much of the difference between organizations which work and those which do not (Bryk & Schneider 1996, 2002). Bryk and Schneider (2002), for instance, note the following:

Trust relations culminate in important consequences at the organizational level, including more effective decision-making, enhanced social support for innovation, more efficient social control of adults' work and an expanded moral authority to "go the extra mile" for the children. Relational trust . . . is an organizational property . . . its presence (or absence) has important consequences for the functioning of the school and its capacity to engage fundamental change. (p. 22)

Furthermore, Bryk and Schneider spell out the connotations of what they describe as "relational trust" in the "dynamic interplay among four considerations: respect, competence, personal regard for others, and integrity" (2002, p. 23). In turn, these considerations comprise the cornerstone of Values Education where it has been demonstrated to have had most impact on whole school cultures (cf. Farrer 2000).

In other words, the content and substance of Values Education has the potential to go to the very heart of the power of Quality Teaching by focusing teacher and system attention on those features of their professional practice that have most impact, namely the relationship of due care, mutual respect, fairness, and positive modelling established with the student and, in turn, the network of systemic "relational trust" that results. Additionally, the notions of systems relationships between principal and teachers, teachers and students, teachers and parents, etc. fit well with the priorities to be found in the literature and research around teacher professional standards and ethics (NBPTS 1999; Lovat 1992, 1994, 1995, 2000).

#### ***1.4 Confirming the Insights of Ancient and Modern Scholarship***

Of the ancients, Confucius and Aristotle might both wonder why we have taken so long and spent so much research time and resources simply confirming what they analysed to be true some 2,500 years ago. Confucian ethics focused heavily on the centrality of trusting relations in drawing out the best and most reliable response in people (Brooks & Brooks 1998). The heart of the stable society relied on the notion and practice of *ren*, compassion towards and practical love of others. "What you do not wish for yourself, do not do to others" (*Lunyu*, 12, p. 2) was the Confucian Golden Rule that guaranteed that trusting relations would predominate in the communities making up a society such that it could function in orderly and productive fashion. The idea that this fulcrum could be replaced or transposed with an instrumental or business-like approach even of the most superior kind was the most antithetical of all the notions that Confucian ethics set out to refute. Indeed,

Confucius saves his harshest words for those he sees as having learned the art of winning over an audience through clever rhetoric and trickery, but in fact lack the integrity of *ren*. In spite of all the political changes wrought on China since the time of Confucius, it remains one of the fundamentals of effective political, business or other exchange with China that the relationship of trust be established before there can be any effective exchange.

Aristotelian ethics is similarly replete with notions of trust and care. In contrast to the rather heady ethical notions to be found in the work of his teacher, Plato, Aristotle's (1985) characterization of virtue was of someone who took practical action to put into effect one's beliefs about right and wrong. *Eudaemonia* (literally happiness) was the supreme good that could only come from practical action devoted to the issue of virtue and its promotion. Among such practical action, virtuous behaviour directed towards trusting relations and communal concern was paramount. For Aristotle, it might be said that there could be no individual happiness in or effective functioning of the human community in the absence of such virtuous behaviour.

This essential conjoining of intention with action would go on to constitute the heart of Christian ethics as defined by Aquinas (1936) in his notion of *synderesis*, that inborn facility that urges the Christian not only to seek truth but to express it in practical action. Aquinas saw the connection between Aristotle and the Pauline thesis (cf. 1 Cor. 13) that one who claimed to have faith in all its vast dimensions but failed to "love" was no more than a "noisy gong" who, by implication, could not be trusted to back their words with deeds. In turn, Aquinas owed much to the thinking of Al-Ghazzali (1991), the great Muslim scholar whose life's work was concerned with salvaging Islamic sufism from a spirituality based on exclusivism and pietism in favour of one based on inclusivity and engagement. As with Aristotle and Paul, so for Al-Ghazzali, the essential virtuous Muslim was one in whom one could place trust that what was said was what would be done. The notion that a caring and trusting relationship is at the heart of all human endeavour, including that related to effective learning, should come as no surprise to those who have soaked up these various forms of scholarship.

Of the moderns, one is reminded, many years on, of the caution against instrumentalist approaches to education that was provided by the eminent John Dewey in the early days of public education. He said that to depend overly on subject knowledge and methods was fatal to the best interests of education. He spoke, rather, of the need for the cultivation of a mindset on the part of teachers that was, at one and the same time, self-reflective and directed towards instilling reflectivity, inquiry and a capacity for moral judiciousness on the part of students (cf. Dewey 1964). Dewey would not be at all surprised with the findings noted within this chapter. He would also be very much at home, and possibly even feel vindicated, by the priority being given at present to Values Education in the broad and comprehensive way it is being conceived.

An unusual influence in the thinking being described in this chapter is that of Jürgen Habermas (1972, 1974, 1984, 1987, 1990). Habermas's epistemology has been instrumental in much of the thought that educationists have seized on in

attempting to deepen our understanding of learning and stretching conceptions of the role of the teacher. Beyond the importance of empirical-analytic knowing (the knowing of facts and figures), Habermas spoke, when it was entirely unfashionable, of the more challenging and authentic learning of what he described as historical-hermeneutic or “communicative knowledge” (the knowing that results from engagement and interrelationship with others) and of “self-reflectivity” (the knowledge that comes ultimately from knowing oneself). For Habermas, this latter was the supreme knowledge that marked a point of one’s having arrived as a human being. One might caricature him as saying “There is no knowing without knowing the knower”, and the knower is oneself. In a sense, the ultimate point of the learning game is to be found in knowing oneself.

It is the one who knows and, in a sense, trusts oneself, who is in the strongest position to go on to what Habermas (1984, 1987) describes as “communicative competence”. Beyond the technical and hermeneutic skills that one might expect to find enshrined in this Habermasian notion of the modern, global, communicating citizen, there lies a thesis about reliability, trustworthiness and personal commitment. These are the artefacts of effective communication that go beyond the best-laid training in technical and even interpretive competence. They can only come from the wellspring enshrined in the notion of self-reflectivity, from one who knows who they are, values the integrity of being authentic and commits themselves to establishing the kinds of caring and trusting relationships that bear the best fruits of human interactivity.

As has been well confirmed by the extent of his citations in educational material, these Habermasian perspectives possess huge potential to enlighten educational thought and practice. In light of the concerns of this chapter, these perspectives help to illuminate why it is that research of the kind cited above (cf. Bryk & Schneider 2002; Louden et al. 2004; Rowe 2004) has produced the results it has, and furthermore they underline why it is that the Values Education pursuit must be grasped by teachers, schools and systems as being central and pivotal to their endeavours, rather than being on their margins. Again, it is worth restating the central proposition in this chapter, namely that Values Education has the potential to go to the very heart of what it is that teachers, schools, and educational systems are about.

### ***1.5 Values Education: the Essential Quality Teaching Pursuit***

We live in an era that is finally recognizing the truth of the above assertion. As framed in this chapter, this view does not amount so much to entirely new insights as to a coming home to truths spelled out through the ages. The “new” insights merely serve to convince and confirm these truths for an empirically biased and somewhat secularized generation. The Values Education agenda can in fact be found in Australian education prior to the effects of secularization. It can be argued that there is more than a hint of this concern to be found in the earliest educational pursuits in the country. In the public system, the various Instruction Acts of the late

19th century were more explicit than implicit in suggesting a broad agenda for public education that encompassed induction into the values underpinning the emerging nation and its citizenry, including but not consisting entirely of its various religious values (cf. Lovat 2001; Lovat & Schofield 2004). On the private and religious side, the notion of teaching for life rather than merely for academic pursuits was even more explicit, with the pioneering Catholic educator Mary MacKillop offering a particularly strong view of education as a force with synergy around the conjunction of academic and life skills and a stated conviction that it was primarily in the modelling of care and trustworthiness that the teacher and school would have their impact (cf. Lovat 2005).

Notwithstanding the above perspectives, one would have to say that Australian education, public and private, strayed for much of the 20th century from these roots. During this time, belief in the exclusiveness of the academic charter for teaching and schooling was paramount, becoming a virtual canon of virtue. That is, one might say, it became a values-filled article of faith that teachers and schools should not invade the personal space implied by the likes of religious and values education. As suggested above, while one would find no shortage of clear instances of such a belief in the public school, private and religious schools often differed only around the concern for a politics of having a form of religious and values education in place to satisfy their sponsors and stakeholders. In reality, beyond what was more often than not a token curriculum in the area, one would not need to search far to find the same article of faith in place among the teachers of a private school as among their public school counterparts.

It remained until the twilight of the 20th century for there to be a clear challenge to the articles of faith of 20th-century secularism. In 1999, the so-called Adelaide Declaration restated the essential purposes of teaching and schooling in terms reminiscent of statements to be found in the earliest days of formal education in the country. While it would be optimistic to suggest that these statements now constitute a new and owned charter for teachers and schools, the formalities of a broader set of terms of reference for schooling have nonetheless been established and confirmed by the highest consortium of educational authorities, state, territory, and federal, that the country possesses. The Adelaide Declaration (1999) was more properly termed the “National Goals for Schooling in the Twenty-first Century”. It declared that these goals were rightly seen as encompassing “... intellectual, physical, social, moral, spiritual and aesthetic development”.

In making reference to the Declaration and teasing out the ramifications for a Values Education perspective on teaching and schooling, the Australian Government Values Education Study (DEST 2003) stated:

[S]chools are not value-free or value neutral zones of social and educational engagement ... (they are) ... as much about building character as ... equipping students with specific skills ... (and) ... values education is ... an explicit goal ... aimed at promoting care, respect and cooperation.” (p. 10)

Most recently, in a very explicitly made connection between the goals of values education and the centrality of a Quality Teaching perspective, the National Framework for Values Education (DEST 2005) confirms that: “Values education

reflects good practice pedagogy” (p. 7). Furthermore, in confirming the links with Quality Teaching made above, the report makes explicit reference to the connections between Quality Teaching and values education in extending the general notion of good practice pedagogy to incorporate the specific notion of “good practice values education”.

With the criteria of Quality Teaching in place, the focus of that good teaching that is titled Values Education has the potential not only to fit well and be at one with the underpinnings of teacher practice but also to be an agency that fortifies Quality Teaching practice. While the concept of intellectual depth, so central to Quality Teaching criteria, can serve to ensure that Values Education never settles for its own surface learning, in turn, a Values Education impelled by intellectual depth, as understood by Habermas, will be building on any factual knowledge about values to develop in students the kinds of communicative capacities, interpretive skills, and powers of negotiation that are at the heart of a social conscience, and, moreover, the reflective and self-reflective growth that is the foundation of a personal morality. In this way, the comprehensive learning goals enunciated by the Adelaide Declaration are facilitated by the combined effect of teaching that is guided by evidentially proven quality criteria together with a perspective around the teacher–student relationship that is equally evidentially proven to be at the heart of student success.

Similarly, the quality criterion of relevance on the one hand can serve to ensure that Values Education is always connected with the real contexts and concerns of students but, moreover, a Values Education perspective on relevance will serve to remind teachers and schools that, of all the relevant matters related to student success, the relationship between teachers and their students is paramount in its relevance. Furthermore, the criterion of supportiveness on the one hand will underpin the credibility of Values Education as a facilitating agent of personal morality and social citizenship while on the other hand it will remind the teacher that, of all the realms of supportiveness pertaining to student success, it is the supportiveness of a teacher who is an agent of care and trustworthiness that is most significant. In this way, teachers and schools should resist any attempt on the part of systems to reduce Quality Teaching to a set of formulae. Values Education has potential to be the ongoing reminder that the most effective teacher is one who is seen to practise what they preach and to be a credible and authentic model of care, respect and love, and that there are no formulae or instrumental competencies that can supplant this reality.

## 2 Conclusion

We live in a time when our understanding of the role of the teacher and the power of Values Education are coalescing. No longer is Values Education on the periphery of a curriculum that enshrines the central roles to be played by the teacher and the school in our society. It is at the very heart of these roles. Unlike the

assumptions that seem to underpin so many of our concerns relating to structures, curriculum and resources, Values Education is premised on the power of the teacher to make a difference. While the artefacts of structure, curriculum and resources are not denied, the focus is, appropriate to the insights of the day, on what Hattie (2003) describes as “the greatest source of variance that can make a difference”. In the case of Values Education, the belief is premised on the teacher’s capacity to make a difference by engaging students in the sophisticated and life-shaping learning of personal moral development.

I suggest that the nature, shape and intent of Values Education has the potential to refocus the attention of teachers and their systems on the fundamental item of all effective teaching, namely the teacher her or himself, including naturally the quality of the teacher’s knowledge, content and pedagogy, but above and beyond all of these, on the teacher’s capacity to form the kinds of relationships with students that form and convey their commitment and care and that become the basis of forming personal character and tomorrow’s citizenry.

## References

- Adelaide Declaration (1999) National schooling goals for the twenty-first century. Available at: <http://www.mceetya.edu.au/nationalgoals/> (accessed 1 October, 2005)
- Al-Ghazzali A. (1991) *The Book of Religious Learnings*. New Delhi: Islamic Book Services.
- Aquinas T. (1936) *Summa Theologica*, tr. Shapcote L. London: Burns & Oates.
- Aristotle (1985) *Nicomachean Ethics*, tr. Irwin T. Indianapolis, IN: Hackett.
- Brooks E. & Brooks A. (1998) *The Original Analects*. New York: Columbia University Press.
- Bryk A. & Schneider B. (1996) *Social Trust: A Moral Resource for School Improvement*. Chicago, IL: Consortium on Chicago School Research.
- Bryk A. & Schneider B. (2002) *Trust in Schools: A Core Resource for Improvement*. New York: Russell Sage Foundation.
- Carnegie (1994) Every child can learn. Available at: <http://www.carnegie.org/sub/pubs/execsum.html>
- Darling-Hammond L. (1997) *The Right to Learn: A Blueprint for Creating Schools that Work*. San Francisco, CA: Jossey-Bass.
- DEST (2003) *Values Education Study*. (Executive Summary Final Report). Melbourne: Curriculum Corporation.
- DEST (2005) *National Framework for Values Education in Australian Schools*. Canberra: Department of Education, Science and Training.
- Dewey J. (1964) *John Dewey on Education: Selected Writings*. New York: Modern Library.
- Farrer F. (2000) *A Quiet Revolution: Encouraging Positive Values in our Children*. London: Random House.
- Habermas J. (1972) *Knowledge and Human Interests*, tr. Shapiro J. London: Heinemann.
- Habermas J. (1974) *Theory and Practice*, tr. Viertel J. London: Heinemann.
- Habermas J. (1984) *Theory of Communicative Action*, Vol. I, tr. McCarthy T. Boston, MA: Beacon Press.
- Habermas J. (1987) *Theory of Communicative Action*, Vol. II, tr. McCarthy T. Boston, MA: Beacon Press.
- Habermas J. (1990) *Moral Consciousness and Communicative Action*, tr. Lenhardt C. & Nicholson N. Cambridge, MA: MIT Press.
- Hattie J. (2003) Teachers make a difference: what is the research evidence? Invited address at the Australian Council for Educational Research Conference, Melbourne.

- Jencks C. (1972) *Inequality: A Reassessment of the Effect of Family and Schooling in America*. New York: Basic Books.
- Louden W., Rohl M., Barrat-Hugh C., Brown C., Cairney T., Elderfield J., House H., Meiers M., Rivaland J., & Rowe K.J. (2004) *In Teachers' Hands: Effective Literacy Teaching Practices in the Early Years of Schooling*. Canberra: Australian Government Department of Education, Science and Training.
- Lovat T. (1992) The new ethics and implications for Australian teachers, *Unicorn* 18: 73–78.
- Lovat T. (1994) The implications of bioethics for teachers and teacher researchers, *British Educational Research Journal* 20: 187–196.
- Lovat T. (1995) Bio-teaching ethics and the researcher teacher: considerations for teacher education, *Action in Teacher Education* 16: 71–78.
- Lovat T. (2000) Ethics and values in schools: philosophical and curricular considerations, in Leicester M., Modgil C., & Modgil S. (eds) *Education, Culture and Values*, Vol. II. London: Falmer, pp. 99–107.
- Lovat T. (2005) Mary MacKillop: practical mystic and contemporary educator, in Wicks P. (ed.) *Mary MacKillop: Inspiration for Today*. Sydney: Trustees of the Sisters of St Joseph, pp. 97–109.
- Lovat T. & Schofield N. (2004) Values education for all schools and systems: a justification and experimental update, *New Horizons in Education* 111: 4–13.
- LVE (2005) Living values education. Available at: <http://www.livingvalues.net> (accessed 19 September, 2005)
- Newmann F. & Associates (1996) *Authentic Achievement: Restructuring Schools for Intellectual Quality*. San Francisco, CA: Jossey-Bass.
- NSW (2000) *Pedagogy for the Future: Three Year Strategic Submission NSW*. Sydney: NSWDET Quality Teacher Project.
- NSW (2003) Quality teaching in NSW public schools. Available at: <http://www.curriculumsupport.nsw.edu.au/qualityteaching/> (accessed 1 October, 2005)
- Parsons T. & Bales R. (1955) *Family, Socialization and Interaction Process*. Glencoe, IL: Free Press.
- Qld (1999) *Report of the Queensland School Reform Longitudinal Study*. Brisbane: Education Queensland.
- Rowe K.J. (2004) In good hands? The importance of teacher quality, *Educare News* 149: 4–14.

## Chapter 12

### A Vision Splendid?

# The National Initiative in Values Education for Australian Schooling

David H. Brown

## 1 Introduction

In July 2005 the then Australian Government Minister for Education, Science and Training, the Hon'ble Dr. Brendan Nelson MP, visited an independent school in Hamilton, a regional town in the State of Victoria. He was there to open a new science facility. It was an ordinary task of office undertaken by most ministers of education in most countries. However, on this occasion, in his address to the school community, the Australian Minister outlined a vision for education in Australia that highlighted a significant new focus he and the government were pursuing in their national education policy. The focus was on the role of schooling in values education.

“Our (government’s) vision of education”, declared the Minister, “is that every human being in this country and every young person in particular should be able to achieve their potential.” In that task all schools had a critical role to play in “not only teaching young people how to learn, but also creating well-rounded, well-adjusted, caring, constructive, responsible, and hopefully, compassionate adults”. Of all the things necessary to develop such “ethical and responsible citizens, the first”, he said, “is the building of character”. In the building of character, the bricks and mortar are values, “and the concern I have”, said the Minister,

is that if we provide a values-free education to young Australians, we risk producing values-free adults. . . . We all love life talent but in the end it’s character that really counts. And that’s why values education is so important and that is why parents increasingly make sacrifices to send their children to schools like this one, one which so strongly represents values which we want to see instilled in our children. (Nelson 2005)

The Minister’s speech reflected a serious concern about the role contemporary schooling was playing – or not playing – in the moral development of young Australians. It implied, too, that school education had become so “values free” that parents were choosing to send their children to private schools in pursuit of education with a strong values culture. In Australia such a claim is politically and educationally very contentious but it is these concerns that have made values education a major national education priority and led to a new vision for the place of values education in Australian schooling.



The Australian Government's national initiative began in mid-2002 when the Minister commissioned a Values Education Study. From that study, and the consultation that followed, the Government developed a *National Framework for Values Education in Australian Schools*. This National Framework, which was endorsed by all the State and Territory ministers of education and sent to all Australian schools in 2005, has since become the blueprint for a multifaceted values education programme. The document, in its Context Statement says that "education is as much about building character as it is about equipping students with specific skills" (DEST 2005, p. 1) and offers schools a vision and a set of core "Values for Australian Schooling" as well as guidelines for strengthening values education in schools. As the Minister explained to his audience in Hamilton, "We spent two years conducting research and consultation to develop nine core values that should and will underwrite education in this country and we will be funding every single school to discuss those values with their parents, the broader community and their teachers" (Nelson 2005).

The release of the *National Framework for Values Education in Australian Schools* was both the end point of one phase and the starting point for the next phase of the national initiative. To engage every school in the country an implementation phase was going to require a major strategy and significant national funding. The Australian Government committed itself to this task on 8 May 2004 when it was announced in the 2004–2005 budget that \$29.7 million would be allocated to realising the vision for values education during the 2004–2008 quadrennium.

Although the Australian Government initiative in values education has arisen from a more general resurgence of interest in values education, the initiative has resulted in a series of national debates.

First there is the debate about the quality of education in public schools, the drift of enrolments to private schools and the associated issue of government funding for the private school sector. The secular government education sector has come under criticism for producing a "values-neutral" or "values-free" education, leaving students with an incomplete preparation for work, life, and moral fulfilment. This criticism has been hotly contested. Meanwhile, in Catholic education and in other faith-based schools of the independent schooling sector the notion of "values education" is seen as having a long-established tradition where values are a well-integrated core of what is offered and practised in schools. The contrast, so the contentious argument goes, helps to explain why more and more Australian parents are opting out of the government school sector and enrolling their children in the "values-rich" non-government schools.

In another theatre of argument, the values education initiative has become embroiled in wider "cultural wars" within Australia. These "cultural wars" have been fought out in history texts, the media, the nation's cultural institutions and in education. In this context the Federal Government's values programme has been seen by some as part of an overt attempt to assert conservative, traditional, and nationalistic values in schools as a means of bolstering a particular notion of national unity. In the face of Australia's growing multicultural population, debates over

refugees, the insecurities of global terrorism and Australia's military involvement in Iraq and Afghanistan, the assertion of "Australian" values in schools is seen by some as an instrument for defining and restricting membership of Australian society. By contrast, it is seen by others as a means for promoting harmony and social cohesion.

The national values education initiative has also aroused intense discussion over the growing assertion of Federal Government power in education. Education in Australia is constitutionally the responsibility of State and Territory governments and the Federal Government has no constitutional power to regulate education policy or local curriculum. Critics suggest that the values education initiative is another example of where the national government is using its funding muscle to directly influence schools and to impose a national agenda in a curriculum domain. The other side argues that the national government is simply asserting a much needed leadership in a critical area of education that is of national importance and is trying to counteract the inefficiencies and inconsistencies arising from eight different State and Territory education jurisdictions.

In addition to the political debates, the national values education initiative has faced ongoing philosophical and educational debates about the nature of the values being promoted, the validity of the approaches to values education being modelled and the perennial issues of the place of values in school education, the role of teachers and how values education outcomes can be sensibly monitored and evaluated.

Values education in Australia has been going through a radical transformation in the context of such ongoing debates. The Australian Government's values education initiative is both a product and a champion of this transformation, a transformation that has two faces. If the purposes of education are both individual in serving the needs of the learner and societal in serving the needs of the community, values education in Australia has become the means for promoting, first, a renewed sense of the school's role in providing education for the holistic well-being and lifelong learning in the individual lives of our students, and second, in promoting a determined quest to strengthen national social cohesion through an ethical and responsible citizenship built upon defined cultural norms. All this has occurred in an environment of perilous times, of global uncertainties and of significant national social transformations. In both guises – as the cornerstone of individual, holistic, lifelong learning and as a forge for fostering the nation's sense of itself and of its future, values education has become a major player through a determined and energetic national initiative driven by the conservative Federal Australian coalition government led by Prime Minister John Howard.

This chapter is a commentary on, and an analysis of, this intriguing initiative. Although the initiative is incomplete, the development of this attempt to realise a vision where values education will become a core part of schooling in all Australian schools is a compelling and instructive narrative. The pages that follow will offer an account of the initiative and the particular political, social, and education contexts that have compelled and constrained its development. They will reflect on some of the significant educational and philosophical challenges that have confronted the implementation along the way. And, finally, they will tender some

assessment of what has been achieved so far in this attempt at a major reformation in values education.

The author is a senior project manager with Curriculum Corporation, the not-for-profit national education agency which has been contracted to manage major components of the initiative on behalf of the Australian Government.

## **2 The Context for Values Education in Australian Schooling**

### ***2.1 The Governance of Schooling***

For a country with a small population of 20.4 million, Australia has an unusually complicated and multilayered system of school education. The system reflects a compromise of competing groups and purposes which is part product of history and part product of deliberate political decision-making. Within this composite arrangement the place of systemic values education has always been a central issue.

Historically, the Australian colonial governments of the 19th century originally opted for “a free, compulsory and secular” education system reflecting the separation of Church and State that characterised their fledgling political constitutions. The “free, compulsory and secular” approach, initiated by the colony of Victoria in its 1872 Education Act and followed later by other colonies, was designed to ensure that education would not be racked with the same acrimonious sectarian feuds of the Catholics and Protestants that had so dominated Britain and Europe. It was also egalitarian and aspirational in that it sought to ensure all citizens could have access to education no matter what their wealth or station in life. Although the system allowed for religious instruction in common Christianity the attempt to establish a purely secular system of schooling was short-lived. Unhappy with complete secularism and with the teaching of common Christianity the Catholic Church set out to build a separate school system. Protestant denominations also followed suit and developed “independent schools” to service their own communities. By the time Australia became a federated nation the foundations had been laid for a three-tier system of education: a public or government-funded school system, a Catholic education system funded and run by various religious orders and local parish priests, and an independent denominational schools sector funded by fee-paying parents and associated communities.

In 1901 Australia opted, uniquely by referendum, for a national constitution which created a federation. Under that Constitution the powers and responsibilities of government were divided between a national or Commonwealth government and the group of six founding States. The Commonwealth powers (such as immigration, customs and defence) were defined by the Constitution and all other powers – residual powers – resided with the States. Under this arrangement education became the separate responsibility of each of the State governments.

The addition of two Territories since federation means Australia now has eight different public government education systems each with their own parallel Catholic education systems and their own groups of loosely affiliated independent schools. Interestingly each State and Territory government education department is responsible not only for the funding and operation of its own government schools but also for general monitoring of the non-government education sectors and managing school registrations as well as curriculum and standards issues, although the extent to which the non-government sector must abide by the State or Territories curriculum varies among States and Territories.

## ***2.2 The Funding of School Education***

For many decades in the life of the new Commonwealth the funding of the dual public and private education sectors were kept separate. The proposal that taxpayers' funds should be used to support Catholic and independent schools arose after World War II and caused many years of bitter sectarian debate. The debate often burned around issues of equity, fair play, and parental choice. In 1963 public opinion had turned and the Commonwealth introduced limited grants to support some Catholic and some independent schools. At the same time the national Commonwealth Government began assuming a more proactive role in education through the power of its growing funding capacity. With rising costs and shifts in taxing powers the States and Territories became increasingly reliant on Commonwealth grant funding to manage their responsibilities in education.

Now, over 40 years later, the State government education sector and non-government schools both receive significant funding from the Australian Government. As the Prime Minister made clear at the June 2004 announcement of the Australian government's agenda for schools, school funding is now firmly established as a joint responsibility of the Australian Government and the States and Territories: "Each level of government contributes funds to schools" he explained, "The states and territories have the primary responsibility for funding state government schools, which they own and manage, while the Australian Government is the primary source for public funds of Catholic and independent schools" (DEST 2004, p. 1).

What is not immediately evident in this background is the shifting make-up of the public-private mix. In the last ten years the non-government school sector has experienced notable growth while the government school sector has seen only marginal enrolment expansion. Data from the National Schools Census reveal that in 2005 the proportion of full-time students attending non-government schools had risen to 32.9% compared to 29% a decade earlier. This shift is the result of a 22.2% increase in enrolments at non-government schools compared with only a 1.7% increase in enrolments at government schools in the same ten-year period from 1995 (ABS 2006b).

The causes of this phenomenon are debated frequently with public school proponents blaming a deterioration of public school funding and blossoming national government support for private schools as evidence of a bias towards privatised schooling. The Australian Government in turn argues that the trend simply shows parents exercising their right to choose whatever schooling they prefer for their children and that they prefer what they get at non-government schools. Both the situation and motivations at play are complex and include the increasing diversity in independent schooling with new Christian and Muslim schools now a feature of the mix. Values education has become directly caught up in this debate with the Prime Minister suggesting that parents want schools to support their values teaching and are simply rejecting the “values-free and politically correct” environment of government secular schooling. Parents’ perceptions and expectations of quality schooling are not so simply generalised but debate over public vs. private schooling and the role of the national government in the issue has played a significant part in fostering the resurgence in values education and in shaping responses to the government’s national values education initiative.

It is worth taking a closer look at some of the broader political, economic, and social trends that have also contributed to this resurgence.

### ***2.3 The Political Backdrop***

The political climate in Australia has been very stable and, for the last ten years, has been dominated by the conservative coalition national government of Prime Minister Howard. The last Federal election in 2004 saw the Howard Government cement its control of the national agenda when it won a majority in both houses of the national parliament. Paradoxically, although not unusually for Australia, during this period the same voters in the eight States and Territories have opted for centre-left governments of the Australian Labor Party at the State and Territory level. As education becomes increasingly subject to a dual responsibility shared between national and State or Territory governments, such a contrasting political environment is not conducive to easy and efficient education policy development. To attempt a major national education reform initiative such as values education in these circumstances could, on the face of it, appear to be either excessively optimistic or foolhardy.

As indicated earlier the governance of Australian education has been evolving away from the prescribed and neat separation of national and State and Territory responsibilities as set down by the authors of the Constitution. The evolution towards a more national approach to education has accelerated in the years of the Howard Government. This is occurring at a time of more general debate over the changing nature of the federation, especially the increasing centralism and growth of national government power. Many commentators, national politicians, and some State and Territory leaders see an amended federalism as necessary in order to achieve a more effective, coherent, and efficient response to emerging national

issues such as water and energy policy, security coordination, control of the economy and an increasingly stressed health system.

In education the expression of a more national approach is unmistakable. It is evident in a growing number of initiatives and policy shifts. The *National Goals for Schooling in Australia in the Twenty-First Century* represent a recognition by all education ministers of the need to work together to set and achieve goals. These were collaboratively developed by both the States and Territories and the national government and grew from the first attempt at national goals in 1989. They have become the template against which all State and Territory education systems as well as the Catholic Education and independent schools systems now measure their work and report on their achievements nationally. However, the National Goals are deliberately broad and have left the different systems free to autonomously deal with the myriad of operational matters such as curriculum, assessment, standards, teacher quality, school management and the like. What has emerged since, however, is an increasingly proactive national government that is seeking to find ways and means to implement more national and unified approaches to key areas in school education such as literacy and numeracy standards, quality teaching and most recently a more consistent curriculum across the States and Territories in priority areas.

Curriculum in particular has been and still is a zealously guarded function and responsibility of the State and Territories but here, too, the Federal Government has developed a more interventionist role. In many respects it is a leadership role and national governments of both major party political persuasions have shown a willingness to attempt to exert influence on school curricula “in the national interest”.

The innovative civics and citizenship education project planned by the centre-left Labor government of Paul Keating is a good illustration of the approach. Keating’s government initiated the programme just prior to its election defeat in 1996. It developed from a government-commissioned study that concluded Australian schools were generally failing to address the need for students to know, understand and participate in their democracy as informed and active citizens. The newly elected conservative government of Howard refashioned the initiative into the *Discovering Democracy* civics and citizenship education programme. Eight years and over \$32 million later, by 2004, the programme was credited as having put civics and citizenship back into the curricula of all government and non-government school systems.

Civics is not the only such story but it is indicative of the ways and means by which national governments in Australia have been attempting to make an impact in a jurisdiction from which they have been constitutionally excluded. One of the strategies used to promote national approaches in education has been to develop a Statement or Framework designed to guide school implementation in a particular priority. This has occurred in such diverse priority areas as environment education, drug education, studies of Asia, Australia, and languages, safe schools, and family – school partnerships. Once developed, usually through a long and arduous consultative process, the Statement or Framework is considered, amended and finally agreed to by the Australian Government’s Minister for Education and all of the

State and Territory Education Ministers at the annual meeting of the Ministerial Council of Education, Employment, Training and Youth Affairs (MCEETYA). In this way, and by this authority, national approaches find their way into local school systems, school consciousness and, eventually, educational practice. In addition, the national government will often support the priority through its capacity and willingness to fund major national teacher professional development programmes as well as curriculum materials production and distribution to schools.

In the last five years the Federal Government has also embarked on the more contentious strategy of issuing direct funding to schools through specific grants to support a particular priority area. Most recently this approach has been used in national programmes to improve education outcomes for boys, to support literacy tuition and to foster student engagement in mathematics, science, and technology. Some critics have expressed concern at this trend and see it as a way by which the Australian Government circumvents difficult or resistant State and Territory education systems to implement policy through the back door.

With this historical background as a backdrop, on 22 June 2004 the Prime Minister and the Minister for Education, Science and Training jointly announced the Australian Government's national education priorities that would "shape schooling over the next decade". It clearly illustrated the mix of leadership, consultation and the stick-and-carrot approaches of encouraging the States and Territories to achieve them. The four-year \$31.3 billion funding bundle was made available to the State and Territory partners on condition that they agreed to a range of national initiatives designed to remove "the rail gauge" problem in Australian education. The metaphor was a pointed allusion to one of the dysfunctions in the Australian colonies prior to federation in 1901 where each colony had developed separate railway systems using different gauge rails. This parochial difference meant efficient inter-colonial rail travel was impossible. The lack of a uniform railway gauge became a major argument used to encourage the colonists to vote for federation.

A century further on the Australian Government was working with a similar problem: trying to find a more uniform-gauge national approach within separate systems of education. The most potent leverage it had available was the use of its budget. Accordingly the joint statement declared that "to receive funding for the next four years" the States and Territories and school authorities would have to agree to a range of conditions. These included, for example, implementing a common school starting age by 2010, common Statements of Learning in priority curriculum areas which States and Territories must build into their own curricula by 2008, national tests in the key subject areas of English, Mathematics, Science and Civics and Citizenship, school reports written in plain language and national numeracy and literacy tests reported to parents against national benchmarks. The Statements of Learning were initiated by State and Territory ministers. However, exemplifying the trend towards a more centralist approach, the Australian Government linked quadrennium funding to the States and Territories to the completion and implementation of the Statements within certain timeframes. Finally, among this list of conditions the Federal Government required that "Every school

must also have a functioning flag-pole, fly the Australian flag and display the values education framework in a prominent place in the school” (DEST 2004).

Despite some initial hesitation and procrastination all States and Territories agreed to accept the terms of the Federal Government’s agenda and its conditional funding with some exceptions to parts of the agenda in some States and Territories. The joint statement succinctly highlights how, by 2004, values education had become part of the new national education priorities. It also clearly shows how it was part of a number of agendas at work, including the move to greater national uniformity in education and the quest for more national government influence in Australian schooling. There were others at play as well.

## ***2.4 The Changing Economic and Social Landscape***

By the very nature of values education, what it is and what it means, we might expect that the values education initiative in Australia would reflect other wider developments beyond the tussles over trends in education funding and political control.

The initiative brings to the fore some fundamental issues arising from significant changes in Australian society. These include the changing face of Australia’s economy, its population, its social make-up, its preoccupations and its place in the world.

Economically over the last ten years Australia has been experiencing an unprecedented period of growth and prosperity. Fuelled by a breathtaking mineral resources boom, surging stock market and real estate values, diversified trade and major productivity changes wrought during the 1990s, there has been a significant growth in the nation’s wealth. Australia has achieved near full employment and the lowest levels of unemployment in 30 years. A significant feature of this growth is that it has been sustained within a climate of benign low inflation and low interest rates.

However, there have been downsides and costs to this economic flourish. Australia’s tariff reductions and adoption of a more open trade policy in the global market-place have seen a prolonged deterioration in the balance of payments and the deterioration of the domestic manufacturing industry. And, unlike other similar periods of economic prosperity and boom, the new wealth has been less equitably distributed. A recent National Social Trends report highlighted how the top 20% of the Australian population now owned 60% of the nation’s wealth and that the median level of family net wealth reflected “the relatively large proportion of households at the lower end of the wealth distribution” (ABS 2006a).

Another social feature of the economic environment, highlighted by the same report, is that employed Australians are working longer than in the previous two decades, with men working longer hours per week and more women working than ever before (53% in 2004 as against 40% in 1979). Families are also borrowing more than they earn to feed hungry mortgages and vigorous consumption of goods and services. Credit card debt has reached such levels that social commentators frequently issue dire warnings of what might happen if inflation or interest rates were to move from their recent low levels. In this context the Australian Government and



some banking corporations have turned to schools to encourage financial management and financial literacy education for the nation's young student consumers.

The concern for youth in a time of pressured prosperity goes well beyond the worry about their financial management skills. Recent social research points to the need to empower young people to think deeply about the values they should really treasure and not simply focus on the values which they are sometimes led to believe will bring them success and happiness in this society. Social policy analyst Richard Eckersley, from the Australian National University, has commented that young Australians frequently think that cynicism, mistrust, impatience, materialism, and detachment are the values most likely to ensure success. Eckersley's studies also show higher rates of major depression in this generation (Generation Y) than previous ones, and that Generation Y is also experiencing increased malaise. Eckersley has linked an excessive emphasis on materialism and extrinsic goals to dissatisfaction, depression, anxiety, anger, social alienation, and poorer personal relationships (Eckersley 2004, p. 4). All of these are associated with lower overall well-being among young people (see also Eckersley 2001).

Such studies detail an Identikit picture of troubled contemporary youth in Australia. Other statistics on youth suicide, youth obesity, drug and substance abuse, disengagement in schooling and youth road fatalities and studies on the disengagement of young people from their communities and the political process all support the perception of a lower overall well-being among our young people. In response national policymakers believe schooling will increasingly need to provide students with resilience, life management skills, and the capacity for reflection and critical thought. These skills are regarded as being deeply rooted in enduring values. The responsibility to ensure students are taught the values that will guide them through life is seen to reside jointly with parents, educators, and the policymakers themselves.

The challenge and urgency of such a task is magnified by the manifest uncertainties of a global environment made more insecure and imponderable post 11 September 2001. Australia and its people have been very much involved in the rise of "global terrorism" both as victims and as respondents. Australian citizens have died and others have suffered deeply from several terror attacks in Bali and in London. The Australian Government has committed the nation militarily to the "war against terror" in Iraq and Afghanistan. Domestic legislation has been passed to strengthen laws for detaining and charging suspected terrorists. Billboards and posters in the metropolitan railway stations urge daily commuters to be on the lookout for suspicious activity.

The faces of those commuters bespeak a further complexity as they reflect the changing face of an increasingly diverse multicultural Australian population. This significant demographic change has been fostered by a national immigration policy which in the last ten years has been tested and redefined by the 2001 "*Tampa* incident", the mandatory detention of "illegal" asylum seekers, the ugly inter-ethnic violence at Cronulla in Sydney in the summer of 2005–2006 and the public debate about the nature of our multiculturalism and the nature of what it means to be Australian.

In the face of such tests the Australian Prime Minister, in his address to the National Press Club on the eve of Australia Day 2006, celebrated Australia's social cohesion as its "crowning achievement". "No country," said Mr. Howard, "has

absorbed as many people from as many nations and as many cultures as Australia and has done it so well.” But here also is the challenge: “In the 21st century, maintaining our social cohesion will remain the highest test of the Australian achievement. It demands the best Australian ideals of tolerance and decency, as well as the best Australian traditions of realism and of balance.” And the role of values in this national test is seen as critical. “Australian ethnic diversity is one of the enduring strengths of our nation,” he remarked. “Yet our celebration of diversity must not be at the expense of the common values that bind us together as one people – respect for the freedom and dignity of the individual, a commitment to the rule of law, the equality of men and women and a spirit of egalitarianism that embraces tolerance, fair play and compassion for those in need. Nor should it be at the expense of ongoing pride in what are commonly regarded as the values, traditions, and accomplishments of the old Australia. A sense of shared values is our social cement. Without it we risk becoming a society governed by coercion rather than consent. That is not an Australia any of us would want to live in” (Howard 2006, pp. 3–4).

In this way values have become very much a part of an ongoing public dialogue about what it means to be “Australian”, Australia’s role in the world and how to maintain a cohesive civil society. In this way, too, they have also become part of the educational expression of the wider “cultural wars” where postmodernism, deconstructionism and the attendant notions of subjective relativism have been increasingly challenged by a wish to restore more traditional notions of knowledge and objective certainties. The struggle can be seen in the revision of approaches to Australian history, literacy, and the teaching of English. In this context the Australian Government’s agenda for values education in schooling, as well as seeking to build healthy, resilient and responsible young Australians, has taken on a societal purpose, perhaps a more risky and contentious purpose, of building a sense of nation and national identity based on “Australian values” to nurture a cohesive civil society. The two purposes have sat awkwardly and uncomfortably alongside each other often arousing competing tensions.

### **3 The Values Education Study: The Genesis of the National Values Education Initiative**

#### **3.1 *Beginnings***

The Australian Government’s national initiative in values education really begins with the Values Education Study. The then Australian Government Minister for Education Science and Training, Dr. Brendan Nelson MP, took the proposal for a study to all the State and Territory ministers of education at the 19 July 2002 meeting of the MCEETYA. He sought their endorsement for a study that would provide advice on how to approach values education in Australian schools. Minister Nelson expressed a strong personal commitment to the idea and succeeded in securing the other ministers’ support.

The MCEETYA agreement noted the holistic view of education that underpinned the study's purpose. "Education," it said, "is as much about building character as it is about equipping students with specific skills" and values-based education could "strengthen students' self-esteem, optimism and commitment to fulfilment as well as "help students exercise ethical judgement and social responsibility". The rationale went further and recognised that values education in schools was also necessary because "parents expect schools to help students understand and develop personal and social responsibilities" (DEST 2004, p. 3). The issue of what parents expected of schools in values education was to become a source of lively public debate in the aftermath of the study.

Following MCEETYA agreement, the Australian Government's Department of Education, Science and Training (DEST) commissioned Curriculum Corporation, a not-for-profit national education services company owned by all ministers of education, to design and manage the work. The defined purpose of the Values Education Study was to examine current practice of how schools conducted values education, to provide an informed basis for promoting improved values education in Australian schools and, finally, to make recommendations to the Australian Government on the ways to strengthen the place of values education in Australian schools (DEST 2003). At the behest of DEST, Curriculum Corporation established a project advisory committee of representatives from key national education stakeholders to advise on the Study.

Curriculum Corporation took a three-pronged approach to the work. To develop data it used school-based values education projects funded by special grants, a literature search on national and international approaches to values education, and an online survey conducted with a sample of school communities across Australia. The Study was conducted between September 2002 and May 2003.

The Values Education Study (VES) was unique. Such a national study, commissioned by the national government, had never been attempted before in Australia. Some States and Territories had developed their own initiatives and Western Australia especially had undertaken ground-breaking work in values education during the 1990s. But a national approach was radical. As such it initially met a predictably high degree of caution and cynicism from sections of the education community. Some State and Territory government education systems' officers and some teacher organisations were suspicious of the politics at play in such a highly sensitive domain of education. Some in the independent schools sector, especially some faith-based schools, even saw the venture as a waste of time and resources. As one representative from a faith-based school acerbically commented to Curriculum Corporation, "We have been 'doing' values education in this country for a couple of hundred years. It is the bread and butter of our work. Why come offering us government grants to show us how to do it!"

### ***3.2 The School-Based Action Research Values Education Projects***

The general response from schools was much more positive. In answer to the Minister's invitation for schools to apply for VES project grants Curriculum

Corporation received nearly 600 applications involving over 700 schools from across the country. The grants, ranging from \$7,000 and up to \$21,000 for school clusters were to be allocated to support 50 innovative values education projects. The successful applications were selected through a three-stage competitive selection process. The 69 schools which finally took part in the 50 projects provided a rare insight into how Australian schools, as broadly represented by the selected group of project schools, were variously approaching values education, meeting challenges they faced and defining what sort of outcomes they sought in the project process (DEST 2003, pp. 41–43).

Their projects were eclectic and directly reflective of local needs and each school's level of development in values education. Some schools such as the Alice Springs High government school in the Northern Territory and Al Faisal College Islamic School in Sydney used their grant to apply values education to address student's well-being and behavioural issues. Others took the opportunity to review and consult on the values that they and their communities wished to apply across the whole school. Still others wanted their projects to develop specific values through their curricula and cross-curriculum programmes.

These three types of approaches to values education were evident in a number of the projects and were used as means of broadly categorising current practices. The Final report identified these approaches as:

1. Reviewing school values education processes
2. Building student resilience and well-being through values education
3. Providing specific values teaching and learning (DEST 2003, pp. 42–44, 47–56)

The Final Report highlighted a number of challenges faced by the VES project schools. On the practical level the project schools had a very short timeframe in which to do their work. They effectively had only five months in which to implement and report on their projects. This severe time constriction was a major limitation both for the schools and for the degree of conclusiveness that the Final Report might claim in the findings.

That limitation aside, the Study identified a range of educational challenges that schools were trying to address through values education. They reveal how values education was being used as a means of building student well-being and revitalising school cultures.

The Study clearly demonstrates the will and desire of all participating school communities to utilise values-based education to enrich students' holistic development and to respond constructively and positively to a range of contemporary schooling challenges. Some of the challenges addressed by schools in the Study include: how to increase student engagement and belonging and minimise student disconnection to schooling; how to tackle violence, anti-social and behaviour management issues; how to improve student and staff health and well-being; how to foster improved relationships; how to build student resilience as an antidote to youth suicide and youth substance abuse; how to encourage youth civic participation; how to foster student empowerment; [and] how to improve whole-school cultures. . . . (DEST 2003, p. 11)

The project schools encountered specific philosophical challenges arising from the nature of values education itself. This included the wide discourse over the question

of what was actually meant by “values education” as a domain of school activity. The questions of definitions, naming, and meaning also permeated the hotter debate about identifying the key values that Australian schools ought to foster, the “What values?” and “Whose values?” questions. These issues underscored the broader need to establish a common language in which Australian education communities could have a more fruitful discourse about values education.

There was also the issue of how to go about the teaching of values in schools. The project schools grappled with the debate about whether values could be addressed explicitly in schools, especially in teaching and learning activity, or only implicitly through modelling and through cognitive development methods such as values clarification. They were also tested with other questions about the role of the teacher, the nature of the parent–school relationship in values education, the developmental stages in the child’s ethical growth and the vexed issue of how to identify (and even measure?) the outcomes of school-based values education. Many of these issues were echoed in the literature review which formed part of the VES (DEST 2003, pp. 33–37).

### ***3.3 The Final Report and Recommendations***

The *Values Education Study – Final Report* was released and published in August 2003. It provided a list of seven recommendations and included a *Draft National Framework for Values Education in Australian Schools* (DEST 2003). This Draft Framework encapsulated the findings of the Study and provided a pathway to further development. It was the chrysalis from which the Australian Government’s inquiry about values education in schools would metamorphose into a concerted national programme of action.

The VES Final Report showed that while many government and non-government schools were doing good work in values education, comprehensive values education was still at an early stage in Australian schools. Much more could be done to strengthen values education in schools. However, schools in the study reported “an increased willingness and capacity to address values and values education in a much more explicit way or, at the very least, raised awareness of the need to do so” (DEST 2003, p. 56).

Importantly, the VES Final Report did not try to claim too much. It was conscious that the VES was not a definitive work and never pretended to be such. Accordingly the Report only claimed “to provide a snapshot of practices and approaches” and to produce results that were described as “instructive” (DEST 2003, p. 1). It was instructive enough, however, to glean from the project schools and school surveys a high degree of commonality in the core values to pursue in schools. And it was instructive enough to identify some guiding principles about what might constitute effective values education practice in schools. However, the Final Report made its claims with a healthy tentativeness and caution which was reflected in the Draft Framework. For example the “Key Elements and Approaches to Inform Good Practice” were “not intended to be exhaustive, but provide examples of good practice to guide schools in creating and maintaining values education

programs” (DEST 2003, p. 13). The Final Report recommendations included a set of ten shared values but was careful to point out that the list of proposed ten common values “have emerged from Australian school communities” and were offered as “schools may wish to use them as ‘discussion starters’ for working with their communities on values education”.

In these ways the VES Final Report and the Draft Framework took the first tentative steps to present some consensus on a vision for values education in Australian schools, a set of guiding principles to support schools enacting that vision and, most audaciously of all, a set of ten common shared values that all Australian schools might foster. Although tentative, the Draft Framework was a bold attempt to synthesise the school experiences and research of the Study and provide a means of finding national agreement on the place of values education in Australian schools.

Despite its limitations the Values Education Study was a critical step in laying the foundations for the national initiative. Firstly, it did this by simply enabling, fostering and encouraging the “values education conversation” at a local school level, at a jurisdictional or school system level and at a national level. This conversation and its associated debates have taken values education from the quiet periphery of Australian education to a more vocalised and rowdy centre of consciousness. The schools have clearly enjoyed and profited from the discussion and the talk has spread and taken hold. Secondly, VES identified in both the school grant projects and in the online survey research some significant levels of broad agreement on the sort of values Australian schools might foster. It also offered other key definitions that have helped bridge the potential quagmire of semantics and enabled the momentum to continue. In addition it found some agreement on the positive impact that focused values education could have on student development, general agreement on the importance of engaging the whole school community in values education implementation and strong agreement on the need for resources and teacher professional development in values education. And lastly, VES, through its recommendations and the Draft Framework, established the mechanisms and processes through which the stakeholders in Australia’s complex school systems might eventually negotiate other agreements and actions in values education.

## **4 Controversy and Consensus: The National Framework for Values Education in Australian Schools**

### ***4.1 The Controversy over Values in Schools***

The *Values Education Study – Final Report* was published online in November 2003. Several months later, in January 2004, a vigorous and vociferous national debate erupted when the Prime Minister publicly suggested that parents were increasingly choosing to send their children to private non-government schools because government schools were, or had become, “too politically correct and too

values-neutral". The comments sparked vehement criticism and rejections from some parent groups, teacher unions, private school principals and Opposition parties. It raised the issue of government funding for the private school system and drew the claim from one major newspaper that, "this is all about Mr. Howard's view that there is an ongoing cultural war. It is not that schools are values-neutral but rather that he does not like the values taught in schools – public and private" (*The Age* 2004).

The VES Final Report and the Draft Framework had explicitly acknowledged the premise that "in *all* contexts schools promote, foster and transmit values to *all* students" and "that schools are not value-free or value-neutral zones of social and educational engagement" (DEST 2003, p. 12). The Study itself was cited in the controversy (Haywood 2004). A danger was emerging that the initiative to strengthen values education in schools could be derailed by the politics and intensity of the values debate. The episode highlighted how politically sensitive values education had become in Australia. If the new values education initiative in schools was to be taken seriously and not dismissed out of hand as a political ploy, the work had to be handled with extreme care. In this context the Draft Framework provided the means to navigate such difficult terrain. It provided a careful balance between substantive guidance and direction on the one hand and the openness for further consultation and development on the other.

This degree of openness, the way the ten shared values were offered as "discussion starters", the avoidance of prescription, the careful attempt to qualify the key findings, and the recommendation for further consultation provided the way forward. Enough had been done in the VES to synthesise a vision, some guiding principles and a set of core values, but as the Report itself recommended,

it would seem sensible . . . to allow further time for development and consultation before a more detailed Framework is proposed, based on the Principles outlined in this report. (DEST 2003, p. 17)

In retrospect this was very wise advice.

## ***4.2 Towards a Consensus***

In March 2004, only weeks after the politically charged atmosphere of the values-in-schools debate, a copy of the Draft Framework was sent to every school in the country for comment. The feedback was gathered by Curriculum Corporation and used by the DEST to inform the development of a final National Framework.

At the same time, and in line with the recommendations of the VES Final Report, the Australian Government funded the first national forum in values education. Held in Melbourne in late April 2004, the Values Education in Action Forum invited educators from around the country to explore good practice through a showcase of 12 case study schools from the VES and to discuss future directions for values education.

The *National Framework for Values Education in Australian Schools* (DEST 2005) finally emerged following some revision after the national consultation on the draft. Few and relatively minor changes were made. There was some rewording in the descriptors of the values and the list of ten core values was reduced to nine when “Being ethical” was deleted as it was seen as a collective of the others. After a contextual preamble the final Framework offered a structure with four main components:

1. The *Vision* for values education in Australian schools
2. The nine *Values for Australian Schooling*
3. *Guiding Principles* for effective values education, and
4. *Key Elements and Approaches that Inform Good Practice*

The *Context* preamble describes the sort of education challenges that an improved approach to values education could address. These challenges reflected broader social changes and were part of the context initially identified by Values Education Study schools. They spoke of increasing student engagement, promoting improved relationships, building student resilience and improving the cultures of schools (DEST 2005, p. 3). Most evident is the strong focus on values education as an agent for improving student health and well-being and providing students with a more positive and empowering school experience.

The *Vision* declared that

*All Australian schools will provide values education in a planned and systematic way, by:*

- Articulating, in consultation with their school community, the school’s mission/ethos;
- Developing student responsibility in local, national and global contexts and building student resilience and social skills;
- Ensuring values are incorporated into school policies and teaching programs across the key learning areas; and
- Reviewing the outcomes of their values education practices.

(DEST 2005, p. 3)

Student development outcomes were clearly at the heart of the business. The way to nurture the heart was through an explicit systematic approach that was inclusive of the whole school community and whole school life.

The nine *Values for Australian Schooling* are named as:

- Care and compassion
- Doing your best
- Fair go
- Freedom
- Honesty and trustworthiness
- Integrity
- Respect
- Responsibility
- Understanding, tolerance and inclusion

(DEST 2005, p. 4)



Interestingly, they are presented in the finished National Framework no longer as “discussion starters” but as nine values for Australian schooling that “have emerged from Australian school communities”. As Susan Pascoe (2005, p. 18) has said: “The nine Values for Australian Schooling are a mix of democratic virtues, ethical dispositions, personal attributes and learning principles.” Whatever their character, these values were now the values the National Framework wanted Australian schools to foster.

The Guiding Principles highlight and synthesise what was learnt from the educational practice of the VES projects. They articulate *what* it is that constitutes effective values education. According to the following précis of the Principles, effective values education is that which:

- Helps students to understand and to be able to apply the core shared values
- Is an explicit goal and explicit activity of schooling
- Articulates the values of the school community
- Applies these values consistently in word and action in all the practices of the school
- Occurs in partnership with students, staff, families and the school community as part of a whole school approach
- Is presented in a safe and supportive environment in which students can comfortably explore their own and others’ values
- Is delivered by well-trained and resourced teachers who use a variety of different approaches to values education
- Is included within the provision of curriculum and co-curriculum programmes
- Regularly reviews approaches and monitors intended outcomes

These principles clearly reflect the lessons from the VES, which argued that *effective* values education needs to be explicit, to be a partnership with families, to be consistent and evident in modelling, to demonstrate a correspondence between word and deed, to be congruent through all aspects of school life and culture, to involve all teachers, and to be negotiated and relevant to local circumstances.

The Key Elements and Approaches That Inform Good Practice suggest strategies and approaches of *how* effective values education can be implemented. In particular it features six pathways or areas which are described as “not exhaustive” but simply as examples “to guide schools in implementing values education”:

1. School planning
2. Partnerships within the school community
3. A whole school approach
4. A safe and supportive learning environment
5. Support for students, and
6. Quality teaching. (DEST 2003, p. 3)

The *National Framework for Values Education in Australian Schools* required one more step in consultation before it could become an active instrument of education policy. The Federal Minister needed the State and Territory education ministers’ endorsement. In early 2005, all State and Territory ministers of education agreed on

the final form of the Framework. The document was immediately distributed to all Australian schools together with a large format poster of the nine Values for Australian Schooling. The National Framework, with its Vision, Values for Australian Schooling, Guiding Principles and Key Elements That Inform Good Practice, has now become the blueprint for a consistent approach and commitment to the implementation of values education in Australian schools.

### 4.3 *Critical Responses*

The release of the National Framework did not attract a great deal of public notice. Unsurprisingly, it has been the set of nine core values espoused by schools that have preoccupied the critics and commentators in their responses to the document.

Debate about the values was ignited by the poster of the Values for Australian Schooling which the Minister had sent to all schools. The poster was headed by the Australian flag and carried within it the iconic image of Private John Simpson and his donkey helping a wounded digger on the slopes of Gallipoli in 1915. The image, well known in Australia as part of the history and mythology of the nation's ANZAC experiences in World War I, was the Minister's personal choice but was stridently criticised by some as creating an inappropriate association with values of war, "blokey" heroes, jingoism and old-world views. At the National Values Education Forum in May 2005 the Minister staunchly defended the choice as capturing the timeless values of care, compassion, courage, and selflessness.

The issue went deeper than the choice of an image. As recounted earlier, in mid-2004 the national government decided to tie States' and Territories' education funding grants to a set of preconditions which included agreement that every jurisdictional school would have an operational flagpole and the *Values for Australian Schooling* poster on prominent public display. Such an approach further fuelled the charge that the Federal Government's values initiative was fostering a conservative political agenda for the restoration of "traditional Australian" values. Historian Anna Clark, co-author of *The History Wars*, objected to "the ways in which these national symbols have been co-opted into a divisive and politicised contest over Australia's identity" and concluded that "the nationalisation of teaching so-called 'values' is a potent political manoeuvre, but one that rests on a construction of unified national identity premised on division" (Clark 2005, pp. 108–109). Critics from another quarter paradoxically contended that the real problem with the approach of the "common Australian values" [*sic*] in the National Framework is that they are too vague, empty and too open to conflicting interpretations (Knight & Collins 2006, p. 3).

Unfortunately, this focus in the values debate has distorted the reality of what the National Framework is trying to do. First, there has been the convenient but careless slide from the notion of "Values for Australian Schooling" to talk about "Australian values". There is a vast conceptual difference here and attaching nationalising labels to the values was never part of the Values Education Study work and nor has it been part of the programme that has followed since. It might be part of the

political chatter and banter but the task of defining, describing and prescribing “national” values has not been part of the national initiative. The Values for Australian Schooling are based on the National Goals for Schooling and are those which have been prioritised by Australian school communities themselves. They are not specifically described as particular or unique “Australian values” but rather as a statement of the common shared values that “are part of Australia’s common democratic way of life” and that “reflect our commitment to a multicultural and environmentally sustainable society where all are entitled to justice” (DEST 2005, p. 4).

Second, the focus on the nine values has neglected the other critical educational braces which are integral to the Framework structure: the Guiding Principles and the Key Elements of Good Practice. It is only when you take all the buttresses together that you develop a true picture of what the Framework is and how it might work. What stands out most immediately in that picture is that it is a *framework* and not a cage. It is an open, flexible structure on which to build real school-based values education activity, not a rigid enclosure of prescriptive dogmas in which to constrain values education development and impose hard and fast standardised approaches. The National Framework attempts a delicate balance between enough openness to enable local adaptation and flexibility on the one hand and a measure of definite guidance and structure to foster commonality and support for good education practice on the other.

In this context the Values for Australian Schooling and the National Framework go well beyond Simpson and his donkey and the cultural wars. The named values need to be read and understood in conjunction with these other planks of the National Framework; they need to be treated as part of an integrated educational structure operating and deriving their meaning in live local school communities. Perhaps it was only the schools and the implementation of the National Framework in school practice that was going to really demonstrate how the National Framework could work and take the reform in values education beyond the bear pit of political contests.

## **5 Making Values a Core Part of Schooling: The National Values Education Programme 2004–2008**

### ***5.1 A Plan of Action***

The Australian Government declared values education a national priority in the May budget in 2004 when \$29.7 million was allocated for the implementation of a values education programme. The task of the programme was described as “Making Values a Core Part of Schooling” (DEST 2004). In a joint statement in June 2004 the Prime Minister and Minister for Education, Science and Training jointly announced legislation to fund Australian schools with \$31 billion over four years. Although politicised by the conditional requirement that “Every school must

have a functioning flagpole, fly the Australian flag and display the values framework in a prominent place in the school” the funding offered an unprecedented opportunity for implementation of strengthening values education in Australian schools (DEST 2004) (see also Clarke A. 2006). Even the antithetical Australian Education Union (AEU), who initially dismissed the Values for Life initiative as “essentially an attempt at a bit of window dressing following the backlash against Howard’s previous attempt to suggest that public schools were valueless”, conceded that “any additional money will be welcomed and put to good use!” (AEU 2004, p. 1).

The national values education programme was to be funded over four years to provide:

- Values education forums in every school in Australia involving parents and the whole school community
- Grants for schools to develop and showcase good practice approaches in line with a national framework on values education
- Annual national values education forums to review and share the work and advise on new directions
- A dedicated website and a series of curriculum and professional learning resources for all schools to teach values
- National activities such as partnership projects with national parent, teacher, school principal and teacher educator organisations

This is a multifaceted programme which aims to foster values education and embed new practice at the school level across all schools in Australia. It is a comprehensive and inclusive programme characterised by the use of broad-based ongoing consultations, the involvement of all major stakeholders and the determination to foster and learn from grassroots school-based practice. In spite of the political whirlwinds that have frequently beset the values education initiative, the programme is deliberately democratic and educationally centred in school communities and in school professional practice. While the highest level of political leadership has been instrumental in its inception, while national funding is critical, while jurisdictional support is crucial and while the National Framework is the primary guide, ultimately it will be the schools that really determine what values education will eventually take root and the schools that say how it will happen.

## ***5.2 Implementation of the National Framework***

Implementation of the national Values Education programme began immediately in 2004.

The Australian Government negotiated with States’ and Territories’ jurisdictions as well as the non-governments school authorities to commence values education forums in each school in Australia. Schools were to receive a small grant for the activity and had four years to conduct their forum. It is an ambitious plan to ensure local action and whole school engagement with the National Framework and the

values education agenda. Local jurisdictional support was going to be essential for its success or failure. The idea of local school-based forums arose from the original VES which asked project schools to conduct forums as part of their work. The project schools generally reported difficulty in engaging parents but they were unanimous in their call for the forums to happen. Given the place of values in the development of children and the primary role of families in shaping values, they concluded that values education at school had to be an active partnership with parents and caregivers.

Curriculum Corporation was engaged to manage several other major components of the programme. The first was to conduct the Values Education Good Practice Schools – Stage 1 project, a school grants programme where school clusters from around the country were to be selected and funded to conduct values education projects to identify and implement good practice using the *National Framework for Values Education in Australian Schools*. The good practice they identified was to be disseminated to all Australian schools. As with the VES, a national project advisory committee, made up from key national stakeholder groups, was established to guide the project.

In early 2005 the Minister for Education, Science and Training invited all Australian schools to apply for funding to undertake the values education projects. Schools were invited to form clusters of four to ten schools, to design projects and to apply in a competitive selection process for funding grants ranging from \$15,000 to \$90,000. From the applications 26 projects were to be selected for funding through a three-stage, criteria-based selection process. In the last stage a National Selection Committee, chaired by Curriculum Corporation, selected and recommended a list of projects for DEST and ministerial approval in May 2005.

These cluster school projects involved 166 schools who conducted their work over a 12-month period from April 2005 to April 2006. As the Stage 1 Project Manager, Curriculum Corporation provided a range of supports including a series of three one-and-a-half day residential briefing sessions. At the briefing sessions project cluster school coordinators came together with Curriculum Corporation project staff, States' and Territories' values education officers, DEST representatives and critical friends to discuss aspects of project delivery, share accounts of progress and to explore values education issues arising from the work. The briefings showed how the projects were fostering a widening community of learners around values education.

The critical friends were an important part of that community. They were from an innovative network of university-based education advisers, the University Associates Network (UAN), which Curriculum Corporation had specifically convened to assist the values education project schools. The University of Newcastle and the Australian Catholic University led and coordinated the UAN, which came to include selected staff from faculties of education in 17 universities. Each of the successful clusters was offered the assistance of a critical friend drawn from the network to work with throughout the project. These critical friends assisted the clusters with data-gathering and the research aspects of the project as well as providing professional advice about approaches to project implementation and quality

teaching. Many of them became very deeply and personally involved with the projects and played significant roles in making projects successful.

The 26 good practice schools projects covered a range of topics and approaches to values education. They included teaching values through philosophy, exploring values through Indigenous education, integrating values into Key Learning Areas (KLA) teaching and learning using programmes to build resilience and self-esteem in students and introducing service learning. Some clusters used student action teams, environmental education programmes, and peer support initiatives. The overall emphasis was on school communities working together to implement and describe good practice in values education. The cluster led by St. Charles Borromeo Primary School in Victoria, for example, set up inter-school Student Action Teams around each of the nine core values. These teams took responsibility for developing options for action around each of the values.

Project clusters were required to submit interim reports and then a final report to Curriculum Corporation in April 2006. These accounts were used to inform the development of the Final Report which was submitted to the DEST in August 2006. When released, the findings of the Values Education Good Practice Schools Project–Stage 1 will be used to inform the Values Education Good Practice Schools Project–Stage 2, which will be conducted in 2006–2008.

Another strategy being used to support values education becoming a core part of schooling is to provide all schools with quality curriculum and professional learning resources for values education. The need for resources was identified in the VES.

To address this need in 2005 the Australian Government contracted Curriculum Corporation to develop a designated values education web site and produce the *Values for Australian Schooling Kit* – primary and secondary versions (DEST 2006). The kit contained material to support schools in conducting their local values education forums and information for the professional development of teachers. The website has been launched and provides an ongoing dynamic portal for all schools and educators to connect with the events, developments, resources, ideas, and outcomes of the values education initiative. More print and online resources are planned for the next three years to support the growing dialogue and knowledge base about values education in Australian schools. The focus of the new materials will include the integration of values education across all KLAs in the school curriculum, the integration of values education into school cultures, values education approaches to support student well-being and personal development and other resources to develop stronger inter-cultural understanding. All these materials will be distributed free to every school in the country and will be published online.

In addition to school-focused activity the values education programme is reaching out to the broader education community. The Federal Government's DEST has engaged relevant associations in partnership projects to conduct national activities and promote the latest developments in values education to their members. The Australian Principals Associations Professional Development Council (representing school principals), the Australian Joint Council of Professional Teacher Associations (representing teachers), the Australian Council of Deans of Education (representing teacher educators), the Australian Council of State School

Organisations and the Australian Parents Council (representing parents) are all conducting values education projects funded by the programme.

Finally, the programme brings together many participants from all this intense and diverse activity for two days once a year at a national values education forum. The national forums have been funded for the life of the programme and are designed to create an opportunity for key stakeholders, invited guest presenters, teachers, students, government representatives and other participants to discuss and review the programme work, to exchange ideas and to advise the Federal DEST about possible future directions. The annual forum reports offer an invaluable window into the evolution of the programme and, ultimately, will contribute to its final evaluation.

### 5.3 *Some Conclusions*

Australia's national values education initiative is now at midpoint in its lifespan. Are we any closer to realising the vision splendid, to making values a core part of schooling? Are we achieving the strengthening of values education in schooling, making it more planned and systematic? Are schools better at building the character of our students?

It is too early to draw any definitive conclusions. In truth, the best part of this story has yet to unfold. Nonetheless, as a participant in the narrative, and with the cautionary qualifications that perspective demands, this writer suggests the national initiative in values education can claim some significant outcomes.

The most notable of these has been the development of a very real and broad national commitment to the values education initiative among the many diverse players of the Australian education community, despite the contentious and difficult nature of this domain of education. Credit for this lies in the use of a broad, inclusive and consistent step-by-step consultative approach by the DEST and by its contractors, such as Curriculum Corporation. It is also this mechanism and this approach to the management that has largely sheltered the initiative from any potentially mortal damage arising from the political storms that have raged around values education in the past few years.

The negotiated *National Framework for Values Education in Australian Schools* is a direct product of that process and would have to rank as a significant achievement in itself. Although not a flawless document, the National Framework has provided a genuine national approach to values education. As a guide and template for values education in schooling, with its nine values and guidelines, the National Framework has provided reasonable and creditable (though still contestable) answers to the obstructive and difficult questions faced by the VES. In doing so it has enabled movement forward. Also, the National Framework, and the dialogue that has been generated around it, has provided some common language in which to conduct the discourse about values education. Most importantly it has provided a credible mechanism on which all schools and school systems can build and test their own values education developments.

Another achievement is the level and breadth of activity that is happening now in values education. The government-funded programme which is supporting the implementation of the National Framework has generated a huge amount of momentum and engagement in values education across the Australian school system. Each and every school is being asked to take action on values education. The Good Practice School projects, the partnerships projects, the forums and the resources development are engaging thousands of educators and stakeholders in the “values education conversation”. The conversation is growing, broadening and deepening at the local, jurisdictional and national level. It is becoming more confident and certain, more sophisticated and more positive. Some of the core issues that dogged the earlier tentative debate on values education – the question of which values, the question of explicitness, the question of values-free schooling and the question of all teachers being values educators – have now largely been put to rest by consensus.

The Values Education Good Practice Schools (VEGPS) – Stage 1 project has produced stronger cluster school projects than the original VES, and indicators suggest these have yielded some powerful results. With more time, more dollars and the benefit of VES learning and the National Framework, the VEGPS Stage 1 projects have been better focused, more sophisticated and more productive. Initial analysis for the final report reveals a stronger certainty about the preconditions for effective values education: the importance of whole school strategies, leadership, explicitness, modelling, negotiation of the values, a shared values language and the necessity of proper time and professional learning for teachers. There is not yet so much certainty about student outcomes in broad terms but plenty of micro-incident evidence and case writing which identifies better engagement, healthier relationships, stronger school connection and better learning for students. There is growing evidence, too, of the significant impacts on teachers – reappraisals of teaching practice, powerful collegiate sharing, changing teaching practice and changing school cultures.

Finally, it is worth noting that the national programme is benefiting from the growing integration and synergies that are occurring between the various components of the programme and its many stakeholders. The links and exchanges that are occurring between the universities, the schools, the VEGPS managers, resources developers, teacher associations and parent organisations are generating efficiencies, more coherence, clearer messages and richer professional depth to the evolving work. Notably, in the Australian Council of Deans of Education project, led by Professor Terry Lovat, some of the UAN universities have worked closely with selected Good Practice Schools to synthesise a rich set of case studies that demonstrate the emerging links between values education and quality teaching.

Obviously, the national values education initiative has a long way to travel before more definitive outcomes can be voiced. The evidence of the impact of the funded forums on local school communities is yet to be gathered. The second stage of the VEGPS project promises to deliver more insights into good practice but Stage 1 suggests the data gathering from these projects still needs to be more coherent, consistent and refined if it is going to yield more definite conclusions about student and school



outcomes from values education. It seems reasonable to argue that if the vision is for stronger, more planned, more explicit and systematic values education in schools then we ought to be able to describe the outcome we might expect to see from that approach vs. the outcomes that we see from the unplanned, *ad hoc*, unstructured and implicit variety of values education. Also, on the issue of identifying outcomes, it is clear that at present there has not been sufficient time in the schools' projects to go beyond positing tentative "key findings". There is a case for setting up more longitudinal studies but such a proposal is not on the current programme agenda.

There are other important debates still to be had. The values, for example, are still an issue: how useful are the Values for Australian Schooling in school practice? How open to interpretation or closed and prescriptive are they? How far can schools go in negotiating local varieties? Another issue is how teachers and schools deal with and teach about values conflict in the classroom, in the school community and in the face of the contradictions in our society. Knight and Collins suggest, for example, that "we need to supplement the Common Values approach with a focus on a set of principles or procedures to guide us in dealing with clashes of values" (Knight & Collins 2006, p. 6).

These concerns are by no means exhaustive. There are many others but perhaps they ought not to distract from the wonderful woods that have flourished with the trees. Only five years ago Aspin, Chapman and Klenowski argued that the real issues of changing culture and values in Australian education had yet to be seriously addressed (Aspin et al. 2001). We have travelled a great distance since then. In Australia we are witnessing what Susan Pascoe has called a "slow renaissance" in values education (Pascoe 2006). That renaissance is rapidly gathering pace under the impetus created by the Australian Government's quest to make values education a core part of all schooling. We look forward to what the unfolding story will tell in another five years.

## Disclaimer

The views expressed in this paper are those of the author and do not represent the views of Curriculum Corporation nor the Australian Government Department of Education, Science and Training.

## References

- AEU (2004) *Federal Budget Report*, May. Southbank, Victoria: Australian Education Union.
- The Age* (2004) Editorial opinion, 22 January.
- Aspin D., Chapman J., & Klenowski V. (2001) Changing cultures and schools in Australia, in Cairns J., Lawton D., & Gardner R. (eds) *Values, Culture and Education*., London: Kogan Page.
- Australian Bureau of Statistics (ABS) (2006a) *Australian Social Trends 2006* (cat. no. 4102.0), 20 July 2006. Available at <http://abs.gov.au>. Search for *We're living longer*.

- Australian Bureau of Statistics (ABS) (2006b) *Schools, Australia 2005* (cat.no. 4221.0), 23 February 2006. Available at <http://abs.gov.au>. Search for *Schools Australia 2005*.
- Clarke A. (2006) Flying the flag for mainstream Australia, *Griffith Review*, Autumn. Sydney: ABC Books.
- DEST (2006) *Values for Australian Schooling Kit* (primary and secondary versions). Canberra, ACT: Department of Education, Science and Training. (All print materials are available at <http://www.valueseducation.edu.au>.)
- DEST (2005) *National Framework for Values Education in Australian Schools*. Canberra, ACT. Available at <http://www.valueseducation.edu.au/values>.
- DEST (2004) Joint Statement by the Prime Minister and the Minister for Education, Science and Training, The Australian Government's Agenda for Schools: *Achievement through Choice and Opportunity*, 22 June. Available at [http://www.dest.gov.au/ministers/nelson/jun\\_04/npm\\_220604.htm](http://www.dest.gov.au/ministers/nelson/jun_04/npm_220604.htm).
- DEST (2003) *Values Education Study – Final Report*, Canberra, ACT: Department of Education, Science and Training. Available at <http://www.dest.gov.au/>. Search for Values Education Final Report.
- Eckersley R. (2004) A revolution of well-being – recognising why values matter: individualism versus community. Paper presented at the 2004 Communities in Control Conference, convened by Our Community and Catholic Social Services. Available at [http://www.ourcommunity.com.au/control/control\\_main.jsp](http://www.ourcommunity.com.au/control/control_main.jsp).
- Eckersley R. (2001) Culture, health and wellbeing, in Eckersley R., Dixon J., & Douglas B., (eds) *The Social Origins of Health and Wellbeing*. Cambridge: Cambridge University Press.
- Haywood B. (comp.) (2004) Putting a price on values, *The Age*, 9 February.
- Howard J., Hon'ble (2006) Address to the National Press Club, Canberra: Parliament House, 25 January. (Transcript available at <http://www.pm.gov.au/news/speeches/speech1754.html>.)
- Knight S. & Collins C. (2006) The Australian Education Framework: no justification required? Paper presented at The Hawke Research Institute for Sustainable Societies Seminar, *Values and Ethics across the Curriculum – Three Current Perspectives*, 7 June. Available at <http://www.unisa.edu.au/hawkeinstitute>.
- Nelson B. (2005) Alexandra Oration at Hamilton and Alexandra Colleges, Hamilton, Victoria, 25 July 2005. (Transcript available at <http://www.dest.gov.au/Ministers/Media/Nelson/2005/07/ntran270705.asp>.)
- Pascoe S. (2006) Values education and lifelong learning: policy challenge – values education in Australia's government and non-government schools (see Chapter 18, this volume, pp. 346–361.)

# Chapter 13

## “What Kinds of People are We?”

### Values Education After Apartheid

Shirley Pendlebury and Penny Enslin

South Africa's formal transition to democracy in 1994 was an inspiring moment. However, it would be naive to assume that the task of transforming so evil a social order as apartheid can be accomplished in a moment. Many practices of the apartheid era persist, as do age-old vices such as murder and incest. Add to these, widespread corruption at all levels of the public service and apparently new vices such as a shocking spate of baby-rapes, and there may be good reason for moral outrage if not despair. Values education would seem to be an obvious place to begin to overcome these ills. A central aim of this chapter is to describe and evaluate South Africa's approach to values education for an emergent democracy built on the foundations of a corrupt and divided society.

South Africa is a society which chose to come to terms with its violent and divided past with the establishment of a Truth and Reconciliation Commission (TRC). Stories that emerged in the TRC hearings may help us see more clearly some of what is required for the moral reconstruction of the society and what role values education might play in it. Take, for example, the story of Captain Jeffrey Benzien, notorious for his expertise in the torture of suspected political activists. He suffocated his victims by placing a wet bag over their heads. During a hearing of the TRC, Benzien demonstrated his method. Tony Yengeni, one of his victims and an activist who became a member of parliament, asked at the hearing:

What kind of a man uses a method like this – one of the wet bag, to people, to other human beings repeatedly and listening to those moans and cries and groans and taking each of those people very near to their deaths – what kind of man are you? What kind of man is it that, that can do that kind of. . . . What kind of human being is that, Mr Benzien? . . . I am talking about the man behind the wet bag. When you do those things, what goes through your head, your mind? What effect does that torture activity done to you as a human being?

Benzien replied:

I, Jeff Benzien, have asked myself that question to such an extent, and it is not easy for me to say this in a full court with a lot of people who do not know me . . . approached psychiatrists to have myself evaluated to find out what sort of person am I. (Quoted in Beresford 1998, p. 22)

Benzien's story and his interchange with Yengeni reveal what must surely be a primary concern for values education. “What kind of man are you?” Yengeni

repeatedly asks. This is a question about character and imagination. Where a man can take pride in his skills of torture, his moral imagination has failed; he has not seen what it would be like to be someone else.

Given the social context which could produce a Benzien, how is South Africa undertaking the moral reconstruction of society and, more particularly, what kind of values education policy guides the formation of young people's values? Does it take up the fundamental question of character and, if so, how? What do we want from a policy for values education? More broadly, how and how far, if at all, should values education aim to make moral citizens for a particular society?

This chapter describes and evaluates developments in values education in South Africa since the transition to democracy in 1994. The first section deals with conceptual matters. Here we sketch the relationship between values education and character education; outline a distinction between non-expansive and expansive conceptions; indicate some pitfalls of values education; and propose some criteria for evaluating values education policy. The second section examines two key documents in conceptualizing values education for a post-apartheid South Africa – the Report of the Working Group on Values in Education (Department of Education 2000) and the Manifesto on Values, Education and Democracy (Department of Education 2001). While both documents feature values associated with civic virtue, these are much more prominent in the Manifesto, which is also more expansive in its account of the proposed values and relationships among them, and in justifying values education within the context of a diverse, constitutional democracy. The third section analyses one value, *ubuntu*, which the Manifesto presents as a necessary complement to those democratic civic virtues whose lineage may be traced through western political theory. One dominant interpretation of *ubuntu* is linked to calls for a return to the principles of indigenous African education and to a floundering Moral Regeneration Campaign. Interpreted thus, we argue, *ubuntu* undermines democratic education. We make a case for a more expansive, democratically defensible interpretation, kindled in part by Martha Nussbaum's (2001; see also Nussbaum 1990) defence of compassion. We find the warrant for this more commodious conception in the national curriculum (Department of Education 2003, 2004) and in a recently issued guide to *Values and Human Rights in the Curriculum* (Department of Education 2005) (see also Zagzebski 1996).

## 1 Conceptions and Criteria

Our question "What do we want from a policy for values education?" deliberately parallels Amelie Rorty's (1988) "What do we want from a moral theory?" Her response offers an illuminating perspective from which to consider approaches to values education. For Rorty, at least in this 1988 publication, a moral theory should provide a rich picture of well-lived lives and offer general principles for regulating conduct. A robust theory should be action-guiding in a general way, helping to get

us from where we are to “where we might better be”. For this it requires an astute contextual understanding of psychology, history and politics:

Because moral theories combine practical concerns with idealised evaluations, they must be sensitive to the particular political and socio-psychological conditions in which they are to be applied. A moral theory that recommends political and psychological reforms must also pay attention to the ways in which its proposed re-directions can effectively and successfully be brought about, given actual conditions. (Rorty 1988, p. 15)

Stories from the Truth and Reconciliation hearings encapsulate several of the central political and socio-psychological motifs that haunt public discourse and shape the possibilities for a democratic culture. Benzien’s story is one of many publicly recounted *petits recits* which raise the question of whether a sustained democratic culture is possible without particular kinds of people – not people who merely proclaim their commitment to democracy and its supposed values, but who have the discernment and abiding dispositions to act in some ways rather than others.

Character education is the broad term for any systematic attempt to shape particular *kinds of people* through education and it involves, inescapably, the development of values. But the reverse is not the case: values education need not involve character education. Some approaches to values education attempt to avoid any particular shaping of values or moral outlook. They do so, for example, through values clarification, teaching people about different values, helping them to articulate their own values and to understand those of others. Values clarification and its close cousins are vulnerable to charges of relativism and, in some versions, of trivialising moral reasoning.

Although there are traces of values clarification in some of the Learning Area statements and accompanying teachers’ guides for the national curriculum, South Africa’s education policy documents are shot through with references to *the kind of person or learner* the curriculum aims to produce. As a whole, the policy bears upon the formation of persons in a wide-ranging way and those parts of it that relate to values education aim to develop learners who embody and live by particular values, as we will show at various points throughout the chapter. Here is one of many examples: “[The curriculum] *seeks to create* a lifelong learner who is confident and independent, literate, numerate and multiskilled, compassionate, with a respect for the environment and the ability to participate in society as a critical and active citizen” (Department of Education 2003, p. 8) (our emphasis). On the defensible assumption, then, that South African policy for values education is character-focussed, it is appropriate to ask “What kind of character education?” and to ask whether and how the policy deals with common objections to character education. Perhaps the strongest objections to character education are that it entails an inappropriate imposition of values and assumes a single and unitary conception of successful moral personhood. In any diverse and divided society these would be compelling objections.

Whether character-focussed values education can, or should try to, avoid inappropriate value imposition and the assumption of a unitary conception of moral personhood depends on how it is conceived. Different conceptions of character education can be placed on a continuum from *non-expansive* to *expansive*. Halstead and McLaughlin (1999) define the expansiveness of an approach in terms of the

nature and extent of (i) its rationale; (ii) the qualities it proposes for development through education and (iii) the role it gives to moral and other forms of reasoning on the part of the student.

At one end of the continuum, *non-expansive approaches* offer limited justifications, commonly comprising a diagnosis of individual and social ills for which character education is supposed to be the remedy; they identify core values as fundamental to character development; and emphasise systematic direct instruction and habituation (as opposed to the development of reasoning), postponing discussion of controversial moral issues until the main work of character formation has been completed. Teachers and schools that exemplify the core values are thought to play an integral part in the development of the desired qualities by modelling them in the tenor of their actions and ethos. Non-expansive approaches have been subject to wide-ranging criticism whose main points may be summarised as follows (see Halstead & McLaughlin 1999, pp. 142–146 for a more detailed account):

- Justifications that rest on a diagnosis of social ills often assume, falsely, that the values-based behaviour of individuals is the prime cause of social or moral decay. This assumption neglects social context as a contributory (possibly constitutive) factor.
- Without a comprehensive framework of values, non-expansive approaches cannot be assessed or even properly understood.
- Under the guise of core values, non-expansive approaches advance a particular (typically conservative) moral point of view, which neglects competing conceptions of the good and downplays the need for open-minded, respectful discussion of different views.
- Core values are often under-defined, a weakness that is magnified in cases where there is no comprehensive framework to enable coherent interpretation of the claimed core values. As a result, apparent consensus among stakeholders about core values may be no more than a salute to value labels.
- Moral compliance typically trumps rich forms of practical judgement, reasoning and critical independence as an “educational” goal.
- Many non-expansive approaches fail to work out a well-grounded or systematic pedagogy. Exhortation and presumption mask inadequate praxis.

At the other end of the continuum, *expansive approaches* involve a more elaborate justification; a broader, more complex conception of qualities for development; and greater stress on the role of reasoning in the development of character and its typical virtues and values. The challenge for expansive conceptions is to propose “commonly acceptable” and appropriately elaborated “forms of value influence” which avoid accusations of “illicit value imposition” (Halstead & McLaughlin 1999, p. 148). One way of meeting the challenge is to focus only or primarily on values and qualities associated with the requirements for systematic learning (e.g., Sockett 1997). Another is to focus on developing civic virtues, attempting to link substantive qualities of character with the general requirements of democratic citizenship rather than directly with moral life as a whole (see, e.g., Gutmann 1987; Gould 1988; White 1996; Callan 1997; Enslin et al. 2001). In a democratic context, the idea that equal citizenship depends on civic virtue commonly serves as part of

the justification for character-focused values education – as Callan (1997) puts it, “free and equal citizenship is ... about the kind of people we become, and the kind of people we encourage or allow our children to become” (p. 2). Apart from the risk of illicit value imposition, expansive approaches concerned with civic virtues must overcome such additional difficulties as achieving consensus on the conception of civic virtue to be adopted for educational purposes; maintaining the delicate balance between fostering affiliation on the one hand and encouraging criticism on the other; and acknowledging the importance of habitation and institutional conditions in character formation without forfeiting the central role of reasoning and the burdens of judgement.

And so we come to judgement of a different kind. When we want to evaluate a policy for values education, by what criteria should we judge it? Rorty’s reflections on what we want from a moral theory suggest some possibilities. So, too, does the distinction between non-expansive and expansive approaches. Following these pointers, we propose some fairly loose, overlapping criteria for evaluating policy for character-focussed values education (with the caveat that, given the pragmatic nature of policy formation, we are not requiring policies to be philosophically sophisticated):

1. Is the policy conceptually coherent?
2. Does it express theoretical assumptions as practical principles in terms which are accessible to teachers, principals and other stakeholders in education? In other words, is it appropriate to its intended audience?
3. Is it appropriate to context? (For example, does it reflect the prevalent vices and desired virtues of a society, and avoid harbouring potential vices?)
4. How does it justify the need for values education (expansively or non-expansively)?
5. How, if at all, does it justify its selection of values (expansively or non-expansively)?
6. Does it espouse values likely to be shared by a significant proportion of the population?
7. Does it offer possible strategies for how to get from where we are to where we might better be?

Stipulating criteria is a risky business, for the stipulated list may be taken to be exhaustive or mutually exclusive when it is neither. On this cautionary note, we proceed in the next section to put the criteria to work on two key documents in the development of values education policy for South Africa.

## **2 Values, Education, and Democracy**

Taking the new Constitution as its starting point (RSA 1996), South Africa’s White Paper on Education and Training (1995) presents a vision of education for democracy and emphasises the need for a new moral order that “embodies the collective moral perspective of its citizens” (p. 17). It acknowledges that our history has been one of contending moralities, misrecognition of the inalienable worth and dignity

of each individual, and mutual intolerance. The vision clearly requires psychological as well as political reform. In 1997 a new national curriculum, Curriculum 2005, was developed to translate the vision into practice through the establishment of a single curriculum for all schools (Department of Education 1997). In principle at least, all young citizens receive the same education in values, intended to break with the deeply entrenched traditions of apartheid. Subsequent revisions to the national curriculum sustain commitment to a common education in values for all.

By 2000 the optimism of the early years of democracy had given way to deep pessimism about continuing violence and corruption, and a new sense of social disintegration. One highly profiled educational strategy for addressing this problem came from the working group on Values in Education, established in February 2000 by Kader Asmal, the Minister of Education at the time. Much lively public debate followed the release of its Report on Values in Education. Fifteen months later, in August 2001, the Ministry issued its Manifesto on Values, Education and Democracy.

## 2.1 *Six Core Values for Education?*

The working group presented its Report of the Working Group on Values in Education (Department of Education 2000) to the Minister of Education in May 2000 as starting point for a national debate on “the appropriate values South Africa ought to embrace in its primary and secondary educational institutions” (Department of Education 2000, p. 1). More ambitiously, it aimed to influence the shaping of a democratic national character, as reflected in the Constitution and Bill of Rights. It recommended six core values for education: equity, tolerance, multilingualism, openness, accountability and honour; and made nine recommendations about steps to be taken in fostering them, including the promotion of African languages; performing arts programmes in schools; and displaying national symbols in schools.

Despite some promising moves, the Report is a disappointing document. Perhaps its flaws were inevitable, given the Report’s status as a starting point for national debate rather than as a definitive policy statement. Still, the eccentricity of its list of values is striking, as are its omissions and occlusions. Why these values? Why not decency, fairness, trust, civility, peace and hope? How, if at all, are the listed values supposed to hang together and what vices and common practices are they supposed to stand up against? These are precisely the kinds of questions that a non-expansive account prompts. In the absence of a comprehensive framework of values, the question “Why *these* values rather than others?” must remain unanswered. The conceptual framework, such as it is, consists largely of gestural definitions and quick appeals to “commonsense” about the dual personal and social roles of education, as this example illustrates:

By values we mean desirable qualities of character such as honesty, integrity, tolerance, diligence, responsibility, compassion, altruism, justice, respect, and so on. . . . The promotion of values is important not only for the sake of personal development but also for the evolution of a South African national character. (Department of Education 2000, p. 6)



Equity, tolerance and openness are values which are clearly appropriate to the context of post-apartheid South Africa and are likely to be endorsed by a significant proportion of citizens keen to foster democracy. However, the Report interprets equity only in relation to an unequal system but says very little about why it takes equity to be a *value* and how it might be taught or otherwise nurtured. Tolerance is construed as a deep and meaningful concept “of mutual understanding, reciprocal altruism and the active appreciation of the value of human difference” (Department of Education 2000, p. 13). History, the Truth and Reconciliation Commission, extra-mural activities such as sport and performing arts are recommended for their role in promoting “tolerance through diversity” (Department of Education 2000, p. 17). These are laudable gestures, but the Report says very little about the nature of tolerance and its complexities. Like the other recommended core values, tolerance is under-defined and so becomes a label that can be used to license sloganised thinking, as is evident when the authors venture into the domain of pedagogy. They seem to want to teach tolerance by getting people to be enthusiastic about difference. Insisting that diversity should be celebrated runs the risk of trivialising a gravely important moral issue, of brushing aside serious consideration of why tolerance is important and how to develop it.

The inclusion of accountability in the absence of such essential everyday virtues as honesty and integrity is bizarre. What is more, in its treatment of accountability, the Report blurs the distinction between the qualities to be developed in learners and the qualities required in teachers. No doubt there is a need for teachers to be held to account, especially in South Africa where there is a high rate of teacher absenteeism and other forms of irresponsible behaviour. But we worry about a sense of accountability that casts it as toeing the party line. Compliance and what Gutmann (1987) calls a morality of authority appear to trump a morality of principle here – yet another mark of a non-expansive approach.

Social honour, the value that most explicitly sets out to develop national character, is the most problematic. In our context, social honour is a quaint notion not prominent in public discourse. While it has some desirable connotations, suggesting that an honourable person would be principled and consistent, it also has, historically, a meaning in tension with some of the other values endorsed in the Report and thus fails to meet the criterion of coherence. A number of imperatives are given for teaching honour at schools; some trivial and uncontroversial, others too close to blind patriotism for comfort. For instance: “Learners must be proud of the national sports team”; “Learners must be taught to see the flag and coat of arms as their own” and “Learners must say the . . . vow of allegiance to the country at every weekly assembly” (p. 8). The proposed vow of allegiance calls on citizens to work, among other things, for “peace, friendship and reconciliation”. While the call rings true, it points to a series of category mistakes in the set of proposed values. Peace, friendship and reconciliation are all values in their own right and some if not all may be more important than honour as conceived here.

As Charles Taylor recounts (1992, 44ff.), the pre-modern conception of honour preceded the politics of equal dignity. In a system of hierarchical honour, “we are in competition; one person’s glory must be another’s shame, or at least obscurity”

(p. 48). Where a concern with honour remains in the postmodern world, it resides in traditional communities and in military codes. Michael Ignatieff (1998) writes of honour in the context of ethnic war and contemporary conscience, noting the earlier warrior codes of Christian soldiers and the samurai of feudal Japan. The warrior's honour, largely absent in late 20th-century conflicts, was an ethical system that established strict rules of combat. While it had the virtue of usually distinguishing between combatants and non-combatants, it was a warrior's code that applied to men only. It was not a code for women and its exercise was irrelevant to the treatment of infidels. So highly particular and explicitly non-universalist a concept is not compatible, historically, with equality and hence with the democratic values of our new order.

To conclude, how far does the Report meet the adequacy criteria we listed at the beginning of the chapter? Although it starts out by flagging a range of desirable qualities of character, most of these disappear from view, leaving us puzzled about why it excludes from their key values such virtues as honesty, integrity and compassion, virtues which may have been present if the authors had worked from a shared and explicit conceptual framework and justification. The Report fails in three other important related respects. First, while it is appropriate to context and reflects some prevalent vices and desired virtues, the Report lacks conceptual coherence because its preoccupation with context deflects attention from the more demanding and more crucial work of giving an account of what each value entails. Second, although it cites characteristics most likely to be endorsed by a significant proportion of the population, the Report fails to justify its selection of the six proposed values over the eight mentioned in the introduction and subsequently lost from sight. Third, as we have shown, the category of honour clearly harbours some potential vices. Threading through the discussion of values in the Report is a rather arbitrary and incomplete set of strategies for how to get from where we are to where we might better be. It thus partly meets the final adequacy criterion on our list.

Whatever its flaws, the Report was a crucial part of the process of policy development. As a consequence of the extended public debate that followed its publication, many of Report's flaws were corrected in the later Manifesto on Values, Education and Democracy, which is considerably more expansive in its conception of values and character education.

## ***2.2 Looking for Values in the Constitution***

In his foreword to *The Manifesto on Values, Education and Democracy*, former Minister of Education, Kader Asmal, describes the Manifesto as an attempt to flesh out the idea of a democratic South Africa. While it retains some of the ideas from the earlier Report, the Manifesto is a completely new document, distinguished by repeated caveats against any imposition of values and against a doctrinaire acceptance of its views. The claimed intention of the Manifesto is "to generate discussion and debate, and to acknowledge that discussion and debate are values in themselves" (Department of Education 2001, Executive Summary, p. 1).

Whereas the earlier Report gestured towards the Constitution, the Manifesto works explicitly with values enshrined in the Constitution and sets out to suggest how “the Constitution can be taught, as part of the curriculum, and brought to life in the classroom, as well as applied practically in programmes and policymaking by educators, administrators, governing bodies and officials” (James, Executive Summary, p. 1). Compared with the six values proposed in the Working Group Report, the Manifesto identifies ten: democracy; social justice and equity; equality; non-racism and non-sexism; *ubuntu* (human dignity); sustaining an open society; accountability (responsibility); rule of law; respect; and reconciliation. The Manifesto discusses 16 strategies or approaches for fostering the constitutional values in the education system.

Democrats are likely to applaud much in this revised list of values. Though briefly articulated, their derivation from our Constitution, with its wide-ranging set of rights and goods, as well as its significance as an inspiring symbol of reconciliation, makes them highly relevant to their context. The Constitutional framework also helps towards a more coherent and expansive justification of the need for values education, and for its selection of values for development through education. With the Constitution and its Bill of Rights as its justificatory framework, the Manifesto need not carry the full burden of defining the values it proposes. But in meeting these criteria of adequacy so thoroughly, the Manifesto opens itself to problems in other respects. For by taking the Constitution as its foundation, the Manifesto’s ten fundamental values favour the public, political sphere over the personal or the private.

At the heart of the Manifesto is a concern both about moral degeneration and about the loss of cohesion and unity of purpose since 1994. In casting its aims in terms of values, the Manifesto emphasises at the outset (Introduction, p. 1) the formative influence of “ways of doing things and the values on which they rest” in schools and other educational institutions. However, sometimes the Manifesto discusses “values” and sometimes “democratic values”. A close reading reveals a pre-occupation with the latter with special reference to the Constitution. Indeed, it is possible to read the Manifesto as implying that the Constitution is an epiphanous source for deriving all the important values to be taught in our schools. Even respect is cast as a constitutional value. Not only does this attribute axiomatic status to the Constitution; it also raises questions about whether and where other equally important personal values are to be addressed. Treating the Constitution as divine revelation would of course run counter to its spirit and the spirit of open critical debate in which former Minister Asmal presents the Manifesto. Still, where we are concerned with developing civic virtues in a culturally diverse democracy, perhaps it is entirely proper to treat the Constitution as the sole – although not sacrosanct – source of values to be developed through education in common schools. To stray from the public domain, some might argue, would be to risk inappropriate value imposition. In any event, treating respect as a constitutional value is surely in keeping with democratic theories that include mutual respect among the virtues of a democratic character (see, e.g., Gould 1984; Young 1990, 2000). Ring-fencing respect in the forum need not deny that it is equally desirable in bedrooms and

backyards. But that leaves open the educational question of how people come to learn respect. No doubt learning respectful treatment of friends and family, and everyday acquaintances – intimates as well as strangers – plays an important part in the development of civic respect.

The trouble is that the Manifesto, for all its apparent coherence, is not consistent in ring-fencing civic virtues for educational attention. Despite its emphasis on the Constitution as the source of democratic values, the Manifesto also gestures towards a link between morality and values, and indicates an interest in values that make relationships and life itself, meaningful:

The one thing that transcends language, or the outward expressions of culture, our physical appearance, our age or sex or belief, is the values that we cherish and live by, values that give meaning to our individual and social relationships, even our solitary spiritual journeys and our intellectual and imaginative excursions. (Department of Education 2001, p. 9)

The Manifesto acknowledges (p. 11) that we do not give enough thought to education as the improvement of character and invokes the principle of a well-rounded education. Serious application of this injunction could have led to the Manifesto giving more than passing attention to the virtues of compassion, kindness, altruism, and respect, all mentioned as flowing out of *ubuntu*, and to self-discipline, dedication, tolerance, trust, and (again) respect, which are assumed to be achievable through the tutelage of sport. *Ubuntu*, which appears to have been given a special role among the more recognisable democratic values proposed in the Manifesto, is open to two rather different interpretations – a non-expansive interpretation that advances conservative communitarian interests to the detriment of the democratic project and a more expansive interpretation that advances an inclusive compassion as a condition for social justice. We take this up in the next section.

In discussing the strategy of nurturing a culture of sexual and social responsibility, responsibility and integrity are mentioned in passing. Passing glances in the direction of values so pivotal to personal integrity surely betrays the concern for a well-rounded education. Yet the Manifesto seems to assume a simplistic continuum: “Enriching the individual [by instilling a broad sense of values through a balanced exposure to the humanities as well as the sciences] is, by extension, enriching the society too” (p. 1). In a sense this is obviously true. But if it is read to imply that the same set of values is at stake on the continuum implied here, then it misleads. The Manifesto appears to suggest that if individuals adopt the values of the Constitution, the society will reflect the values of the Constitution throughout. A more refined way of relating individual to society is to see that there are also values beyond the constitutional that make individual lives meaningful.

Much of the earlier Report was preoccupied with institutional issues, for example, making access to education more equal and making teachers more accountable. No doubt values are more likely to be successfully taught in schools whose ethos reflects the right set of values. The Manifesto does at least succeed in distinguishing between articulating a set of values and proposing some strategies to foster them. But it is rather too preoccupied with institutional and systemic problems, devoting more than double the space to them, compared with the space and attention given to explaining what it means by the values it

defends. In this respect, the Manifesto is not as expansive as it might have been. Its preoccupation with strategy is probably why it tends to treat both the values and the means to their achievement in quite narrowly instrumental terms, as seen in its discussion of sport and of arts and culture. In the executive summary (p. 2) social justice is interpreted centrally as addressing poverty (as well as “rights to freedom of expression and choice”), with education marked as the most important resource in this cause.

In its treatment of moral judgement, the Manifesto also falls well short of an expansive conception of values education. While the executive summary declares that “[i]nculcating a sense of values at school is intended to help young people achieve higher levels of moral judgment” (p. 1), little attention is given to how such higher levels might be reached, apart from a brief reference to Kohlberg’s now controversial stages of moral development. Not only are we given no strategies for developing higher levels of moral judgement, but the Manifesto says very little about the relationship between the knowledge, understanding and discernment required for moral judgement. But perhaps it is misguided to expect a *manifesto* to accomplish fine-grained conceptual work.

To its credit a number of the Manifesto’s strategies address gender inequality, namely, those dealing with the rule of law, making schools safe, nurturing a culture of sexual and social responsibility, and freeing the potential of girls. And the Manifesto is commendably concerned to address the violence in our society and our schools. But non-sexism does not mean mere gender equality and, as we argue in the next section, one dominant interpretation of the value of *ubuntu* undermines the project of gender justice in education and in South African society at large (see also Gilligan 1982).

Of the 16 strategies recommended for nurturing the ten values perhaps the most commendable is “Putting History back into the curriculum”. Developing the already detailed emphasis in the Report, this strategy shows the way to preventing amnesia and combating triumphalism, both of which can be considered vices in a South African context. The promise of several other strategies is betrayed in the detail. For example, there is much that is imaginative and desirable in the strategy of making arts and culture part of the curriculum. Imagination and the capacity for well-honed creative expression are constitutive of the discernment that is so crucial to sensitive moral judgement. The arts, properly taught, have an obvious role. However, the Manifesto while purporting to laud the liberated imagination is dull, predictable and yet again in thrall to the Constitution as an epiphanous source of all goods. A narrowly instrumental treatment of the arts in education forces a link between the arts and constitutional values:

[A]rts and culture education ... is a vital means through which the constitutional values of equality, non-racism, ubuntu, openness, reconciliation and respect can be instilled in young South Africans. (p. 16)

Notably absent from the Manifesto’s account of the arts is any discussion of literature, which receives only a brief mention. Yet literature, of all the arts, has the richest possibilities for developing the moral imagination and a fine-tuned

understanding of the human condition and its many, often intractable, dilemmas. Novels and plays offer portrayals of virtues and vices in action, and of moral dilemmas and the difficulties of resolving them that seem too obvious to omit. Could it be that literature has been relegated to a back seat because it is seen to represent high culture? Unlike some of the strategies that feature prominently in both documents, literature illustrates how complex values are, how hard it is to be good and how intricate the relationships between values, virtues and vices. For novelist Ian McEwan, novels are not about “teaching people how to live but about showing people the possibility of what it is like to be someone else,” which is “the basis of all sympathy, empathy and compassion. Other people are as alive as you are. Cruelty is a failure of imagination” (MacEwan & Ian 2001). History, too, can show the possibility of what it is like to be someone else, especially such moving oral histories as those of the Truth and Reconciliation Commission. Jeff Benzien’s pride in his skills of torture was surely a failure of imagination. While the Manifesto pays lip service to imagination, many of its recommendations imply a narrowly instrumental approach to promoting values and their enabling virtues, e.g., arts for toleration, sport for patriotism and nation-building. Amelie Rorty (1999) is not so sanguine about the role of literature and the imagination in refining our moral sensibilities:

[V]ividly imagining cruelty at work does not necessarily make us more alert to our own forms of cruelty; nor does it necessarily make us more inclined to combat it. There is after all, no guarantee that we will identify with victims rather than villains. (p. 20)

Even if we grant that literature and other sorts of stories may work against rather than for compassion, this is not a reason for abandoning them but rather a caution against assuming that imagination, left to its own devices, will always work for the good. Martha Nussbaum (2001), for example, offers a rich defence of the role of the imagination and reason in forging a reflective compassion, in full acknowledgement of the uneducated imagination’s capacity for subverting rather than supporting the good.

“Nurturing the New Patriotism” is the most problematic of the strategies. Not only is this a category mistake (why is patriotism cast as a strategy and not a value?), but the account of the new patriotism is shot through with contradictions. Part of the account insists that what is called for is constitutional patriotism not jingoism, yet the proposed activities for promoting patriotism seem little different from the ritualistic and blind reverence for national symbols so despised under apartheid. Rallying around new symbols – a flag, an anthem, a coat of arms and some new sports insignia – is not an educative activity that teaches discernment, judgement and critical citizenship, the very qualities required for constitutional patriotism. In this strategy, the Manifesto reverts to a non-expansive approach.

The Manifesto’s position on the continuum between expansive and non-expansive approaches depends critically, although not solely, on how the value of *ubuntu* is understood. As we have already mentioned, *ubuntu* has been given a special role among the more recognisable democratic values proposed in the Manifesto.

### 3 Ubuntu: Conservative Communalism or Reflective Compassion?

As described in the Manifesto, *ubuntu* embodies “the concept of mutual understanding and the active appreciation of the value of human difference” and is inseparable from respect for human dignity as the primary Constitutional foundation of the South African state (Department of Education 2001, p. 2). *Ubuntu* “goes beyond the requirements of equality, non-sexism and non-racism”; it “requires you to know others if you are to know yourself, and if you are to understand your place – and others’ – within a multicultural environment. Ultimately, ubuntu requires you to respect others if you are to respect yourself” (p. 14).

On the face of it, this is an expansive conception of *ubuntu*, closely linked to other civic virtues in a diverse democracy. But there is a non-expansive traditional interpretation which enjoys pride of place in the recent upsurge of writing in southern Africa in defence of African philosophy of education and is “a key concept in an African notion of transformation” (Van Wyk 2005, p. 106). Here the idea of *ubuntu* is closely associated with an emphasis on humaneness, harmony with all creation, communalism and a return to traditional values and forms of knowledge. For example, in their proposal for a return to a form of indigenous African education, Adeyemi and Adeyinka (2003) propose that the principles that informed customary African education be reclaimed. Hence pupils should be equipped with the skills that would enable them to play their distinctive roles in society, including their designated gender roles; education is seen as a means of preserving and maintaining the status quo, especially the community’s cultural heritage. Communalism implies both common ownership of goods and that members of the community apply a communal spirit to work and to life in general. Understood in the context of communalism, *ubuntu* rejects individualism on both ontological and ethical grounds (see Le Grange 2005; Van Wyk 2005).

In its least expansive expression, the defence of *ubuntu* has been prominent in the Moral Regeneration Campaign led by Jacob Zuma, Deputy President of South Africa until mid-2005 when he was dismissed from this position because of charges of corruption. The Campaign was launched in response to a widely held concern that South African society faced a moral crisis (2004), fuelled by media reports on social vices like rape, political corruption, and high crime rates. Zuma conceived of a series of colloquia on the challenge of moral regeneration as a way of “renewing our value systems against an onslaught of social, moral and political decadence, which masquerades as modernity” (Department of Education & SABC 2000, p. 3; quoted in Dieltiens 2004). At the second workshop on Moral Regeneration, participants discussed the need to revive the values of *ubuntu*, by which they meant that Africans “should recover the long lost religio-socio-economic values by which pre-colonial communities of this continent lived and which impacted on every sphere of their lives, including the political systems” (Department of Education & SABC 2000, p. 3). As Dieltiens argues, this suggests “an easy transference of pre-colonial values into modern-day South Africa without taking into account the complex

realities that make its rural communitarianism appear simplistic". What is more, *ubuntu*, "as the Campaign describes it, is insular and exclusionary" and "appears to blame excessive individualism for the apparent moral collapse of South Africa today" (2004, p. 21). If Dieltiens is right in her analysis, and we believe she is, the Moral Regeneration Campaign exemplifies a non-expansive approach not only in its interpretation of *ubuntu* but in its motivation for values education:

For the Moral Regeneration Campaign, values are essential in addressing the perceived moral decay of society, particularly noticeable in the growing criminality and violence among youth. . . . The Campaign blames criminality on lack of morality, without taking into account socio-economic conditions or even the failure of the education system to provide young disadvantaged learners with the skills or knowledge to be productive individuals. The Campaign, therefore, is not helpful to educators. The values it offers are too prescriptive and they fail the test of being democratically reflective. (Dieltiens 2004, p. 21)

So non-expansive a conception of *ubuntu* undermines rather than complements the democratic virtues that the Manifesto puts at the heart of values education for South African citizens. South Africa's Constitution, the Manifesto and several recent curriculum documents (Department of Education 2003, 2004, 2005) all provide, on the basis of a commitment to human rights, the warrant for a more commodious and democratically defensible conception of *ubuntu* as a close relative of compassion. For example, the guide to *Values and Human Rights in the Curriculum* (Department of Education 2005) locates values education within a human rights framework, in an effort to avoid the inappropriate imposition of culturally specific values:

Human rights claim their roots simply in the humaneness people "contain" which cannot be separated from their being. Whilst some values may be specific to a culture or a religion, there are those which many would consider "universal". Amongst these are the values which form cornerstone of our own democracy: dignity, equality, justice and freedom. In our own context, our Constitution and Bill of Rights clarify how South Africans are to live within the parameters of these values. (p.7)

The statement that human rights "claim their roots simply in the humaneness people 'contain' which cannot be separated from their being" resonates with one of the Manifesto's claims about *ubuntu*: "Ubuntu has a particularly important place in our value system for it derives specifically from African mores: '*I am human because you are human*'" (our emphasis) (Department of Education 2001, p. 14).

Martha Nussbaum's (2001) account of reflective compassion as a basis for social justice suggests to us a way of interpreting *ubuntu*. She identifies three cognitive requirements for compassion: (i) the judgement of *size* (the suffering is serious and not trivial); (ii) the judgement of non-desert (the person did not bring the suffering on him or herself); (iii) the *eudaimonistic judgment* (this person is a significant element in my scheme of goals and projects, whose end is to be promoted). If any of the judgements that constitute compassion go awry, putative compassion becomes a dangerous guide for ethical action. For example, if *eudaimonistic* judgement is too narrow, people who fall outside of our circles of concern also fall beyond the scope of "compassion"; and our "compassion" for those within our circle may be unduly biased. If the judgement of non-desert takes no account, or insufficient account, of a person's capacity for responsible action and choice, then we may cast



that person or group of people as *mere* victims and so undermine or belittle their agency. A compassionate society is “one that takes full measure of the harms that befall citizens beyond their own doing; compassion thus provides a motive to secure for all the basic support that will undergird and protect human dignity” (p. 414). A conception of human flourishing and the major predicaments in human lives are thus implicit in the cognitive structure of compassion, where the *eudoministic* judgement rests on concerns very similar to those embedded in the mores “I am human because you are human”.

Nussbaum proposes ways in which a society pursuing social justice might legitimately rely on and cultivate compassion and, at the same time, respond to both internal and external impediments to its benign operation. Her argument rests on a picture of the self as partly constituted by an evaluative engagement with the world outside itself. In this evaluative engagement, some emotions extend and open the boundaries of the self and others insulate the self from external contamination. A central task in educating compassion is to reduce the primal force of the insulating emotions that impede the development of compassion.

#### 4 Concluding Remarks

Despite some inconsistencies and other flaws, South Africa’s Manifesto on Values, Education and Democracy (Department of Education 2001) and supporting curriculum documents present an expansive approach to values education, with particular attention to democratic civic virtues. Earlier in the paper we listed seven loose overlapping criteria for evaluating values education policy. In most respects, the Manifesto and related curriculum documents satisfy these criteria. By taking the Constitution as its main conceptual frame, the Manifesto is not only conceptually coherent but also offers a fairly expansive justification both of the need for values education and for its selection of values. The Manifesto responds explicitly to the context of a society morally damaged by apartheid. The kinds of people it aims to develop are those who live by the values enshrined in the Constitution. In this, its conception of character education has much in common with the civic virtues approach of writers like Gutmann (1987) and Callan (1997) and focuses on values likely to be shared by a significant proportion of the population. The difficulty is that it accomplishes this by marginalising the personal. This is perhaps understandable in a context as culturally diverse as ours, but it is precisely on matters of the personal that the traditionalist interpretation of *ubuntu* is so dangerous.

How far the Manifesto meets the remaining criteria is an open question whose answer will depend on the extent and critical depth of uptake in practice. While to a reader versed in democratic theory the Manifesto’s expression of theoretical assumptions as practical principles is clear, this may not be the case for all members of its intended audience. The practical principles of the Manifesto may be elusive for the many teachers trained in an authoritarian and non-expansive tradition, and under severe pressure from constant demands of ever-changing policy.

The recently published guide on *Values and Human Rights in the Curriculum* (Department of Education 2005) recognises this difficulty and provides a detailed interpretation and useful examples of how to use the principles to guide practice, but also adds to the intensification of teachers' work. Where policy demands have effectively reduced teachers' instructional time to only 41% of their total workload (Chisholm et al. 2005), it is simply not reasonable to expect the reflective engagement that the Manifesto and its strategies require.

This is one of several severe impediments to an expansive uptake in schools and even in the broader public arenas of lifelong learning. Another impediment, as we have shown, is the threat of a narrow, authoritarian and traditionalist understanding of *ubuntu* which corrals fellow-feeling within particular communities and so prevents the imaginative achievement of understanding what it would be like to be someone else.

## References

- Adeyemi M.B. & Adeyinka A.A. (2003) The principles and content of African traditional education. *Educational Philosophy and Theory* 35(4): 374–382.
- Beresford D. (1988) How could they try to gag history? *Mail & Guardian*, Johannesburg, 12 November.
- Callan E. (1997) *Creating Citizens. Political Education and Liberal Democracy*. Oxford: Clarendon Press.
- Chisholm L. et al. (2005) *Educator Workload in South Africa*. Pretoria: Human Sciences Research Council.
- Department of Education and Training (1995) *White Paper on Education and Training*. Pretoria: Department of Education and Training.
- Department of Education (1997) *Draft Statement on the National Curriculum for Grades 1–9*. Pretoria: Department of Education.
- Department of Education (2000) *Values, Education and Democracy: Report of the Working Group on Values in Education*. Pretoria: Department of Education.
- Department of Education & South African Broadcasting Corporation (2000) *A Report on the Moral Regeneration Workshops I & II*. Available at: [www.gov.za/reports/2000/moralregeneration](http://www.gov.za/reports/2000/moralregeneration).
- Department of Education (2001) *Manifesto on Values, Education and Democracy*. Pretoria: Department of Education. Available at: <http://education.pwv.gov.za>.
- Department of Education (2002) *Revised National Curriculum Statement Grades R-9 (Schools) Policy*. Pretoria: Department of Education.
- Department of Education (2005) *Values and Human Rights in the Curriculum*. Pretoria: Department of Education.
- Dieltiens V. (2004) Crafting democratic citizens, *Quarterly Review of Education and Training in South Africa* 11(2).
- Enslin P., Pendlebury S., & Tjiattas M. (2001) Deliberative democracy, diversity and the challenges of citizenship education, *Journal of Philosophy of Education* 35(1): 115–130.
- Gilligan C. (1982) *In a Different Voice: Psychological Theory and Women's Development*. Cambridge, MA: Harvard University Press.
- Gould C. (1984) *Rethinking Democracy*. Cambridge: Cambridge University Press.
- Gutmann A. (1987) *Democratic Education*. Princeton, NJ: Princeton University Press.
- Halstead M. & McLaughlin T. (eds) (1999) Education in character and virtue, in *Education in Morality*. London: Routledge.

- Ignatieff M. (1999) *The Warrior's Honor: Ethnic War and the Modern Conscience*. London: Vintage.
- Le Grange L. (2005) African philosophy of education: an emerging discourse in South Africa, in Yusef Waghid (ed.) *African(a) Philosophy of Education: Reconstructions and Deconstructions*. Stellenbosch: Department of Educational Policy Studies, University of Stellenbosch.
- MacEwan, Ian (2001) Interview published in Mail and Guardian Newspaper, Johannesburg 2001.
- Nussbaum M. (1990) The discernment of perception: an Aristotelian conception of private and public rationality, in *Love's Knowledge: Essay on Philosophy and Literature*. Oxford: Oxford University Press.
- Nussbaum M. (2001) *Upheavals of Thought: The Intelligence of Emotions*. Cambridge: Cambridge University Press.
- RSA: Republic of South Africa (1996) *The Constitution*. Pretoria: Government Printer.
- Rorty A.O. (1988) *Mind in Action: Essays in the Philosophy of Mind*. Boston, MA: Beacon Press.
- Rorty A.O. (1999) Morality as an educational institution, in Halstead M. & McLaughlin T. (eds) *Education in Morality*. London: Routledge.
- Socket H. (1997) Chemistry or character?, in Molnar A. (ed.) *The Construction of Children's Character*. Chicago: National Society for the Study of Education.
- Taylor C. (1992) *Multiculturalism and the Politics of Recognition*. Princeton, NJ: Princeton University Press.
- Van Wyk B. (2005) Higher education transformation in the Western Cape: on the transformative potential of *ubuntu*, in Yusef Waghid (ed.) *African(a) Philosophy of Education: Reconstructions and Deconstructions*. Stellenbosch: Department of Educational Policy Studies, University of Stellenbosch.
- White P. (1996) *Civic Virtues and Public Schooling: Educating Citizens for a Democratic Society*. New York: Teachers College Press.
- Young I. (1990) *Justice and the Politics of Difference*. Princeton, NJ: Princeton University Press.
- Young I. (2000) *Inclusion and Democracy*. Oxford: Oxford University Press.
- Zagzebski L. (1996) *Virtues of the Mind: An Inquiry into the Nature of Virtue and the Ethical Foundations of Knowledge*. Cambridge: Cambridge University Press.

# Chapter 14

## Anti-egoistic School Leadership: Ecologically Based Value Perspectives for the 21st Century

Keith Walker and Larry Sackney

### 1 Introduction

*Cultivate Virtue in yourself,  
And Virtue will be real.  
Cultivate it in the family  
And Virtue will abound.  
Cultivate it in the village,  
And virtue will grow.  
Cultivate it in the nation,  
And Virtue will be abundant.  
Cultivate it in the universe,  
And Virtue will be everywhere.*  
(Lao-tzu, c.500 BC)

Much has been written about the need for both schools and leadership to be different from what they are today if they are to meet the challenges of the knowledge society (Hargreaves 2003; Mitchell & Sackney 2000; Sackney et al. 1999). The impact of globalization, new technologies and the need for a well-educated society has put pressure on educators to improve opportunities for student learning. Various restructuring attempts have been made with minimal success. Unfortunately, the traditional worldview of schooling, based on Newtonian science, does not seem to be getting the job done. Equally unfortunate are the conditions that foster and unnecessarily exacerbate human pain, fragility, injustice, frustration, and create disease in schools. In a fast changing world, sustainable and continuous learning is a “given” (Hargreaves & Fink 2005). In this chapter we outline an alternative worldview of leadership based on an ecological perspective to meet the challenges of a knowledge-based society and provide a critique of toxic leadership (egoism). Finally, we present some considerations for ethical and sustainable leadership in schools.

## 2 An Alternative Paradigm

An alternative worldview to the Newtonian model has been proposed by Bohm (1980, 1985). Bohm (1985) contends that throughout history notions of social order and of reality comprise an “essential spirit of the time” (p. 1) that influence all aspects of human life. He suggests that our worldview is partly shaped by our current theories of the physical world in which we live. Gergen (1992) similarly suggests that organizational paradigms can be analyzed in cultural and scientific terms. He says that theories of organization change over time, but that each theory is consistent with the prevailing understanding of human activity. As understanding of human nature and of the physical world changes, so do our theories of organizations. De Geus (2002), who is widely credited with originating the concept of the learning organization, describes organizations as “living companies”. We do sometimes forget that each morning the school walks into the building.

According to Newtonian physics, the natural world was believed to be knowable, predictable, and external to humans. Parts of the world were thought to operate as a machine, and each entity was thought to be reducible to its elemental components. Experimentation, hypotheses testing, and deductive reasoning were used to find universal, generalizable laws and principles. Because of its ability to predict physical processes and its success in developing technological advances, the Newtonian view remains an influential force in the modern world.

In the early part of the 20th century, Einstein derived this theory of relativity. According to his theory, the passage of time and shape of space were shown to be affected by the movement of bodies through time and space. Einstein, along with Heisenberg and Bohr, showed that the level of elementary particles, of which we and our world are made, could be determined in terms of probabilities, not in terms of absolutes. Uncertainty, unpredictability, and dynamic interactions became the spirit of the time.

Recent developments in organizational theory have been informed by discoveries in physics. For example, scientists from several fields have collaborated in the development of chaos theory which describes how order arises from seemingly chaotic systems. Bohm’s (1980, 1985) theory demonstrates the interconnectedness of elements that were once thought to be separate. He called his theory one of wholeness and the “implicate order”. What Bohm’s theory attempts to deal with are the unsolved aspects of Einsteinian physics. The theory of relativity requires continuity, determinism, and locality of the connections between elements, but experiments with quantum theory have found that at the subatomic level discontinuity, non-determinism, and non-locality of connections between particles exists (Bohm 1985, p. 8).

Bohm (1980) contends that this incompatibility forces us to reconsider how our world is constituted. He argues that we tend to think of the physical world in fragmentary terms when we should be thinking more holistically. He suggests that things which appear different at one level may actually be aspects of the same thing at another level. He calls this other level the “implicate order”. The implication is that as these levels unfold they have within them aspects of the whole. The idea is

that the theory of relativity and quantum mechanics require us to think not in terms of separate entities, but rather in terms of events and processes.

Bohm argues that the physical world was not separated into distinct parts that retained their individuality when they came together to form a new unit. Rather, the parts emerged from a unified whole that continued to connect and integrate the pieces. Instead of a fragmented world of parts, he saw a whole world of connections, relationships, and common origins. It is our view that when school leaders retain their individuality as the trumping and predominate value (egoism), then the integrity of the school or system (the living ecosystem) becomes subject to toxins and neither learning nor living is properly afforded.

### **3 The Ecological Perspective of Schools**

In recent years, this wholeness worldview, outlined by Bohm, has been transferred from the physical world to inform understandings of the social and organizational worlds. This is the foundation from which the likes of Senge (1995) and Gozdz (1995) talk about the primacy of the whole in relation to organizational structures and cognitive frames.

The new social order, one in harmony with this ecological view of nature, is slowly beginning to emerge (Mitchell & Sackney 2000; Sackney et al. 1999). From an ecological perspective, the tensions and confusions that have resulted from a clockwork worldview are not sustainable and one solution advanced in recent years is the notion of the learning community. From the business perspective Gozdz (1995) argues, “Businesses cannot sustain themselves as communities or as learning organizations unless they become capable of embracing a paradigm of wholeness, a paradigm compatible with a living systems perspective” (p. 63). And this wholeness worldview is the basis of our understandings about a learning community in schools. We view the school and its community fundamentally as an ecological place of and for connections, relationships, reciprocity, and mutuality. This is the standpoint we take in this chapter, that is, educational leadership must act ethically and morally to develop capacity for the ecological learning community. It is our contention that one of the most significant barriers to healthy learning communities is an egoist leader (whether teacher or administrator) because of the toxins these persons spew into the fragile living culture of a school ecology.

### **4 An Emerging Worldview**

For organizations, such as schools, the clockwork worldview has served us well (Culbertson 1988). The educational order in most school systems continues to more closely reflect the clockwork model than it does the ecological model. Starratt

(1994), for example, contends that current educational practices have fragmented and trivialized learning at the expense of the life world of students. Rather than schooling being a natural outgrowth of students' life world, it has been managed, manipulated, controlled, organized, and constrained by educators who are out of touch with the realities with which students live (p. 74). The result, according to Starratt, is "a massive alienation of young people from schooling" (p. 74). Could it be that a lack of attention to student needs and realities is the result of pathological egoism on the part of some adults in the community?

From an ecological perspective, the tensions and confusions that have developed around a clockwork worldview are not sustainable (Mitchell & Sackney 2000, p. 3). Mitchell and Sackney argue that schools must change and one solution being advocated is the notion of community, but it is a community with a difference. "It is a community that is grounded in a new way of understanding the world" (p. 3) – a path that is grounded in the "understanding of what it takes to create a healthy community" (Anderson & Klinge 1995, p. 355). To put it bluntly, it is not about the acquisition or maintenance of power, persona, possessions, and prestige for the adults in the environment. It is not about stroking the ego of the leader but about developing purposeful relationships. It is about making space for truth and caring. From a community perspective, students and teachers are connected rather than isolated. They connect teaching and learning to the realities of life.

It is an ecological view of the natural, social, and educational orders that is required. This entails a turn towards community, the social aspects of learning, a concern for professional learning and collaboration that "signals the need for a different metaphor for schools and schooling" (Mitchell & Sackney 2000, p. 6). And it is through a healthy and giving leadership that such a transformation can occur. From our reading, transformational leadership is usually about achieving significant organizational purposes and servant leadership is about helping each person grow a wholesome sense of personal significance. We think both transformational and servant leadership are necessary and further believe, with Collins (2001), that personal humility and professional will are key leader characteristics.

## **5 Learning Community Leadership Standpoint**

To build a learning community is to build capacity for learning. We define a learning community as a "group of people who take an active, reflective, collaborative, learning-oriented and growth-promoting approach towards the mysteries, problems and perplexities of teaching and learning" (Mitchell & Sackney 2000, p. 5). This focus represents a fundamental shift in how learning is perceived. Previous expectations and arrangements were grounded in a deficit medical model (Sheridan & Gutkin 2000, p. 486). Teachers taught the curriculum and students were expected to learn the content. If students were not successful in learning the content, it was not the teacher's fault but that of the learner. By contrast, the learning community model sees knowledge gaps as opportunities and challenges to be explored and

investigated. Constructivist approaches form the basis for the learning and learning is viewed as being intellectual, social, and emotional.

From a leadership perspective the learning community is always and only about people, their lives, and their experiences (Mitchell & Sackney 2000). According to Starratt (2003, p. 4), this perspective positions a learning community in human terms: human thought and action, human drives and desires, human interests and purposes, and human growth and learning. As such, Starratt views leadership as the promotion of learning and as a moral enterprise. He states, “moral educational leadership is thoroughly contextualized by the core work of the school—learning—and the teaching that cultivates its richest and deepest appropriation and expression” (p. 4). He views the work of educational leadership as an activity characterized by “a blend of human, professional and civic concerns; a work of cultivating and environment for learning, that is humanly fulfilling and socially responsible” (p. 3). This means calling leadership to a higher standard beyond keeping the ship afloat. Heifetz and Linsky (2002) call this adaptive leadership. This type of leadership requires that leaders manage their personal vulnerability and anchor themselves in values systems that are responsive to the learning needs of participants in a holistic fashion rather than being driven by egoistic pursuits. Leaders need to always act, mindfully, with the good of others foremost in their intentions and actions.

Numerous writers (e.g., Sergiovanni 1992; Fullan 2003) argue for a moral imperative for leadership. It is not sufficient for the leader to engage in managerial or self-promoting leadership; rather, leaders need to transform the current school system so that sustainable, continuous reform becomes built in. Fullan writes,

Moral purpose of the highest order is having a system where all students learn, the gap between high and low performance becomes greatly reduced, and what people learn enables them to be successful citizens and workers in a morally based knowledge society. (p. 29)

As such, leadership must come with a moral imperative and a commitment to social justice to ensure the success of all children.

Similarly, Sergiovanni notes that such moral leadership issues as authenticity, stewardship, servant leadership, and responsibility for other persons and for the school becoming a learning community are crucial. In earlier works, Starratt (1991) refers to the ethic of care, the ethic of justice, and the ethic of critique as important leadership components. In his latest book (2004), he provides an ethical analysis of the virtues responsibility, authenticity, and presence required by school leaders.

More importantly, the role of the leader entails building a culture where teaching and learning can flourish. It means that educators collectively and continuously seek and share learning and act on that learning. It also requires building communities of continuous inquiry and improvement or what Wenger (1998) calls “communities of practice”. Communities of practice are about knowing, about being together, about living meaningfully, about a satisfying identity, and altogether being human (p. 134). This meaning arises out of a process of negotiation that combines both participation and reification. It is through the development of networks both inbound and outbound that the learning of all participants is enhanced. Wenger argues



that it is through the work of engagement that learning is enriched. He states, "It requires that ability to take part in meaningful activities and interactions, in the production of sharable artefacts, in community-building conversations, and in the negotiation of new situations" (p. 184).

Wenger claims that designing organizations for learning requires new connections and that a learning community is fundamentally involved in social reconfiguration. Enduring learning communities of practice are a sign of learning. It is through learning communities that the acquisition and creation of knowledge occurs. Moreover, it is the combination of engagement and imagination that results in reflective practice and that leads to learning (p. 217). But, it is the leader who builds the culture for generative and reproductive leadership that results in improved teaching and learning (Mitchell & Sackney 2000). It is a leadership that is inclusive, affirming and distributed. However, the kind of leadership needed to sustain learning communities is not easily achieved. Instead, in many cases toxic anomalies arise which stifle the growth and health of learning communities.

## 6 Toxic Anomalies in Educational Leadership

Kuhn (1970) suggests that before a paradigm shift is achieved it is necessary to identify and understand extant anomalies that exist within what one would hope might become the old and replaceable way of operating. Over the last number of years, the metaphors of toxic leadership and toxic workplaces have found play in the literature. These expressions underscore the ecological approach which suggests that "educational leaders with deadly values can poison creativity, and ultimately the good-making characteristics of organizations" (Maxcy 2002, p. 13). Maxcy traces this toxicity to the "stifling values of efficiency and effectiveness" and an over-emphasis on the "trappings of science" (p. 13), instead of the craft of being managers of virtue. Frost (2003) uses the metaphor of toxicity to describe unhealthy and painful conditions within organizations. "Toxicity," he says, "is produced when an individual's attitudes or an organization's policies, or both, fail to take into account the emotional attachment people have to their contributions to work. They discount the human qualities of people at the receiving end of an initiative, intervention or retort" (p. 56).

Lipman-Blumen (2005) defines toxic leaders as those "who engage in numerous destructive behaviours and who exhibit certain dysfunctional personal characteristics" (p. 18). She says that "these behaviours range from deliberate, conscious engagement in despicable acts to unintentional, unconscious toxic behaviour, such as failing to recognize their own or others' serious harmful incompetence" (p. 19). We suspect we are no different than most readers when we say that our experiences, over the years, have been overwhelmingly positive with the educational leaders we have worked alongside of. We are amazed at the giftedness and generosity of so many; the vast majority of leaders we have had the good fortune to engage and interact with through our time in education may be described in

these terms. However, we do have a few people who come to mind with Lipman-Blumen's description of toxic leaders. She goes on to provide a more fulsome description of these leaders.

[They] leave their followers worse off . . . violate the basic standards of human rights . . . consciously feed their followers illusions that enhance their power and impair the followers' capacity to act independently; play to the basest fears and needs of followers; stifle constructive criticism; mislead through deliberate untruths and misdiagnoses; subvert structures and processes intended to generate truth, justice and excellence; fail to nurture other leaders; maliciously set constituents against each other, identify scapegoats; ignore or promote incompetence, cronyism and corruption. (pp. 19–20)

Lipman-Blumen claims that “some leaders earn their toxic stripes through their cynicism, greed, corruptibility, moral blind spots, and stupidity. Narcissism, paranoia, grandiosity, and megalomania drive still other toxic leaders” (p. 21). Surely not in education we tell ourselves. Despite the espoused shifts in education today, we do see “insatiable ambition, enormous egos, arrogance, amorality, recklessness, cowardice, and failure to understand the nature of relevant problems” (p. 22).

It is obvious that toxicity will be sensed by those in the learning community because of the interconnectivity of community members. They may not name the toxic agent but they feel its grip, its energy depleting and the spirit crushing harm inflicted on themselves and others.

Kanungo and Mendonca (1996) contend that “researchers in social and organizational psychology have come to accept leadership as an organizational or group phenomenon” instead of a “cluster of stable personality traits, in isolation from their context” (p. 14). They support the view that “leadership is both a relational and an attributional phenomenon . . . [that] without followers' perceptions, acceptance and attributions, the phenomenon would simply not exist” (p. 14). Finally, Kanungo and Mendonca indicate that “to understand leadership phenomena, one must analyze the properties of the basic leadership elements and the major relational processes [leader-follower influence process, the leader-context relational process and the context-follower relational process]” (p. 15). It is our view that the ecological metaphor helps to describe these elements and processes.

Bateson (1972) discusses the challenges and dysfunctions of our eco-mental systems when trying to convey understandings, persuade or influence others to our way of thinking. He says the way that one person “influences another are part of an ecology of ideas in their relationship, and part of the larger ecological system within which the relationship exists” (p. 512). Sheridan and Gutkin (2000) remind us that school leaders are “part of the ecology within which children, families, and schools function . . . the field is intricately embedded within changing ecologies (realities) that include multiple systems, settings, and populations with which we are concerned” (p. 489). They state, “we must be reflective of, responsive to, and proactive toward the multiple and changing systems within which we operate” (p. 489).

We take the view of Kanungo and Mendonca, that the typical depiction of the passive follower and inert contextual elements of leadership have distorted our understandings of leadership and impoverished our approach to leadership ethics and life in

learning communities. It is our view that leaders are co-dependent on their followers and inextricably linked to the context of their situated and exercised leadership. Maxcy (2002) describes schools as “diaphanous, having thin veil-like walls that allow elements from the surrounding community, society and our contemporary culture to penetrate them, while at the same time releasing their students as ‘products’ into the streets to experience and experiment with life” (p. 3). He cites Selznick’s notion of a moral commonwealth as an example of a “kind of ethically grounded community that gives rise to hope and promise” (p. 7). This constellational or systems view of leadership is suitably expressed by the ecology of a leadership metaphor.

Despite the multiple systems and ecological realities that surround, impart and define us (Bronfenbrenner 1977), there continue to be tacit propensities which decontextualize and atomize the life-world of learning communities. Maxcy (2002, p. 83) cites Dewey’s description of the interaction of self and the world when he wrote “interaction of environment with organism is the source, direct or indirect, of all experience and for the environment come those checks, resistances, furtherances, equilibria, which, when they meet with the energies of the organism in appropriate ways, constitute form”.

## 7 Leadership for Itself and Against the Whole

When leadership is seen atomistically and is detached from the follower and context, then the leader becomes the sole object of measure. When this is the case the duty of the leader is essentially to self and the consequences of behaviour are calculated by the impact of decision on the leader alone. We contend that egoism is one of the major pathologies of leadership because everything becomes leader-centric and there is a denial of the ecosystem which gives life and breath to the existence of life-giving educational leadership. In other words, there is not life, breath, vitality or virtue in a view of leadership that has no dependence on other people and its context.

We think that all ethical doctrines warrant critique but have chosen to focus our attention on egoism as our “bad educational leadership” focus, because it is both an obvious choice and a subtle threat to ethical leadership from an ecological perspective. We do this through a brief elaboration of the doctrines of egoism and its relationship to educational leadership (Walker 1991). The moral wrestlings of leadership challenge us to identify the content of our ethical alternatives, eliminate unacceptable options and affirm our best ethical considerations. We suggest theoretical dismissal of egoism as a toxic doctrine and advocate elimination of egoistic leader practices for the sake of ecological healthfulness.

The history of moral philosophy is replete with expressions and formulations of the doctrines of egoism. Several versions of egoism from classical and contemporary moral philosophy are highlighted. In addition, the impacting pathologies of careerism, numenification and deification will illustrate the challenge that egoism bears on the integrity of educational leaders and their fellow ecosystem members.

## 8 Historical Expressions of Egoism

Egoism is distinguished from many doctrines by its pervasive presence throughout the history of moral philosophy. The following descriptions of the egoism doctrine are intended to introduce the variety and scope of this doctrine as a backdrop to our critique.

### 8.1 Classical Egoism

There are many outstanding proponents of egoism in the classical literature. Five of these are Epicurus, Thrasymachus, Glaucon, Machiavelli, and Hobbes. The ancient ethical doctrine of Epicurus advocated a form of hedonistic morality which understood pleasure as the supreme good. Epicurus, and his followers, maintained that people will always seek that which gives them pleasure and avoids pain. Epicurus reasoned that pleasure is the only intrinsic good and that pain is the only intrinsic evil. The Epicureans gave impetus to a relativistic ethical doctrine by making pleasure the essence of good and pain the essence of evil. Epicurus argued that the most important consideration for obtaining happiness is the duration of pleasures. This doctrine is egoistic because pleasure and pain are both referenced to and measured by the individual. The individual's proclivity to seek pleasure and avoid pain makes this an early form of "hedonistic egoism".

Thrasymachus, in Plato's *The Republic* (336–350c, Book 1), argues that "the just is nothing else than the advantage of the stronger". According to Henry (1977), "Thrasymachus argued that those who honor moral norms are always disadvantaged. He stresses that the advantage of a power-ethics is most obvious when it is not confined to segmented experiences of life, but applied as a comprehensive and unrestricted rule" (p. 51). Thrasymachus adds that "might makes right" and any other references for good are both sentimental and contrary to the nature of things. This classical expression of egoism sees the hero as the one who is the strongest.

Glaucon, in Plato's *The Republic* (359b–360d, Book 2), tells his famous story of Gyges the shepherd. Gyges, says Glaucon, finds a golden ring which when manipulated renders the wearer invisible. The ability to appear or not (thus the luxury of escaping all accountability for one's actions) gives Gyges the liberty to contrive a plan to secure his ambitions and natural inclinations for self-profit. His cleverly laid plan leads him to act in an extremely self-benefiting fashion. Glaucon uses this story to suggest to Socrates that even the most just person under these conditions would do the same. Glaucon concludes that all humans are inclined to evil through their self-interest but are conditioned by society to curb their potential misbehaviour. In other words, people are driven by nature to selfishness but are limited or constrained by social convention to fully manifest this propensity.

Those favouring Machiavellian ideology not only argue that "might makes right" but that the exercise of might is a princely duty. Machiavelli's position was

that neither legislation nor moral code ought ever to frustrate the uninhibited assertion of power. Moral imperatives, according to Machiavelli, need to be restricted to a hypothetical stature and based only on the assurance of egoist ends. A person of virtue, according to Machiavelli (1999), must be prepared to suspend the conventional virtues and, if required, “he must have his mind disposed to adapt itself according to the wind, and as the variations of fortune dictate, and, as I said before, not deviate from what is good, if possible, but be able to do evil if constrained” (p. 93, Chap. 18).

Hobbes saw human nature as being completely egotistical and people as being exclusively selfish (without the graces of sympathy or benevolence). Each person, he argues, is absorbed exclusively with the personal pursuit of pleasure, and one’s success in gratifying pleasure is deemed to be the measure of one’s happiness. Beauchamp (1982) says that Hobbes’ egoism may be best understood through his belief that “obligations are voluntary and one should only accept obligations which when acted upon will promote self-interest” (p. 63).

## 8.2 *Twentieth Century Egoism*

Three further proponents of egoism are Spencer, Rand, and Bailey. Spencer (as cited in Stevens 1979) espouses “the principle of the survival of the fittest” wherein “the evolutionary hypothesis [of Darwin] . . . [is considered] the cornerstone of a whole new world of science, philosophy and ethics” (p. 26). His form of egoism declares that the natural laws of the universe ought to be left alone and that the only real act of immorality is introducing rational ethical considerations into this predetermined world of order. This ideology, referred to as Social Darwinism, is both individualistic and deterministic in nature. According to Stevens, Spencer held the view that “decisions are determined by forces greater than any individual person” (p. 24). Spencer (as cited in Stevens, p. 24) says that “it is not a free responsible decision . . . but an inevitable law” which directs the course of our work. This survival philosophy leads quite naturally to a gamesmanship consisting of egoistic policies aimed at self-preservation.

According to Beauchamp (1982), “many reflective persons . . . have concluded that acting against one’s own interest is actually contrary to reason. These thinkers have seen conventional morality as tinged with irrational sentiment and indefensible constraints on the individual” (p. 57). Rand is one such proponent of egoism. Her philosophy of objectivism rejects any attempt to base ethics on feeling or conventional morality. According to Rand (as cited in Stevens), “reality defines the norm by which you tell moral good from evil” (p. 71). Rand suggests that “moral evil consists of those who live off the productive reason of others” (p. 72). It follows that ethics, in Rand’s estimation, is a matter of rational self-interest wherein each person “survives by identifying the objective facts and living by them” (p. 72). She identifies the character traits of rationality, self-discipline, and industry as the key elements of a plausible egoism.

Finally, Bailey (1988) argues for the impossibility of virtuous leadership. He sets forth his version of egoism by stating that “no leader anywhere – that is, no successful leader – can ever be immaculate . . . leadership and malefaction are everywhere and at all times go hand in hand” (p. ix). Bailey suggests that “the human condition is very untidy and, therefore not much under the control of reason . . . the world of propriety and morality by which leaders are judged good or bad is – despite the efforts of moral philosophers – far beyond the reach of reason: its realm is faith” (p. x). He argues that “leaders everywhere . . . are inescapably polluted by what they do, and, since leadership is by its very nature defiling, it follows that moral judgements are as appropriate as they are about foul weather” (p. ix). He further claims that the “essentials of political leadership transcend particular cultures and particular societies . . . malefaction is essential for leadership . . . leaders everywhere, on the pain of failure, must break out of the morality they recommend to other people” (p. x). Bailey adds that “the measure of a leader’s effectiveness is the degree to which he succeeds in exempting himself from the normative constraints of his society, either by persuading his followers that it is appropriate for leaders to behave in this way or, at other times, by concealing his wickedness” (p. xii). He claims that leadership and virtue are mutually exclusive concepts. For Bailey, to be a leader one must be an egoist and to be an egoist is to be vicious.

## 9 Conceptual Elaborations of Egoism

These various egoisms may be characterized by their respective orientations to: futilize, rationalize, maximize, and optimize choices in favour of the educational leader. While the egoistic doctrines do not exist in pure form outside the realm of theoretical discussion, it is useful to note these four artificial distinctions.

### 9.1 *Psychological Egoism*

Psychological egoism defends the position that all persons are selfish by nature (Garner & Rosen 1967, p. 37). Epicurus, Glaucon, Hobbes, Spencer, and Bailey held to the doctrines characterized under this heading. This doctrine of egoism maintains that people universally act exclusively from a concern for themselves because this is all that they can do (Ashmore 1987, p. 50). This is an empirical assertion. The intent of such statements is emphatic: people are “constrained” or “driven” to act on their own behalf. Apologists for the doctrine of psychological egoism are unimpressed and, indeed, cynical when they hear of the contrary examples of martyrs and saints. These persons, they say, always have some selfish desire underlying their conduct. Bradley (1988) in his seventh essay, entitled “Selfishness and Self-sacrifice”, argues that,

if selfishness is self-seeking, and to seek self is never to act apart from desire and our desire, never to do anything but what we want, then surely all deliberate actions must be considered selfish. . . . No act is ever without reason for its existence, and the reason is always a feeling of pain or of pleasure, or both. We seek what we like, and avoid what we dislike; we do what we want, and this is selfish. (p. 252)

There are more moderate views of psychological egoism that indicate that people may not always act in their own best interests but that they often do. Beauchamp (1982) illustrates the nature and potency of this doctrine by his observation that “psychological egoism presents a serious challenge to moral philosophy, for, if correct, there would be no purely altruistic or moral motivation” (p. 57). He says that “if people are so constituted that they always act in their own interest, then it would be absurd ever to ask them to act contrary to this self-interest” (pp. 57–58).

Psychological egoism is, then, the deterministic view that all persons are, by nature, selfish and that they are driven to act on the basis of self-interest. Psychological egoists utilize ethical rationality and conflict through the avulsion of choice. The position denies the possibility or development of the educational leader’s moral autonomy. Ironically, this alleged lack of choice steals an educational leader’s capacity to act first in the service of the interests of others in the learning community.

## 9.2 *Ethical Egoism*

Another doctrine of egoism is ethical egoism which holds that all persons ought to be (or at least have the right to be) selfish (Garner & Rosen 1967, p. 37). Another way of stating the main tenet of ethical egoism is that a person ought to act in whatever way promotes her own greatest good. In order to distinguish between psychological egoism and ethical egoism, some philosophers assert that psychological egoism is the justification for ethical egoism. Bremer et al. (1987) identify a particular variety of ethical egoism they call “impulse egoism” which they describe as operating on the basis of “I do just what I feel like when I feel like doing it.” These advocates reason that if people are constrained, to at least some degree, to act only in the way they do (selfishly), then it is worthless to consider the merits of alternative moral choices. Thrasymachus, Machiavelli and Rand are kindred historical figures who held to this type of egoism. Ethical egoism is sometimes presented as claiming that a person should choose to act in her own best interests and that such interests provide both sufficient and primary criteria for moral leadership. In either instance, ethical egoism orients the educational leader to rationalize the consequences of moral decision on behalf of self-love or self-benefit. The means by which self-benefit is pursued are not considered for their intrinsic moral content but for their effectiveness in fulfilling the leader’s personal aspirations.

### **9.3 *Enlightened Egoism***

The definition of “good” sought for self by the exponents of egoistic doctrines vary greatly. Some (like Epicurus) identify “the Good” in raw hedonistic or narcissistic terms. This is to say that a decision is deemed to be right because it leads to pleasure or enhances the love one has for oneself (Garner & Rosen 1967, p. 26). This third view of egoism expands the definition of selfish ends (to include non-hedonistic ends) and gives a higher value to virtuous means. The enlightened egoist wants to maximize self-benefit but tolerates a liberal view of what self-benefit might entail. Giving preference to virtuous means, this egoist realizes there may be immediate and/or long-term benefits to particular decisions and community processes. Enlightened egoists may focus the attention of others on the “goodness” or “rightness” of these means rather than blatantly or unashamedly claiming self-benefit as their supreme justification for choice (as is the case in ethical egoism). The notion of “reciprocal altruism” is an euphemism for this same form of egoism. Other such views, of a non-hedonistic nature, hold that an educational decision is deemed right and propitious if it leads to good outcomes where “good” is not limited merely to pleasure. These views are justified on the basis of visions of self-fulfilment, rational self-interest, or by a range of themes under the auspices of self-love or self-benefit.

### **9.4 *Equilibrist Egoism***

The equilibrist form of egoism is not a pure egoism but rather a mix of egoism and utilitarianism. This doctrine attempts to give balanced attention to both self and others. Equilibrists advocate optimizing leadership efforts by following a critical and tensile path leading to both selfish and altruistic ends. Adam Smith is attributed with making the suggestion that if people follow their own interests an invisible hand will optimize the advantages to both individual and common interests.

The doctrines of egoism encourages the educational leader to either give up her considerations of ethics because of the overpowering nature of human selfishness or ask “what choices will provide the greatest amount of benefit?” Taken together, these doctrines may be referred to as doctrines whose themes aspire to self-benefit over the benefit to others (Walker 1991).

## **10 Egoism as Toxic Leadership**

In light of these historical and conceptual doctrines of egoism, we argue that there is a negative relationship between the depicted forms of egoism and aspired for integrity in ecologically based educational leadership. We see external integrity as



the critical balance between the educational leader's fiduciary responsibilities and his or her self-interests. We think the fiduciary values need to trump or override the personal interests. There is a humility, willingness to serve, and mindfulness of others that needs to be expressed in the leadership we are promoting. We argue internal integrity relates to the absence of duplicity within the educational leader's personal and professional value-orientation and/or conduct. Of course, this kind of integrity is more easily espoused than lived. Diligence is required to express an enlivened personal conscience, activated ethical principles, astutely conceived professional convictions and attuned professional constraints and social commitments. Historically, this is a call to walk the "narrow ridge" (Martin Buber) or the "narrow road" (Jesus Christ).

Schon and Argyris (1987) reiterate this view by suggesting that two levels of integrity are in potential conflict with each other. They state that "individual integrity consists in holding fast to individual interests including an interest in acting from principle in the face of organizational pressures to do otherwise" (p. 201). On the other hand, "organizational integrity consists in holding fast to organizational interests, including an interest in acting from organizational principle in the face of individual's resistance to doing so" (p. 201). We would add that the ecosystem is at least tri-part. That is to say there are leaders, organizational ends, and constituents in an educational ecosystem. Leaderful organizations and servant leadership will intentionally put people, all the people, first. Their integrity is found expressed in the living out of these values and this priority is not merely promising, but performing and transformative.

To comment on this relationship between egoism and integrity, we have used the notions of careerism (extreme ambition), numenification (extreme power-seeking) and deification (extreme positioning). We contend that egoism aetiologically manifests itself in careerism, numenification, and deification and that these *malafide* attitudes, and accompanying behaviours, jeopardize and destroy the integrity of leadership. More significantly, they are toxic agents in the lives of a living ecosystem. By providing an explanation of careerism, numenification and deification these pathological attitudes and behaviours may be more easily detected and, subsequently, dissuaded as platforms-in-use for educational leadership.

## 10.1 Careerism

Egoism is characterized by self-promotion and is manifest in the attitudes and actions of careerism. Careerism gives rise to conflicts of interest which, in turn, potentially compromise a leader's integrity. Hodgkinson (1978) suggests that "an over-commitment to careerism can . . . create its own special form of irresponsibility" (p. 165). He comments that opportunism which generally accompanies extreme ambition is "the first organization value sickness" (p. 216). Similarly, Selznick (1957) indicates that careerism's sister vice, "opportunism is the

pursuit of immediate, short-run advantages in a way inadequately controlled by considerations of principle and ultimate consequences” (p. 143). He claims that the opportunism “displays itself in a narrow self-centeredness, in an effort to exploit other groups for immediate, short-run advantages” (p. 143). Those who espouse psychological egoism believe that it is inevitable that this conflict of interests will impact the educational leader and cause her or him to betray fiduciary commitments in favour of self-promotion. In fact, according to this form of egoism, there is no real conflict or contest because egoism is predestined to be the favoured position. In the case of ethical egoism, the leader is forced into the tragic dilemma of choosing between fiduciary responsibilities and responsibilities to self-interest. A rational choice is made to first satisfy the interests of self, even if this means betraying the interests of others. The careerist must spoil the environment for profit that is short term. Delayed gratification and other virtues of maturity are not developed because short-term gains trump long-term gains in the economy of the extreme careerist. Some ethical egoists argue that others will ultimately benefit from this approach. We do not disagree but would account for this by the phenomenon of moral luck, wherein we see no ethical merit neither earned nor imputed to educational leaders who practice in this manner.

## 10.2 *Numenification*

The argument that egoism endangers learning community integrity may also be considered through the phenomenon of extreme power-seeking. The concept of “numenification” is inversely related to charisma. The distinction between the magnetism or non-rational “charisma” and the concept of “numenification” is that the latter is neither natural nor supernatural. Numenification is contrived and sophisticated in character. Bass (1998) calls this “impression management” or “pseudo transformational leadership” (p. 184). He says, “pseudo transformational leaders use power primarily for self-aggrandizement and are actually contemptuous privately of those they are supposed to be serving” (p. 185). Such leaders act with thick persona and out of a false sense of self (Pennington 2000). They are actors of the hypocritical variety. As Bailey (1988) argues, numenification may be differentiated from charisma in that it is “not [an inherent] quality but a strategy, the adoption of style intended to create or enhance charisma” (p. 91). In short, numenification is the abuse or manipulation of power by leaders who have chosen ethical egoism as their primary ethical value. For the sake of definition, numenification is the opposite of the Greek virtue of *sophrosune*. *Sophrosune* was attributed to the leader who could but who chooses not to abuse his/her power (see MacIntyre 1984, p. 136). Hodgkinson (1978) states,

the basic question . . . is not whether egotistical ambition and power-seeking are evils which can be abjured; . . . they are empirical certainties ever present and ever-characteristic of administration, but whether in their excessive Machiavellian manifestations they can be detected and deterred. (p. 162)

We equate numenification with the egoistical strategies of Machiavelli. One may project the conduct and consequences of numenification by an examination of Machiavellian attitudes and actions. Machiavelli (1999) advocates that his disciples should adopt strategies which would advance their own interests. He advises leaders to,

[s]o contrive that his actions show grandeur, spirit, gravity and fortitude and as to the government of his subjects, let his sentence be irrevocable, and let him adhere to his decisions so that no one may think of deceiving or cozening him. The prince who creates such an opinion of himself gets a great reputation, and it is very difficult to conspire against one who has a great reputation, and he will not easily be attacked, so long as it is known that he is capable and revered by his subjects. For a prince must have two kinds of fear: one internal as regards his subjects, one external as regards foreign powers. (p. 95, Chap. 19)

Machiavelli addresses the egoist desire for self-protection in this short *didache*. Numenification provides a strategy for educational leaders, motivated by egoism, to convey an apparently unselfish affection for their followers in order to exploit their loyalty and esteem for their personal gain. Virtuous concepts such as “unity”, “love”, “best interests of children” and “faith” are within the moral bounds of such enlightened egoists who use people as the means to accomplish their own ends. People are treated as instruments or things rather than as persons. There is the appearance of good but this is really a contrived illusion. The educational leader considers not what is good for others, but how she or he might best be seen to be good in order to gain longer-run self-benefit (Walker 1998; Walker 1995). The focus of numenification tends to be on the apparent propriety of the ethical process(es) rather than on any form of grounded ethical content. There is a loss of personal integrity when a leader purposefully projects such false impressions to manipulate community members. Bailey (1988) states, “other things being equal, numenification increases when a leader sees an advantage in working to increase it and has the capacity to do so” (p. 91). The dysfunction of this behaviour is rooted in its extreme opposition to a genuinely altruistic-orientation in moral behaviour. These extreme forms of egoism do not allow for any conjugality between self and others. There is no appreciation of the reciprocity of identities and interests within the ecosystem.

The virtuous educational leader, according to Machiavellian thought, is the one who gets the job done. It must be acknowledged that Machiavelli’s use of realism and empirical approaches to knowledge in public leadership have some sponsors. For example, Jinkins and Jinkins (1998) state,

It is our conviction that idealism does not serve any leaders well; it is a luxury the leader cannot afford. Only by engaging in what we term value-rich realism can the leader serve the goals of his or her institutions . . . there are strategies, attitudes, and perspectives in Machiavelli that any leader could benefit from. (p. 2)

An array of power-wielding mechanisms may be acquired by the egoist to facilitate his/her effectiveness. For example, rationalization is one such *sophisma* utilized to legitimate the abuse of power for selfish ends. A “responsible” leader is encouraged to learn the techniques that will enable them to use guile, fraud, exaggerations or even

lies as required. These are hardly the attitudes or actions of a trustworthy, generative, or health-giving community leader.

### ***10.3 Deification***

A concluding integrity threat to the ecosystem of learning communities exists in the ultimate form of fallacious egoism. This egoistic fallacy is expressed through the delusion of “pigheadedness”. Apparently, self-acclaimed personal superiority and domination are “still” acceptable attitudes for those in leadership. This is a sad truth. While power and position may be ethically neutral concepts, the egoistic leader is inclined to establish a morality after her or his own image. Such educational leaders may be presented as the repository of all (or at least ultimate) moral authority. In other words, educational leaders may manipulate both their circumstances and the community of learners to secure their own self-interest through assuring positions “like unto God”. Lord (2003) says that “the dangers of demagoguery [political pandering], corruption and tyrannical ambition cannot be avoided in any political system if leadership is to be given reasonable scope”. As Aristotle once said, “all good things can be measured, except virtue. Leadership is a good thing, and it is worth putting up with the risks it poses” (p. 19). We puzzle over and can relate to the propensities of some people to give permission to other human beings to become their deities and help satisfy these leaders’ addictive ego-needs by tolerating and even encouraging godlike attitudes, assertions, and actions.

Tuckman (1985) may have been right, in her analysis of the calamitous history of leadership, when she says that the basic cause of unethical leadership has been “sheer woodheadedness”. Under this doctrine, the educational leader may suspend moral rules in deference to this positional form of egoism. Egoists insist that the laws of nature are meant to be bent and skilfully manipulated towards self-chosen goals. These goals are constituted as relativistic forms of “right” and “wrong”. The educational leader, so predisposed, considers oneself positioned above the law. Expeditious goal attainment becomes the super ordinate rule while the dignity or worth of others maybe considered inconsequential by the aspirant leader. In other words, the leader’s egoistic goals may be in direct conflict with the interests of other members of the ecosystem. These types of espousals are akin to Machiavelli’s statement that,

[A] man who wishes to make a profession of goodness in everything must necessarily come to grief among so many who are not good. Therefore, it is necessary for a prince, who wishes to maintain himself, to learn how not to be good, and to use this knowledge and not use it, according to the necessity of the case. (p. 84, Chap. 15)

Extreme egoism arises from the all too common delusion amongst leaders that they are above theoretical or moral rationality. Price (2006) says that “More than most agents, leaders may have reason to believe that they are not bound by the requirements of morality. As a consequence, what constitutes an ethical failure in leadership may not be so obvious to leaders after all” (p. 13). In terms of the ecological

metaphor, these leaders have a self-appointed position atop the zero-sum food chain. Their ascent is often by the consent of those they have subtly walked over to get to their coveted positions. From their position of self-acclaimed omniscience and omnipotence, such leaders assume an a priori right to act in a manner independent of all non-selfish considerations. School system public relations officers have often sought to mythologize educational leaders and to suggest the impossibility of ethical conflict in the lives of their leaders. The essence of their message is that mythical (godlike) leaders exist among us and that ethical problems do not exist other than in the fertile imaginations of bandwagon radicals. In some school districts there are systems and structures that support and perpetuate these illusions of grandeur and unethical asymmetries. Extreme egoism supports a leader who wishes to assume such a godlike position in order to enhance his self-oriented purposes. Hodgkinson (1975) says that “administration has more than a simple status function and connotation. . . . It deals with the distribution of, and experiences of, authority and power. And about this there is still an aura of the sacral and the mysterious” (p. 11). This mysterious aspect of leadership may be exploited by the egoist. There is a need to demythologize these erroneous notions. Educational leaders are, and always will be, fallible persons who are capable of both right and wrong.

We have represented egoism as an inhibition to grounded moral discourse, healthy learning communities, and a retarder of ethical integrity in educational leaders. Egoism moves ethical educational leadership away from external or universal values to values grounded in the self-oriented contingencies of context, persons, human nature, together with either undefined and leader-convenient “principles”. Those educational leaders, characterized by careerism, aspire to gain power by which they promote their own interests. Those practicing numenification aspire to maintain and enlarge their hold on self-benefiting power. Leaders who conceive of themselves as being above the morality which binds the “common people” secure their own purposes by assuming godlike positionality. We argue that if an educational leader embraces careerism, numenification or deification, through an uncritical ascription to the doctrine of egoism, that these will not only result in the betrayal of his/her ethical integrity but the entire ecosystem will be poisoned. Excellence in educational leadership requires the explicit commitment of ethically conscious and ecologically sensitive educational leaders who have developed the necessary personal and social frameworks together with the courage for implementation of such values in the midst of increasingly complex demands. Only with such reflection and courage will educational leaders warrant the trust of their learning communities. In the following section we argue for a shift to a different kind of leadership from that of egoism – one vested in virtues of integrity, responsibility, authenticity, and presence. We do wish to acknowledge that all of the responsibility for healthfulness does not rest on leadership. We would argue with Jinkins and Jinkins (1998) that “the quality of a society resides in its cultural atmosphere, in its ecology of leadership and power. We add that no organization will ever rise higher than its invisible moral sentiments” (p. 82). Our current focus is on the vital virtues of leadership and we wish to raise the awareness posed by the toxic threat of egoism to learning communities.

## 11 Virtues of Ethical Leadership

Machiavelli (1999) wrote, “A man who wants to act virtuously in every way necessarily comes to grief among so many who are not virtuous. Therefore if a prince wants to maintain his role he must learn how not to be virtuous” (pp. 49–50, Chap. 5). Our response is that Machiavelli has rightly described the challenge but too quickly limited his alternatives. Indeed, we believe that the virtuous educational leader will come to some grief, pain, sacrifice, and harm. We do not wish to be naive. We think these consequences need to be considered as part of the cost of an ecological and ethical leadership commitment. Perhaps not everyone is willing to pay this price and engage the disciplines requisite for virtuous leadership. Ecological leadership is not for the faint of heart but for the full of heart. We do agree that virtuous leadership is not easy and that some ecosystems will be more challenging than others. We resonate with Dobel’s (1999) perspective that sometimes the tensions created by the “strains and pressures of the web of values can be so great as to destroy health and energy” (p. 5) of a leader. Nevertheless, the obligation for those who would sense the call to virtuous leadership in particular education ecosystems is renewed on a daily, perhaps interaction by interaction, basis. The emphasis of Burn’s (1978) notion of transformative leadership focuses on the moral purpose of helping people raise themselves up to their “better selves” (p. 462). Burns argues that it is the leader’s task to put people sufficiently in touch with their needs and values that these become the fuel for their moral purposing and the only way to live and work with meaning. Leadership, he proffered is about having the “capacity to transcend the claims of the multiplicity of everyday wants and needs and expectations” (p. 46).

Morally invested leadership is built upon virtue of integrity. In this virtue, we have consistency in one’s own private feelings, actions relative to public disposition and practice. To have integrity, to be integral, seems to be the keystone in operationalizing moral leadership . . . to be quixotic, changeable, unpredictable, chaotic in personality . . . counter the virtue of integrity. (Maxcy 2002, p. 74)

Burns (1998), in his foreword to the edited book *Ethics: The Heart of Leadership*, said, “I discern three types of leadership values: ethical values – ‘old-fashioned character tests’ such as sobriety, chastity, abstinence, kindness, altruism, and other ‘Ten Commandments’ rules of personal conduct; modal values such as honesty, integrity, trustworthiness, reliability, reciprocity, and accountability; and end values such as order (or security), liberty, equality, justice, and community”(p. x). Burns associated status-quo leaders with those following only rules of personal conduct and transactional leaders with living up to rules and modal values. For Burns, transformational leaders distinguish themselves by the preceding values and by their focus on ends values. Greenleaf (1977), similarly, wrote about servant leaders defining themselves by making conscious choices to serve others, to do so above their own interests, and to do so as a primary motivation, expressly before trying to be a leader. He says, “it begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead . . .” (p. 13). A servant leader, in Greenleaf’s view, is someone who works

to see their followers “grow healthier, wiser, freer, more autonomous, and more likely themselves to become servant” (pp. 13–14).

The virtue of responsibility is premised upon three elements. First, persons in leadership need to be responsible as ethical persons. Second, they need to be responsible to students, teachers, parents and the community. Third, they need to be responsible for civic learning, for being proactive, and for ensuring quality teaching. We argue that a fourth virtue is necessary in order to build an ecological learning community, distributed or shared leadership. By this we mean that leadership needs to be distributed if we are to build a sustainable learning community.

Raelin (2003) suggests that in leaderful organizations “more than one leader can operate at the same time, so leaders willingly and naturally share power with others” (p. 13). Not only is leadership concurrent, it is collective. He suggests that leadership is plural and not solely dependent on one person – “everyone is participating in leadership” (p. 15). Rather than a matter of controlling, in the leaderful organization “everyone counts and every opinion and contribution sincerely matters” (p. 16). Furthermore, Raelin argues that “compassionate leaders [not necessarily positional leaders] recognize that values are intrinsically interconnected with leadership and that there is no higher value than democratic participation . . . the endowment of participation extends to the wider community affected by the actions of an organization” (p. 16). This is the kind of leadership needed to build capacity for a learning community.

Leadership also needs to be authentic. The virtue of authenticity requires persons in leadership to always act with the good of others in mind. Authentic leaders believe deeply in people and in their abilities to make things happen. They are devoted to authentic knowledge and teaching (see also Fullan 2005).

Starratt (2004) contends that leadership also needs to demonstrate the virtue of presence. He had three types in mind: affirming presence, critical presence, and enabling presence. The affirming presence is similar to the ethic of care. Critical presence ensures that all voices are heard and an enabling presence supports the growth of people in the school. It is through the enabling ethic that leadership becomes distributed and an ecological environment for teaching and learning is created. In his discussion of the adaptive work of leadership, Heifetz (1994) says that this work is characterized by its efforts “to diminish the gap between the values people stand for and the reality they face” (p. 22). It is not possible to discern the gaps unless one is fully present with the people. In the final section, we argue for sustainable leadership as being in keeping with an ecological view of leadership for a learning community.

## 12 The Morality of Sustainable Leadership

Boyatzis and McKee’s (2005) depiction of resonant leaders compliments the view of the ecologically understood leadership that we are advocating. They say, “resonant leaders help blend financial, human, intellectual, environmental, and social

input into a potent recipe for effective performance in organizations” (p. 5). In their view, the constructs of mindfulness, hope, and compassion under girds renewed leadership by displacing chronic stress, exhaustion, fear, pressure, and dissonance. When leaders become disconnected, dissonant, and neglectful of the voices of those they serve and work with, then their effectiveness dissipates. When a leader is blind to ever-changing contextual matters or blocked from understanding and defining the realities of those in their sphere of influence, then their effectiveness is severely diminished.

In their recent book, Hargreaves and Fink (2005) outline seven principles for sustainable leadership: depth – the fundamental moral purpose of deep and broad learning; length – that it preserves and lasts; breadth – is distributed leadership; justice – it is socially just; diversity – develops strong ecosystems; resourcefulness – develops human resources; and conservation – learns from the best of the past to create an even better future. They define sustainable leadership as

[that] leadership and improvement [which] preserves and develops deep learning for all that spreads and lasts, in ways that do no harm to and indeed create positive benefit for others around us, now and in the future. (p. 17)

They contend that sustainable leadership, like sustainable improvement, “with a strange and unswerving sense of moral purpose . . . inner conviction, unshakable faith and a driving, hopeful sense of purpose that stretches far beyond the self – these are the inalienable elements of moral character that truly sustain people during times of overwhelming difficulty and unbearable suffering” (p. 23). Similar to Mitchell and Sackney (2000) and Starratt (2003), Hargreaves and Fink put learning at the center of everything leaders do. For them, student learning comes first, then everyone else’s in support of it (p. 24). Leadership for learning means creating deep and equitable learning opportunities for students, professionals, the system, and leaders own learning. To accomplish this task they suggest: making teaching and learning central to leaders own work; consistently communicating that student learning is a shared mission of students, teachers, administrators, and the community; articulating core values that support a focus on learning; and paying attention to teaching (p. 27). In essence, building a learning community requires transforming the culture of the school. As we have indicated, aspirations are contrary to the ambitions of careerism, numenification and deification. In response to the accountability movement, Hargreaves and Fink argue that learning has to be put before testing. This means making learning the paramount priority, becoming more knowledgeable about learning, making learning transparent, promoting active inquiry into learning, promoting assessment for learning, involving parents in their children’s learning, and creating emotional conditions for learning. Further, this means that people are more important than persona and politics.

In order to achieve this outcome, they contend that sustainable leadership for a complex, knowledge-sharing society is for schools to become professional learning communities. Others have similarly advocated such a move (Mitchell & Sackney 2000; Stoll et al. 2003; Harris 2002; Huffman & Hipp 2003; see also Purpell 1989).



## 13 Conclusion

We have argued in this chapter that leadership has to be compatible with an ecological worldview if we are to meet the challenges of a knowledge society. Further, we have argued that no one leader can accomplish all the things that are necessary to build the environment where teaching and learning are sustainable. Instead, we need to shift our focus from leader to leadership. It is through leadership that we see the central focus of schooling – teaching and learning – being transformative for students. If we make teaching and learning the center of our schooling practices, then in all likelihood students will receive an education that is more socially just, democratic and ecologically based.

We recognize that leadership is about the exercise of power. In schools, the struggle for truth is a struggle for power because different truth games establish different relations between people (Sackney et al. 1999, p. 52). We have argued in this chapter that egoistic leadership is not what is needed in a knowledge society. Instead, the leadership task is to create the socio-political conditions under which all voices are heard, or what we might call the establishment of “communities of leaders”. We suggest that power-as-command be replaced with an ethic of care, concern, connectedness – or what we have called ecologically based leadership values. This shift is necessary if we are to build capacity for learning communities which are required to meet the learning challenges for the 21st century.

## References

- Anderson T. & Klinge E. (1995) Developing a regenerative community, in Gozdz K. (ed.) *Community Building: Renewing Spirit and Learning in Business*. San Francisco, CA: New Leaders Press, pp. 351–359.
- Ashmore R. (1987) *Building a Moral System*. New York: Prentice-Hall.
- Bass B. (1998) The ethics of transformational leadership, in Cuilla J. (ed.) *Ethics: The Heart of Leadership*. Westport, CT: Praeger, pp. 169–192.
- Bateson G. (1972) *Steps to an Ecology of Mind*. New York: Ballantine.
- Bailey F. (1988) *Humbuggery and Manipulation: The Art of Leadership*. Ithaca, NY: Cornell University Press.
- Beauchamp T. (1982) *Philosophical Ethics: An Introduction to Moral Philosophy*. New York: McGraw-Hill.
- Bohm D. (1980) *Wholeness and the Implicate Order*. London: Routledge & Kegan Paul.
- Bohm D. (1985) *Unfolding Meaning: A Weekend Dialogue with David Bohm*. London: Ark.
- Boyatzis R. & McKee A. (2005) *Resonant Leadership: Renewing Yourself and Connecting with Others Through Mindfulness, Hope and Compassion*. Boston, MA: Harvard Business School Press.
- Bradley F. (1988) *Ethical Studies*, 2nd edn. Oxford: Clarendon Press.
- Bremer O., Logan J., & Wotutch R. (1987) Ethics and values in management thought, in Paul K. (ed.) *Business Environment and Business Ethics in Management Thought*. Cambridge, MA: Ballinger.
- Bronfenbrenner U. (1977) Toward an experimental ecology of human development, *American Psychologist* 23: 513–531.
- Burns J. (1978) *Leadership*. New York: Harper & Row.
- Collins J. (2001) *From Good to Great: Why Some Companies Make the Leap. . . and Others Don't*. New York: HarperCollins.

- Ciulla J. (ed.) (1998) *Ethics: The Heart of Leadership*. Westport, CT: Praeger.
- Culbertson J.A. (1988) A century's quest for a knowledge base, in Boyan N.J. (ed.) *Handbook of Research on Educational Administration*. New York: Longman, pp. 3–26.
- De Geus A. (2002) *The Living Company*. Boston, MA: Harvard Business School Press.
- Dobel J. (1999) *Public Integrity*. Baltimore, MD: The Johns Hopkins University Press.
- Frost P. (2003) *Toxic Emotions at Work*. Boston, MA: Harvard Business School Press.
- Fullan M. (2003) *The Moral Imperative of School Leadership*. Thousand Oaks, CA: Corwin Press.
- Fullan M. (2005) *Leadership Sustainability: Systems Thinkers in Action*. Thousand Oaks, CA: Corwin Press.
- Garner R. & Rosen B. (1967) *Moral Philosophy: A Systematic Introduction to Normative Ethics and Meta-ethics*. New York: Macmillan.
- Gergen K.J. (1992) Organization theory in the postmodern era, in Reed M. & Hughes M. (eds) *Rethinking Organization: New Directions in Organization Theory and Analysis*. London: Sage, pp. 207–226.
- Gozdz K. (1995) Creating learning organizations through core competence in community building, in Gozdz K. (ed.) *Community Building: Renewing Spirit and Learning in Business*. San Francisco, CA: New Leaders Press, pp. 56–67.
- Greenleaf R. (1977) *Servant Leadership*. New York: Paulist Press.
- Hargreaves A. (2003) *Teaching in a Knowledge Society: Education in an Age of Uncertainty*. New York: Teachers College Press.
- Hargreaves A. & Fink D. (2005) *Sustainable Leadership*. San Francisco, CA: Jossey-Bass.
- Harris A. (2002) *School Improvement: What's in It for Schools?* London: RoutledgeFalmer.
- Heifetz R.A. & Linsky M. (2002) *Leadership on the Line*. Boston, MA: Harvard Business School Press.
- Heifetz R. (1994) *Leadership Without Easy Answers*. Cambridge, MA: Belknap Press.
- Henry C. (1977) *Personal Christian Ethics*. Grand Rapids, MI: Baker House Publishing.
- Hodgkinson C. (1978) *Toward a Philosophy of Administration*. Oxford: Blackwell.
- Hodgkinson C. (Winter 1975) Philosophy, politics, and planning: an extended rationale for synthesis, *Educational Administration Quarterly* 11(1): 11–20.
- Huffman J.B. & Hipp K.K. (2003) *Reculturing Schools as Professional Learning Communities*. Lanham, MD: Scarecrow Education.
- Jenkins M. & Jinkins D. (1998) *The Character of Leadership: Political Realism and Public Virtue in Non Profit Organizations*. San Francisco, CA: Jossey-Bass.
- Kanungo R. & Mendonca M. (1996) *Ethical Dimensions of Leadership*. Thousand Oaks, CA: Sage.
- Kuhn T. (1970) *The Structure of Scientific Revolutions*, 2nd edn. Chicago: University of Chicago Press.
- Lipman-Blumen J. (2005) *The Allure of Toxic Leaders*. Oxford: Oxford University Press.
- Lord C. (2003) *The Modern Prince: What Leaders Need to Know Now*. New Haven, CT: York University Press.
- Machiavelli N. (1999) *The Prince*, tr. Bull G. New York: Penguin Books.
- MacIntyre A. (1984) *After Virtue: A Study in Moral Theory*. Notre Dame, IN: University of Notre Dame Publishers.
- Maxey S. (2002) *Ethical School Leadership*. Lanham, MD: Scarecrow Press.
- Mitchell C. & Sackney L. (2000) *Profound Improvement: Building Capacity for a Learning Community*. Lisse, The Netherlands: Swets & Zeitlinger.
- Pennington B. (2000) *True Self – False Self: Unmasking the Spirit Within*. New York: Crossroad Publishing.
- Plato (1992) *Plato: Republic*, tr. Grube G.M.A. Indianapolis: Hackett Publishing.
- Price T. (2006) *Understanding Ethical Failures in Leadership*. New York: Cambridge University Press.
- Purpel D.E. (1989) *The Moral and Spiritual Crisis in Education: A Curriculum for Justice and Compassion in Education*. New York: Bergin & Garvey.
- Raelin J. (2003) *Creating Leaderful Organizations: How to Bring Out Leadership in Everyone*. San Francisco, CA: Berrett-Koehler.
- Sackney L., Walker K., & Mitchell C. (1999) Postmodern conceptions of power for educational leadership, *Journal of Educational Administration and Foundations* 14(1): 33–57.

- Schon D. & Argyris D. (1987) Types of integrity, in Srivastva S. (ed.) *Executive Integrity: The Search for Higher Human Values in Organizational Life*. San Francisco, CA: Jossey-Bass.
- Selznick P. (1957) *Leadership in Administration: A Sociological Interpretation*. New York: Harper & Row.
- Senge P. (1995) Creating quality communities, in Gozdz K. (ed.) *Community Building: Renewing Spirit and Learning in Business*. San Francisco, CA: New Leaders Press, pp. 49–55.
- Sergiovanni T. (1992) *Moral Leadership: Getting to the Heart of School Improvement*. San Francisco, CA: Jossey-Bass.
- Sheridan S. & Gutkin T. (2000) The ecology of school psychology: examining and changing our paradigm for the 21st century, *School Psychologist Review* 29(4): 485–502.
- Starratt R.J. (2004) *Ethical Leadership*. San Francisco, CA: Jossey-Bass.
- Starratt R.J. (2003) *Centering Educational Administration: Cultivating Meaning, Community, and Responsibility*. Mahwah, NJ: Lawrence Erlbaum.
- Starratt R.J. (1994) *Building an Ethical School: A Practical Response to the Moral Crisis in Schools*. London: Falmer Press.
- Starratt R.J. (1991) Building an ethical school: a theory for practice in educational leadership, *Educational Administration Quarterly* 27(2): 185–202.
- Stevens E. (1979) *Business Ethics*. New York: Paulist Press.
- Stoll L., Fink D., & Earl L. (2003) *It's About Learning [and it's about time]*. London: RoutledgeFalmer.
- Tuckman B. (1985) *March of Folly: From Troy to Vietnam*. New York: Ballantine Books.
- Walker K. (1998) Jurisprudential and ethical perspectives on the best interests of children, *Interchange* 29(3).
- Walker K. (1995) A principled look at the best interest of children, *The Canadian School Executive* 15(5): 3–8.
- Walker K. (1991) Whose notion of morality do we utilize in our educational policy-making? in O'Reilly R.R. & Lautar C.J. (eds) *Policy Research and Development in Canadian Education*. Calgary, Canada: Detselig Enterprises, pp. 73–99.
- Wenger E. (1998) *Communities of Practice: Learning, Meaning, and Identity*. Cambridge: Cambridge University Press.

# Chapter 15

## Teaching for a Better World: The Why and How of Student-initiated Curricula

Joanna Swann

### 1 Introduction

It is said that travel broadens the mind. Features of one's home environment hitherto taken for granted are challenged by what one sees elsewhere. One begins to think differently and, almost inevitably, to behave differently. But as far as expanding one's view of education is concerned, travel – whether actual, by visiting education institutions abroad, or virtual, by studying first-hand accounts, film, etc. – is unlikely to provoke a re-evaluation of core assumptions about the responsibilities of the student in a formal educational setting. In education systems worldwide, students are expected to learn what other people have decided they should be taught. Students are sometimes given a menu of curriculum options from which to choose, but if they would prefer to learn something completely different this predilection will seldom be catered to or even acknowledged. Student-initiated curricula – that is, curricula conceived and formulated by the students themselves – are very rare within formal education. Fundamental decisions about the content of the formal curriculum are normally taken by teachers, the school board, the local education authority, or central government.

“Quite right, too”, some readers may respond. Others may think that the development of student-initiated curricula is appropriate for older students but not for the very young. Others still may regard the idea as fine in principle but think it impractical for normal classes in ordinary schools. My main purpose in writing this chapter is to challenge the assumptions of these three categories of reader. At the heart of my challenge is the idea that the development of student-initiated curricula, and a reduction in the use of prescribed curricula, will help to solve two related problems: “How can we promote the development of learner autonomy?” and “How can we create a world in which there is less coercion and social and personal manipulation?”

With regard to values education in general, my discussion assumes the following ideas:

- What teachers and other educationists believe to be the case about learning influences their educational values – their beliefs about what is good in the context of education.

- An educational practice may have unintended consequences that conflict with the espoused values of the teachers and policymakers who are responsible for the practice.
- How students are treated during the course of their education implies values, and these are as much a part of values education as the values that teachers explicitly set out to teach. The values that a student learns from the process of being taught may not be those that the teacher explicitly sets out to teach.

In this chapter, I critically examine some values and assumptions of fact associated with the conventional practice of denying students the opportunity to take responsibility for the content of their formal programmes of learning. Drawing on the evolutionary epistemology of Karl Popper – a form of constructivism – I argue that this practice originates in mistaken assumptions about learning, and, when adopted intensively, it restricts the development of learner autonomy – crucial for lifelong learning – and both embodies and promulgates negative values associated with coercion and social and personal manipulation.

In the chapter's final sections I make the case for developing student-initiated curricula, and outline a specific approach that I developed when teaching classes of students – aged between 7 and 11 years – in a state-maintained inner London primary school from 1981 to 1987. The basic elements of this approach to teaching were drawn from the educational theory of Tyrrell Burgess and my knowledge of the School for Independent Study (SIS) at what was then North East London Polytechnic. The rationale and functioning of SIS, which operated from 1974 to 1991, are well documented in, respectively, Burgess (1977) and John Stephenson (1980, 1981). In the present discussion I offer generic principles for the development of student-initiated curricula, for use by teachers working with students of any age. The illustrations are, however, drawn from my work with primary school children (first written up in Swann 1988).

In England, the development of student-initiated curricula in the compulsory sector of schooling was curtailed in 1989 by the introduction, following the 1988 Education Reform Act, of a statutory national curriculum. The Act gave the Secretary of State for Education a vast number of new powers which various incumbents of the post have not been loath to exploit. More than 15 years later, despite the stranglehold of an intensive centralised summative assessment regime, linked to national league tables, many teachers – particularly those of younger children – are becoming increasingly inclined to develop classroom learning and teaching in ways other than those that are centrally prescribed. Despite the booster rhetoric of politicians and their appointees, a lengthy period of central control of the curriculum has failed to deliver hoped-for improvements in learning. As they see the judgements of others fail, school teachers in England seem to be regaining confidence in their own professional judgements.

The situation in other countries will inevitably be somewhat different, and this is true even of countries within the UK. Scotland's national curriculum, for example, is not statutory. But whatever the educational context, my hope is that this chapter will inspire those who are persuaded of the value of student-initiated curricula to

introduce – or, in some cases, further develop – such curricula in their own practice. I stress that the adoption of student-initiated curricula is not an all-or-nothing matter. What is important is a commitment to develop such an approach and the will to begin to do so – perhaps, at first, for only two weeks a term or one afternoon a week.

## 2 Facts and Values

Popper in his seminal *The Open Society and Its Enemies* discussed at length what he called the dualism of facts and decisions or facts and standards. He wrote: “Whenever we are faced with a fact – and more especially, with a fact which we may be able to change – we can ask whether or not it complies with certain standards” (1966 [1945], Addendum 1, §13, p. 384).

A question of *fact* – that is, a question of whether or not something is the case – can be distinguished from whether or not we like or dislike the particular fact (or alleged fact). This is true even though questions of fact and questions of *value* (implied by Popper in his use of the word “standards”) arise together in situations. One may question assumptions of fact about how children can best be helped to learn, and one can question assumptions of value – assumptions about what is to be considered good – about how children ought or ought not to be treated. If someone says, for example, “Children learn more when they are beaten for making mistakes”, one can argue that this is not true; that is, one can challenge the alleged fact. But even if one believes that beatings make children learn more, one might still propose that they should not be beaten on the grounds that it is wrong, regardless of the consequences for their learning. Of course, what one believes to be true influences what one chooses to value; for example, if one believes (mistakenly) that the adoption of student-initiated curricula is synonymous with a *laissez-faire* approach to classroom learning, one may be inclined to view the development of student-initiated curricula as a bad thing.

In this chapter I discuss matters of fact because, as mentioned above, what one believes to be the case influences what one values. Some assumptions of fact associated historically with conventional approaches to curriculum decision-making are inconsistent with new thinking about what happens when learning takes place. A difficulty in addressing the broad question of what happens when learning takes place is that while aspects of the discussion invited by such a question are susceptible to empirical investigation, others are not. Questions about *learners* – the focus of psychology – tend to be open to empirical research, whereas questions about *learning* are often merely a matter of philosophical speculation. That some of what we assume to be true about learning is metaphysical, in the sense of being both unverifiable (as all propositions are) and irrefutable (as some propositions are not) does not make these assumptions any less important. As Popper put it:

We all have our philosophies, whether or not we are aware of this fact, and our philosophies are not worth very much. But the impact of our philosophies upon our actions and our lives is often devastating. This makes it necessary to try to improve our philosophies by criticism. (Popper 1979 [1972], p. 33)

The relationship between the development of student-initiated curricula and the development of learner autonomy could be empirically investigated, and I have elsewhere (Swann 2003a) proposed a means of testing a hypothesis that underlies the particular approach to classroom learning and teaching I advocate. But funding priorities tend to dictate what gets researched, and these are the outcome of a complex web of value decisions. Those individuals currently responsible for decisions about research funding are not, generally speaking, interested in testing hypotheses about the relative merits of using prescribed curricula and student-initiated curricula.

Some readers may wish to argue that the conventional approach to the curriculum has been tested and found to work. I therefore stress that what I mean by testing is this: the formulation of a hypothesis that could potentially be refuted, and the search for refuting evidence (Popper 1972a [1934], 1972b [1963]). It means investigating the unintended and potentially undesirable consequences of action (Popper 1961 [1957]). It means judging a theory or course of action in the context of competing alternatives and giving each of these a fair “hearing”. That a particular way of doing things has seemed to work for centuries does not mean that it, or any of the assumptions embedded in it, have been rigorously tested.

### 3 The Challenge of Constructivism

The practice of planning a curriculum without the involvement of the students for whom it is designed originates from a time before constructivist theories of learning – traceable in part to the work of Giambattista Vico (1668–1744) and later to John Dewey (1859–1952) – had begun to be widely influential. The basic tenet of constructivism – that learning is an active process requiring of the learner a personal interpretation of experience and the construction of her own knowledge – stands in contrast to the idea that learning is to a significant extent a passive process, involving the transmission of information from the social or physical environment to the learner, mediated in the context of education by a teacher.

If one believes that learning involves the passive receipt of information, curriculum development and pedagogy can be treated as separate concerns. The task of the curriculum developer (who may also be the teacher) is to decide what is to be taught – the concepts, facts, values, and attitudes deemed to be appropriate and worthwhile – and the task of the classroom teacher is to present the material to students in such a way that they can imbibe it. Assessment of learning is then a matter of finding out whether, or to what extent, the student is able to replicate what has been prescribed.

Constructivism has led to a more complex view of the relationship between curriculum and pedagogy. If the learner has to create her own knowledge, the task of the teacher is not the relatively straightforward one of finding an appropriate means by which the prescribed curriculum can be transmitted, but a complicated one of finding ways of helping students to create for themselves what others have decided they should learn. Constructivism has paved the way for the idea of assessment *for* learning – assessment which facilitates the process of learning and is therefore

integral to it. Assessment *of* learning can still, however, be viewed as a matter of assessing the extent to which students are able to replicate what has been prescribed.

Clearly, even if one accepts that the core tenet of constructivism constitutes a valid (metaphysical) account of learning, it does not follow that the use of prescribed curricula has been undermined. Constructivism in its basic form merely problematises the transmission of curriculum content and requires both that teachers interact with students and that students be actively involved in at least some of their own learning. It seems that most constructivist educators do not exclude the possibility of learning from transmission; they generally assume that some learning is the result of processes in which the learner is passive.

Popperian constructivism differs from most other forms of constructivism in that it challenges the idea that learning can take place *by* instruction from without the learner, which is not to deny that learning takes place *in response to* instruction. (It also differs in a number of other respects – see Phillips 1995; Swann 1995.) A Popperian account, as outlined below, calls into question the transmission theory of teaching which, historically at least, has been part and parcel of the use of prescribed curricula. Popper's epistemology was also highly influential in the development of the particular approach to student-initiated curricula outlined later in the chapter.

## 4 An Evolutionary Analysis of Learning

From an evolutionary standpoint, learning can be characterised as what takes place when an organism develops, in the context of experience, new expectations, specifically expectations that are not purely an outcome of genetic inheritance or random mutation. This broad definition encompasses the learning of any creature, not just human learning, and the idea of having an expectation is not here confined to having a conscious thought about what is the case or what will happen. Even for humans, most expectations are latent or implicit. As Popper explained:

[W]e become conscious of many of our expectations only when they are disappointed, owing to their being unfulfilled. An example would be the encountering of an unexpected step in one's path: it is the unexpectedness of the step which may make us conscious of the fact that we expected to encounter an even surface. (Popper 1979 [1972], p. 344)

Significantly, changes in expectation are accompanied by changes in what the organism is capable of experiencing and in its potential responses to its environment – what it is capable of doing and is inclined to do. The ability to learn is a specific form of adaptability, and the ability to adapt confers, potentially, an evolutionary advantage. Although learning is dependent on maturation, it involves more than the fruition of inborn characteristics. A learning organism develops new expectations and capabilities that may enable it to function more effectively in the situations in which it finds itself.

With this evolutionary view of learning, there is no implication that what is learned is necessarily desirable. Learning entails progression, as in moving from one state of affairs to a *different* one; but it does not entail progress, as in the idea



of moving from one state of affairs to a *better* one (Munz 2001). One may, for example, learn something that is false – such as, the Sun revolves around the Earth – and not be the better for it. Nor is learning – as is assumed by many educationists – invariably a conscious process. Evidence from the field of consciousness studies indicates that most learning takes place without conscious awareness. In general, we are not fully aware of what we are doing, and when we are aware of making a decision we become conscious of the decision a fraction of a second *after* the decision has been taken (Nørretranders 1998; Gray 2004).

What applies to learning in general also applies to human learning, but our learning has distinctive features. In particular, we interact with an environment that includes not only physical phenomena and individual and social practices but also *objectified knowledge* – with linguistically formulated problems, theories, expectations, hypotheses, values, assumptions of fact (Popper 1979 [1972]). These formulations constitute abstract thought-objects; they form part of the content of what we think about, and thinking about them enables us to develop them further. Some other animals have culture – learned ideas passed from one animal to another – but only humans create and engage with a world of objectified knowledge.

## 5 What Happens When Learning Takes Place

Given that learning can be defined broadly in terms of the development of expectations that are not purely the outcome of genetic inheritance or random mutation, is there a process common to all occasions when learning takes place? If so, might our knowledge of this process have a bearing on curriculum and pedagogy? My answer to both questions is yes.

Drawing on Popper (1979 [1972], 1994, Chap. 1), it can be argued that all we learn from the environment – including from other people – is that some of our expectations are mistaken (or inadequate). The environment does not instruct; it selects: the environment serves merely to challenge expectations and potentially eliminate them. New expectations are created by the learning individual under environmental pressure, or – in the case of much human learning – as a consequence of thought experiments. Insofar as one learns *by* instruction, one instructs oneself; instruction takes place from within. (This selectionist theory of learning is supported by studies in the field of brain science; see, for example, Gerald Edelman 1992.)

What happens when learning takes place is a process of trial and error-elimination. The learner discovers and problematises a mismatch between expectation (explicit or implicit) and experience, and she then conceives and applies a trial solution. The solution is a trial in that there is no guarantee that it will effectively solve the problem, and even when it does solve the problem, there may be unintended and undesirable consequences. The learner's expectation has been revised – that is, an erroneous (or limited) expectation has been eliminated – but the new expectation, as embedded in the solution, is also potentially subject to the discovery of error or limitation.

This process was summarised by Popper (1979 [1972], p. 243) in the following oft-cited schema:

$$P_1 \rightarrow TS \rightarrow EE \rightarrow P_2$$

In this, P represents a problem, a mismatch between expectation and experience that the individual wishes to resolve (Swann 1999c). TS is a trial solution applied to the problem. EE stands for error-elimination, the means by which a trial (as a manifestation of a set of expectations) is eliminated. The process is both critical and creative; it involves what Popper called imaginative criticism (Popper 1979 [1972], p. 148). It is critical in the sense that the learning individual is dissatisfied with, and thus implicitly or explicitly critical of, some aspect of her present situation. It is creative at the point where the individual turns a mismatch into a problem – mismatches are identified but problems have to be created – and again when a solution is produced. Additionally, error-elimination can also be the result of creative activity; humans are capable of creating situations designed to test trial solutions, and they do so as a means of accelerating learning.

All learning is, in short, a special case of problem solving, one in which new expectations are created. This use of “problem” differs from the way the term is commonly used in education. A problem in the context of evolutionary epistemology is not something that must have been made explicit, and it is certainly not something of which the problem solver must be conscious. Clearly, some human problems are expressed in language – that is, they are objectified – but articulated problems are just the tip of the iceberg; they represent a small proportion of the problems that we deal with. Despite our potential for sophisticated learning, most moment-by-moment learning takes place without our being aware of what has been learned, or even that learning has taken place. For example, to understand what someone is saying we must solve a variety of problems; this we do rapidly and mostly at an unconscious level. We do not passively absorb what is said to us. We are, whether or not we are aware of it, critical and creative listeners.

The idea that *all* learning involves trial and error-elimination is an anathema to many educationists. Most – including, as mentioned earlier, many constructivists – continue to believe that some learning involves the passive receipt of information. But objections to the idea that learning never involves the passive receipt of information are often the result of confusing “passive” with “unconscious”. Just because one is not conscious of learning something does not mean that learning is passive.

## 6 The Nature of “Instruction” and Teaching

If, as I have argued, learning does not involve the passive receipt of information, how then is one to explain the learning that takes place in response to what teachers do in the name of instruction? My answer is that trial and error-elimination underlies instruction and, indeed, all of the activities in which teachers and students engage.

When students learn in response to the teacher's "instruction", what the teacher says and/or does will have challenged their assumptions in some way and provoked them to engage in trial and error-elimination. Aspects of such a process might be described. For example: "I used to believe *X* but Mrs Smith told me this was not true and she played a video in which I saw *Z*. . . ." But much of the process, particularly with regard to the creative dimension, will remain unexplained, unconscious, and to some degree inexplicable. In general, though we can plan for learning, the outcomes of our attempts to learn, and the outcomes of our attempts to teach, are always open-ended. The idea of instruction may inspire confidence – "I will teach this and you will learn it". But reality is more complicated. By means of instruction, so-called, some of the students may learn, some of the time and to some extent, something of what the teacher intended, but this is a very hit-and-miss affair. Any apparent success should not be construed as evidence that students learn by, rather than merely in response to, instruction from without.

Given that learning entails trial and error-elimination, it is more likely to occur during exploration (Popper 1992 [1974], p. 52), which may involve practical try-it-and-see activities and/or thought experiments. The transmission theory supports an approach to teaching in which the teacher is highly active and the students are not, though the students will tend to be more active than the teacher anticipates; they will try to make sense, for example, of unarticulated features of the situation in which they find themselves (including what sociologists have called the "hidden" curriculum). Constructivist approaches by contrast, whether with or without a prescribed curriculum, are explicitly designed to encourage greater activity – thinking, in particular – on the part of the students. But whatever the teaching approach, students will invariably learn things additional to, if not different from, those the teacher intended.

Some readers may be inclined to characterise teaching as per se the business of initiating students into specific ways of thinking and other activities that the students' "superiors" have deemed worthwhile and important. I see no need to adopt such a narrow definition. Rather, teaching can be defined as any activity undertaken on the part of one individual with the intention of helping another individual (or group of individuals) to learn; that is, to help another (or others) to develop expectations that are not purely the outcome of genetic inheritance or random mutation. Neither awareness of the intention to promote learning nor consciousness of what is done to promote it are required in order for an activity to qualify as teaching. We can improve our teaching abilities by conscious effort, but teaching is one of our habitual activities.

## **7 Some Undesirable Consequences of Prescribed Curricula**

There is nothing wrong with wanting students to learn specific ideas and skills. The trouble is that most of us can list a great many things we think other individuals and groups, particularly children and young people, should learn. And although each of these things may be potentially valuable and/or appropriate, when assembled as a

prescribed curriculum undesirable consequences may ensue. The scale of such consequences will depend on the specific circumstances, including the proportion of the student's time devoted to prescribed curricula. Also significant is the extent to which teaching and learning are part of a process of social selection that influences post-school opportunities, wealth and status – an issue I have addressed elsewhere (Swann & Burgess 2005).

*The marginalisation of student preferences:* In the context of compulsory education, when students are reluctant to engage with the prescribed curriculum the teacher's task becomes that of manipulating the students' will and interests, usually on the understanding that it is done "for their own good", "for the good of the school", or "for the good of society". Teaching becomes manipulative and coercive; instead of doing things *with* the students, things are done *to* them.

Even when students are prepared to try to learn what is expected – either out of interest or because of the promise of rewards or the threat of sanctions – this does not mean they are exercising preference. There may be many things not included in the prescribed curriculum that they would prefer to learn about or become able to do, including things that they, if given the opportunity, would decide they need to learn about, or to do, in order to develop as individuals. Some of the preferences of some students may be deemed by the teacher, school or society as a whole to be undesirable (or too expensive to address), but many student preferences are marginalised merely because they are not shared by, or were not imagined by, those responsible for curriculum development. I stress that it is one thing to say that some interests are undesirable and should not be pursued (e.g., bullying, torture, and the dissemination of pornography), quite another to specify what should be pursued.

After a long period of not being allowed to exercise preference, students may lose touch with the kinds of things they would prefer to do, and, even if this does not occur, the opportunity to develop their preferences will be impeded by the need to spend time on one or more of the options that have been determined by others. What they learn is to subordinate themselves to others, not in the spirit of collaboration but in order to fit into the education system. There are often penalties for those who fail to conform or meet expected predefined standards. This amounts to oppression.

*Learned dependency:* Babies and toddlers engage in self-initiated and self-directed trial and error-elimination. This, for example, is how they learn to walk and talk. They may need to be helped and encouraged but walking and talking are things children practise spontaneously. In general, much of a child's early trial-and-error activity can be construed as play (Petersen 1988). It is entered into for its own sake – there is no extrinsic goal – but it would nevertheless seem to be a crucial aspect of the child's development. After entering formal education this self-initiated activity is usually increasingly curtailed rather than cultivated. Curriculum developers may argue that their curriculum will enable students to develop greater independence, and various components of it may indeed have that potential; but the overall package by virtue of being conceived and initiated by persons other than the students constrains their development as autonomous learners. One of the significant things that most school students learn is dependency, in particular dependency with regard to the direction and content of their planned programmes of learning.

When students become apathetic, disaffected or rebellious it is usually taken as evidence that they cannot be trusted. These traits tend to be perceived as personal failings or inadequacies rather than a consequence of the way they have been treated in school. When teaching, schooling and education fail to lead to hoped-for learning and desired developments in society as a whole, the route to improvement may be construed in terms of more of the same – a more detailed and time-consuming prescription for what students should be taught.

*Inadequate and inappropriate criticism:* Admittedly, in the context of prescribed curricula, some students become competent in the subjects they are taught. But often they remain incredibly naive about crucial aspects of day-to-day living. A prescribed curriculum leads teachers to ignore – that is, leave unchallenged and unexplored – a wide range of assumptions the students bring to the classroom. Ideas relating to everyday experiences are sometimes grouped to become the subject of personal, health and social education (PHSE). PHSE may enable students to reflect on and address their own experience, and to challenge some of the assumptions they bring to the classroom. It may do so, for example, when “circle time” approaches are adopted. But circle time is a method, not a curriculum. When PHSE becomes just another element of the prescribed curriculum, its content is more likely to become inflexible and to focus more on students as a generic group than on the experiences and assumptions of individuals.

Much of the criticism that children and young people experience focuses on their interactions (or lack of interaction) with prescribed curricula. If the teacher is under pressure to get the students to achieve what has been prescribed, she may be inclined to chide the students for the limitations of their performance. Although, as discussed earlier, criticism is integral to learning, the criticism that aids learning is that which challenges ideas rather than the person. (But even criticism of this kind is not always appropriate – see Swann 2006.) Criticism that focuses on the person tends to undermine confidence and inhibit trial and error-elimination.

*The perpetuation of negative values:* People learn not only in response to what they are told and deliberately shown, but also in response to what they experience and observe on their own initiative. Students may be told about the importance of respect for persons and the development of learner autonomy, and about the potential value of diversity, and they may learn to espouse similar values. But if what they experience in person or see happening to others exemplifies a lack of respect, a preoccupation with conformity, and the coercive and manipulative treatment of people, and if the practices in which these negative values are embedded are not challenged, then for many students these values will become taken-for-granted aspects of the human condition.

The consequences of the use of prescribed curricula, as here described, have been discussed by various authors. One does not have to hold a Popperian view of learning in order to make the same general observations and share the values these observations imply. But a Popperian view of learning, by shedding a different light on sociological and psychological issues, adds to the weight of argument in favour of making piecemeal but nonetheless fundamental changes in the way decisions about curriculum content are made. I acknowledge, however, that those who favour prescribed curricula include some Popperian educationists. The primary

concern of these Popperians is the development of objectified knowledge rather than the development of the individual student. They see their aim being fulfilled through what Richard Bailey has termed “the criticalist curriculum” (Bailey 2000, pp. 192–197, 199–206).

The criticalist curriculum is a means by which “children are introduced to ‘the best that has been known and thought in the world’” (ibid., p. 194). Criticalist curricula differ from conventional school curricula in that critical discussion is a crucial element – students are encouraged to criticise the ideas presented to them. Students, by being initiated into the practice of critical discussion, become better able to “reassess” and facilitate the development of their cultural heritage. But only on the basis of someone else’s decision about the canon – criticalist curricula are prescribed curricula, and as such they risk the consequences described above.

## 8 The Case for Student-initiated Curricula

Some readers may view the degree of coercion and manipulation that often accompanies the use of prescribed curricula as a necessary price to pay for an approach to education that has proved effective in transmitting culture from generation to generation. Such readers may believe the only alternative is a *laissez-faire* approach that will precipitate a descent into anarchy. Or, when the reader has heard of student-initiated curricula, she may believe that their use results in egocentric individuals who lack basic skills and are unversed in the ways of society.

But, as mentioned earlier, the development of student-initiated curricula should not be equated with a *laissez-faire* approach, especially not in the case of the set of procedures outlined below. Expecting students to take responsibility for the content of their formal programmes of learning does not mean they can do anything they like, and the teacher does not have to abdicate responsibility for what ensues. Teachers can still be held to account for what takes place in their classrooms and institutions, though it would be preferable for the system of accountability to be problem-based rather than objectives- or target-based (Swann 1999a). Nor do student-initiated curricula result in a devaluation of the world of objectified knowledge. On the contrary, it is to be regarded as an indispensable resource for learning, one that students engage with as users, evaluators, and contributors.

The development of student-initiated curricula implies an optimistic view of humanity. This optimism is borne out by the evidence currently available about the effects of developing student-initiated curricula. The use of such curricula at the School for Independent Study, and in my practice as a primary school teacher, did not result in a narrowing of the curriculum or a general failure on the part of students to acquire social and other basic skills. Indeed, the opposite was the case. And the formal programmes of learning that students created, though different from those that teachers and external curriculum developers might have conceived, were not foolish or inappropriate. These curriculum initiatives did not fail in educational

terms; their demise was brought about by changes in the political ideology of the country in which they were developed.

The use of student-initiated curricula is consistent with the idea that all learning involves trial and error-elimination. The overall task of the teacher is to encourage and support the student's self-initiated, self-regulated, and self-assessed endeavours in a safe environment. As a general principle, the teacher must strive to foster self-confidence on the part of students. She will also need to provide access to appropriate resources and to encourage in students a willingness to criticise ideas – their own and those of other people. The teacher is clearly required to constrain behaviour that militates against the development of an environment that is conducive to learning. Bullying, coercion, and expressions of racism, homophobia, and sexism, for example, must be curtailed. Most importantly, the use of student-initiated curricula is antithetical to learned dependency, and coercive and manipulative practices on the part of the teacher are minimised.

Readers who decide to develop student-initiated curricula cannot avoid addressing for themselves the problem of how to do so in their specific context and with their particular students. I have in a number of publications outlined a problem-based methodology for professional development and action research designed for adoption by individuals and groups of teachers who wish to pursue the improvement of their educational practice (see, e.g., Swann 1999a, 2003b). For those who wish to develop student-initiated curricula, I now set out a set of procedures and some discussion outlining one approach to the task.

## 9 A Procedure for Developing Student-initiated Curricula

The procedures and illustrative commentary offered below are intended primarily for teachers working with whole student classes. They could nonetheless be adapted for use with individual students or small groups. (For further accounts of this approach to teaching, see Swann 1983, 1999b and 2006.)

*Exploring learning aspirations:* In developing student-initiated curricula, the teacher's first major task is to find out what the students want to learn. The most obvious way to achieve this is to ask them. The teacher should, however, anticipate that there will be impediments to the expression of some learning aspirations. The removal of these impediments will require, on the part of the teacher, skill as well as understanding, and it should be viewed as a continuous process rather than a short-term goal.

With the youngest children I taught, because they were initially unresponsive to the explicit idea of wanting to learn, I found it more productive to begin by asking them what they wanted to do. For a number of reasons, including manageability in a whole-class setting, I asked students to write their ideas down. I gave them headings of the kind: "What I want to do in school", "What I hope to do [today/this week/this term/this school year]". I also provided sentence openings for them to use to help them to express their ideas: "I want to . . .", "I would like to . . .", "I hope to . . .", and so on. What they then produced were *statements of desired activity*.

The initial aspirations articulated by the students tended to be mundane – a continuation of the things they had already been doing in school. This response was to be expected and is not a cause for concern. Students need to feel confident about the process; when first asked what they want to do, they may think they need to work out what the teacher wants them to say. It is important that the teacher responds to the students by, as far as possible, meeting their requests. The students need to know there is a direct relationship between what they write and what transpires. They need to experience, and come to assume, responsibility. When students recognise the relationship between what they write and what they then do, they will tend to flex their imagination.

As already mentioned, one of the teacher's responsibilities is to encourage self-confidence on the part of the students. One way of doing this is to ask them to reflect on their existing capabilities. I would ask my students at various times to write sentences under the heading: "What I am good at, what I can do". The sentence openings I offered included: "I am good at . . .", "I am able to . . .". At other times, I invited groups of students to make posters to illustrate "Our skills, talents, and good qualities". These activities resulted in *statements of capability*. There is an enervating tendency in education to focus on the negative, to think about what the individual cannot do or has failed to do. Also, the formulation of the most significant learning problems – when one wants to learn something but is having, or anticipates, difficulty doing so – is often accompanied by feelings of discomfort. To counteract social negativity and difficulties intrinsic to some learning, encouragement to self-affirm may be crucial. Interestingly, none of the students I taught appeared to overestimate their capabilities; in fact, quite the opposite.

The students I taught were encouraged to write *statements of desired learning*. The older children wrote under the heading "What I want to learn, what I want to become better able to do", and the sentence openings I offered included, "I would like to learn more about . . .", "I would like to learn how to . . .", "I would like to become better able to . . .". With the younger children, these sentence openings were mixed in with those suggested for statements of desired activities.

One of the significant features of the approach I adopted was the amount of writing and reading required of the students. They were given support, as appropriate, for both activities, but regardless of their literacy level they were expected to produce their own ideas, read my response, seeking help to do so when necessary, and, sometimes, read each others' plans. Students were strongly motivated as these activities were integral to the process of their planned learning.

I used "learning diaries" with all of my classes. This was an important means by which a student could communicate her ideas to me. I also wrote in the diary. For instance, I made comments about when the required resources would be available and with whom the student might work. Although each student wrote a set of learning aspirations, in order for this approach to the curriculum to be manageable in a classroom setting the activities by which the learning was brought about were often undertaken in groups. Within any one day a student might work individually or with others on her own programme of learning and collaborate with others to enable them to fulfil theirs.



*Selecting learning aspirations:* The teacher's second major task is to identify which of the students' learning aspirations can be met within the specific environment, with the help of herself, other teachers and students, and by using existing resources or by involving individuals and agencies outwith the learning environment. Students may formulate aspirations for which the teacher/school can be of little or no help; but some ideas which at first seem impractical or even impossible may be addressed in a modified form. For example, in one of my classes a student who wanted to become a book publisher was enabled to develop a school magazine. Skiing and snorkelling are two of the aspirations I was unable to meet, but in these and other cases I tried to validate the aspiration and to explain why it could not be achieved at that time.

Although, as a general principle, the content of the planned curriculum should be negotiated between teacher and students, and as far as possible based on student preference, this does not prevent the teacher from making suggestions, from asserting the importance of some things rather than others, or from vetoing the students' proposals (though there should be a good reason for doing so).

*Planning for learning:* The teacher's next task is to help the students to plan their learning, paying attention to: their skills, talents, and achievements; available resources, including time and expertise. Depending on the circumstance, the teacher may also help students critically to evaluate their plans by encouraging them to state in advance what would count as a failure and what would count as success.

At the SIS, the learning plans of undergraduate students were subject to formal validation. In my practice with primary school children there was no formal procedure for validation; also, short- and long-term plans were developed simultaneously. *Fulfilling the plans:* The teacher supports students in the fulfilment of their plans, offering, where appropriate, encouragement, critical discussion and, when available, additional resources.

*Evaluating and recording learning:* Encouraging students to reflect on their learning is part of the moment-by-moment process of teaching. In addition, when working with student-initiated curricula the teacher can encourage students on a more formal basis to take stock of, and record, what they have been learning. With older students, their records of learning may include a statement of the initial learning aspirations – their formalised learning problems – and an account of where trial solutions were found to be successful, where they failed and what was learned from the experience. Such a record should also include an outline of learning problems that have developed from the work undertaken. At the SIS student attainment was formally examined and accredited at this stage in the curriculum process. With young children the teacher's initial aspiration may be merely to encourage a habit of reflection and a fairly simple process of valuing and collecting work and recording progress.

I encouraged my students to write *statements of learning achievement*. Under a heading such as "What I have learned, what I have become able to do" or "What I have learned in school this year", students would write statements using sentence openings of the following kind: "I have become able to . . .", "I have become better at . . .", "I have learned how to . . .", "I have learned that . . .", "I have learned more about . . .". I discussed with students the distinction between "I have learned how to

. . .” and “I have become better at . . .” as I found they tended to undervalue or disregard development that was rudimentary. I noted in particular that students whose progress with reading was comparatively slow tended to become disheartened about their potential to succeed. It is important for such students to recognise that they have made progress, even though they are not yet fully fledged readers.

The students’ statements of achievement were added to folders which constituted their learning profiles – their personal record of work for the school year. These folders belonged to the student, contained a selection of work chosen by the student, and included the learning diary and the student’s written evaluations of her learning.

## 10 Creating a Piecemeal Social Revolution

Social development and growth in public knowledge are dependent on the learning of individuals. Of course, progress requires collaborative action and a recognition of human interdependence, but to bring about a better world we need individuals who are confident, creative, critical and fully formed as autonomous learners. To this end, individuals need to have the opportunity to make decisions and be responsible for the outcomes. And for democracy to develop we need socially minded individuals who are not susceptible to manipulation and coercion.

If we do not wish to promote dependency and promulgate the negative values associated with coercion and social and personal manipulation, we must limit the extent to which the time and energy of students in compulsory education are bound up with prescribed curricula. Instead of prescribed curricula we can foster the development of student-initiated curricula, not least because, as argued in this chapter:

- The use of student-initiated curricula is fully consistent with the fact that learning is invariably an active process.
- Student-initiated curricula develop the expectations that influence students’ everyday lives.
- It is not fundamental to the development of student-initiated curricula that students be subjected to coercion and manipulation.
- Without student-initiated curricula we cannot promote full learner autonomy, which is crucial for lifelong learning.

**Acknowledgements** My thanks to Tyrrell Burgess, Chris Downs, and Brian Marley for useful feedback on an earlier version of this chapter. Any errors and limitations that remain are, of course, my sole responsibility.

## References

- Bailey R. (2000) *Education in the Open Society – Karl Popper and Schooling*. Aldershot, UK: Ashgate.
- Burgess T. (1977) *Education After School*. London: Victor Gollancz.

- Edelman G.M. (1992) *Bright Air; Brilliant Fire: On the Matter of the Mind*. New York: Basic Books.
- Gray J. (2004) *Consciousness: Creeping up on the Hard Problem*. Oxford: Oxford University Press.
- Munz P. (2001) *The Progression of Values or Mankind's Siberian Dilemma*. Te Tapuae o Rehua Lecture, New Zealand Historical Association Conference, Christchurch, 2 December.
- Nørretranders T. (1998) *The User Illusion: Cutting Consciousness Down to Size*. London : Penguin Books, (tr. J. Sydenham) (first published in Danish in 1991).
- Petersen A.F. (1988) Why children and young animals play: a new theory of play and its role in problem solving. Monograph of The Royal Danish Academy of Sciences and Letters, Copenhagen, *Historisk-filosofiske Meddelelser* 54: 1–57.
- Phillips D.C. (1995) The good, the bad, and the ugly: The many faces of constructivism, *Educational Researcher* 24(2): 5–12.
- Popper K.R. (1961) *The Poverty of Historicism*. London: Routledge & Kegan Paul (1st edn. 1957).
- Popper K.R. (1966) *The Open Society and Its Enemies*, Vol. 2: *The High Tide of Prophecy: Hegel, Marx and the Aftermath*. London: Routledge & Kegan Paul (first published 1945).
- Popper K.R. (1972a) *The Logic of Scientific Discovery*. London: Hutchinson (first published in German in 1934) (first English edition 1959).
- Popper K.R. (1972b) *Conjectures and Refutations: The Growth of Scientific Knowledge*. London: Routledge. (1st edn. 1963).
- Popper K.R. (1979) *Objective Knowledge: An Evolutionary Approach*. Oxford: Oxford University Press (1st edn. 1972).
- Popper K.R. (1992) *Unended Quest: An Intellectual Autobiography*. London: Routledge (First published in 1974 as Autobiography of Karl Popper in Schilpp P.A. (ed.) *The Philosophy of Karl Popper*, Book 1. La Salle, IL: Open Court Publishing, pp. 1–204).
- Popper K.R. (1994) The myth of the framework in Notturmo M.A. (ed.) *Defence of Science and Rationality*. London: Routledge.
- Stephenson J. (1980) Higher education: School for Independent Study, in Burgess T. & Adams E. (eds.) *Outcomes Of Education*. London: Macmillan Education, pp. 132–149.
- Stephenson J. (1981) Student planned learning in developing student autonomy in Boud D. (ed.) *Learning*. London: Kogan Page, pp. 145–159.
- Swann J. (1983) Teaching and the logic of learning, *Higher Education Review* 15(2): 31–57.
- Swann J. (1988) *How can Classroom Practice be Improved?: An Investigation of the Logic of Learning in Classroom Practice*, Council for National Academic Awards. London (unpublished Ph.D. thesis).
- Swann J. (1995) Realism, constructivism, and the pursuit of truth, *Higher Education Review* 27(3): 37–55.
- Swann J. (1999a) Making better plans: problem-based versus objectives-based planning in Swann J. & Pratt J. (eds.) *Improving Education: Realist Approaches to Method and Research*. London: Cassell, pp. 53–66.
- Swann J. (1999b) The logic-of-learning approach to teaching: a testable theory in Swann J. & Pratt J. (eds.) *Improving Education: Realist Approaches to Method and Research*. London: Cassell, pp. 109–120.
- Swann J. (1999c) What happens when learning takes place? *Interchange* 30(3): 257–282.
- Swann J. (2003a) How science can contribute to the improvement of educational practice, *Oxford Review of Education* 29(2): 253–268.
- Swann J. (2003b) A Popperian approach to research on learning and method, in Swann J. & Pratt J. (eds.) *Educational Research in Practice: Making Sense of Methodology*. London: Continuum, pp. 11–34.
- Swann J. (2006) How to avoid giving unwanted answers to unasked questions: Realizing Karl Popper's educational dream, in *Karl Popper: A Centenary Assessment, Vol. 3 – Science*, Jarvie I., Milford K., and Miller D. (eds.), Aldershot UK: Ashgate, pp. 261–270.
- Swann J. & Burgess T. (2005) The usefulness of Karl Popper's selectionist theory of learning for educational practice, *Learning for Democracy* 1(3): 7–22.

## Chapter 16

# The Neglected Role of Religion and Worldview in Schooling for Wisdom, Character, and Virtue

Neville Carr and Julie Mitchell

### 1 Education and the Shaping of Young People's Wisdom, Character, and Virtue

From both ancient biblical times – where the motivation was the “desire for order and continuity” (Crenshaw 1998) – and the period from Aristotle and Socrates onwards, moral formation of children and the shaping of their character have always been regarded as a primary function of both parental nurture and formal education. The central concerns of ancient sages (Mesopotamia, Egypt, Israel) were about knowledge and religion. The aims of education, for Aristotle, were to teach the intellectual and moral virtues necessary for right action, the pursuit of what is noble and thus of happiness as the *telos* [τέλος] (natural end) of life (Hollinger 2002, pp. 46–49). At the beginning of the 19th century, “nearly everyone was persuaded that religion and morality were inseparable; so inseparable that moral education must be religious education, and that no sense of absolute obligation in conscience could be found apart from religion. That moral philosophers taught the contrary made no difference” (Chadwick 1975, p. 229).

Key questions for philosophers, theologians, and educationists have always been: “What is good for men and women?”, “What does it mean to be fully human?”, “Why be moral at all?”, and “Why might one virtue, disposition or action be deemed more valid than another?” Naturalistic or anthropocentric answers to such questions lead to quite different ethical foundations for behaviour, than theistic ones. The former approach is typified by Protagoras’s well-known statement that “Man [*sic*] is the measure of all things.” Any values resulting from this worldview will draw on the compendium of human wisdom (such as the “Great Books” or “values clarification” approaches), and thus be subject to the relativism of ideological, temporal, political, and cultural forces. The logical end of this anthropocentric approach, however, is nihilism, for if there is nothing transcendent outside of ourselves “in which to ground standards of conduct and morality, then there can be no good and evil”. In the chilling words of Dostoevsky, all things become permissible and totalitarian darkness awaits (Charles 2002, p. 100). This is the problem with the “values clarification” movement, where there are no “right” answers and where “feelings, attitudes and preferences guide the student in the proper process of arriving at decisions” or

distinguishing good from evil, since “the categories of right and wrong collapse and disappear into personal preference” (Charles 2002, p. 81).

The theistic approach, for example, the Judaeo-Christian ethic, will never point to men or women in themselves, but primarily in their relation to God. Every “aspect of our humanness is dependent on God and we cannot find our humanness apart from him” (Hillman et al. 2002). The starting point for a Christian ethic, is not “How can I be or do good?”, but “What is the will of God?” (Bube 1985, p. 50). God is the ground and norm for ethics, as well as the power for ethical living (Bromiley 1982). Choosing the good means choosing a life of love, toward God and neighbour.

Contrary to Kantian ethics, based on pure reason and “independent of religious authority or content – a main staple of modernity” (Hollinger 2002, pp. 92–93), mercy, love, forgiveness, and justice are “not normative because they are universal laws that produce the best results, though they indeed may do so. They are not normative because they are part of an abstract moral order known by reason, though by reason we may know something of their moral worth. For Christians they are normative because they are rooted in the very nature and actions of the Triune God” (Hollinger 2002, p. 66). The postmodern paradigm relativizes truth and morality, making it difficult to “make any claims against some of the worst evils known to humankind. . . the Holocaust, slavery, political totalitarianism, genocide. . . . As a result of fragmentation we lack the ability to discern which values and virtues are most significant for the moral life and which ideas and images can truly guide our ethical thinking” (Hollinger 2002, pp. 112–115).

One reason for the historical growth of Christian and church schools in Australia is that the “secular” system suppresses religion, spirituality, and wonder from the normal processes of curriculum and instruction. In the State of Victoria, for example, teachers, according to the 1872 and 1958 Education Acts, may only give secular instruction, though new legislation may modify this slightly. The Enlightenment may have freed morality from religion; to find a moral order, however, we still have to find principles which are independent of the social order (Chadwick 1975, p. 243). This paper contends that herein lies the critical weakness in new efforts within the Australian education system to develop a values education programme for all schools.

The Archbishop of Canterbury, Rowan Williams, raises a fundamental concern in his discussion about parental choice of schools: “Since we currently don’t seem to know, as a society, what we want to ‘induct’ children into or what we consider to be the foundation of our society’s moral legitimacy (that is, what makes this society worth belonging to or defending), it isn’t surprising that we take refuge in treating education as the process of purchasing blocks of training material. When our consciences are particularly tender on all this, we consider adding a block called ‘moral education’” (Williams 2003). He warns British educationalists “on both sides of the political divide” about the danger of allowing criteria such as relevance or accessibility to “bracket out the most fundamental issue: how are people to acquire a language in which they can think about the character of their society? For that requires both a fluency in the traditions, even the mythology, of the society

you're in, and a confidence sufficient to test and challenge its inconsistencies or deceptions. . . . To bolt on components of 'moral education' to a system whose methods already communicate a particular moral message (conflict and rivalry) is not likely to help."

He laments the growing pressure on children as consumers (economic and erotic) and therefore as rivals, because education does not equip students to make choices and engage in the "messy and time-consuming business of reflection". Instead, it almost universally reduces the student as agent to consumer (Williams 2003, pp. 42–46).

## 2 Worldview, Values, and Character

Discussion about values, virtues, or character education only makes sense if we recognize the prior influence of worldviews or philosophies. A worldview is a "conceptual scheme by which we consciously or unconsciously place or fit everything we believe and by which we interpret and judge reality" (Nash 1992, p. 16). Every worldview – theistic, pantheistic, atheistic or fatalistic – sits on basic assumptions about God (theology), human nature (anthropology), how humans derive knowledge (epistemology), human behaviour (ethics), human relations (sociology), and the universe (cosmology) (Charles 2002, p. 109). An Australian study of youth spirituality (Mason 2005, p. 16–17) has discerned two main worldviews among 13–29-year-olds interviewed so far: a traditional one based on a world religion and a humanistic (rather than "secular") one that values human experience, the sovereignty of reason and egalitarianism. Presuppositions are somewhat similar to "tracks on which a train runs and which determine the train's direction and destination" (Nash 1992, p. 23).

Moral convictions are formed out of one's beliefs about ultimate reality: for the pantheist, "there is no transcendent reality on which humans order their lives and before which they give account. Ethics becomes moralism based on sheer willpower, not obedience. . . to a transcending standard. For the material atheist or naturalist, ultimate reality is matter, void of any spiritual-moral element. . . Authority resides in the autonomous self. . . Morality issues out of utility. No one's view can be said to be right or wrong." The dominant ideologies of both the 19th and 20th centuries favoured personal autonomy (literally "self-law") over a commitment to the common good, and were thus antinomian (without or against law), since ethics was reduced to subjective individual choices. Christian theism posits transcendent moral laws that "govern humans irrespective of culture, location, social custom or era. The reality and consequences of such laws are independent of humans' assent to their existence". However, one does not have to accept the authority of the Bible to agree that adultery, theft, lying, and slander are wrong, or that loyalty to one's wife and family is right. Civic morality is not the special domain of religion (Charles 2002, pp. 111–113, 116, 140).

Ancient elders and sages exalted virtues of self-control, restraint, eloquence, and honesty, which were founded on religious devotion (i.e., a theistic worldview),

where good conduct was rewarded and misdeeds punished by the creator or gods (Crenshaw 1998). Aristotle spoke of four cardinal virtues (wisdom, courage, self-control, and justice), five intellectual virtues (art, scientific knowledge, practical and philosophic wisdom, and intuitive reason) and of the mean between two extremes (Suppes 1995; Stephenson et al. 1998). J.S. Mill said: “[T]he development of character is a solution to social problems and a worthy educational ideal” (Miller & Kim 1988). Dewey saw moral education and the capacity for growth as central to a school’s mission (Dewey 1934). Needless to say, values such as industry, tolerance, and sincerity will differ from person to person and be “subject to individual choice. Street gangs, Nazis, and religious people all have their own values. . . . Hoodlums, therefore, can have high ‘self-esteem’ and ‘feel good about themselves’” (Charles 2002, p. 85). After all, Joseph Goebbels, chief propagandist of Nazism “had a Ph.D. in literature from one of Germany’s distinguished universities” (Hollinger 2002, p. 78). Virtues, on the other hand, are more like skills learned that “require constant practice” – like learning to play an instrument – or “traits that equip us for life by defining the kind of person we are” (ibid., p. 87–88).

Aristotle outlined “three things in the soul which control action and truth – sensation, reason, desire” (Suppes 1995). Education must address each of these functions. Several studies have shown that students who were self-disciplined, religious, industrious or who valued learning, performed better on achievement tests (Etzioni 1984; Ginsburg & Hanson 1986), while Walberg & Wynne (1989) suggest that good character is a goal in reach of more children than academic achievement and should thus be a higher priority, because it reduces alienation from schooling (Huitt 2004). Virtues are dispositions or orientations, varying from one culture to another. They are foundations for character, including both cognitive and affective elements. Character however, involves the activation of knowledge and values, because it includes conative (striving) and behavioural elements (Huitt 2004). For a Christian view, what one does, rather than what one professes, is what matters most. The heart of Jewish and Christian ethics is that one does what is right because one loves God (Charles 2002, pp. 176, 189).

The development of wisdom, virtue, and character through school education is more critical than values education, because of their implicit behavioural qualities. The development of character involves both mind (cognition, affect, volition) and behaviour. Lickona (1993) suggests three reasons for the growth of interest in character education in the USA: the decline of the family and the absence of moral teaching in the home; troubling trends in youth character (“ethical illiteracy”, decrease in work ethic); and the recovery of shared values, such as his six pillars of character: trustworthiness, respect, responsibility, fairness, caring, and citizenship).

He asks teachers, in their approach to character education, to act as caregiver, model and mentor; to create a moral community; to practise moral discipline; to create a democratic classroom environment; to teach values through the curriculum; to use cooperative learning; and to create a positive moral culture in the school (Glatthorn et al. 2006).

### 3 Current Trends in Australian Schools

Until recently in Australian schooling, there has been a shift away from moral and character education to the development of skills in reading, writing, listening and speaking, and of a pride in work and the feeling of self-worth. The teacher's role as communicator of personal and social values came to be replaced by priorities such as learning styles, teaching techniques and educational outcomes and models (Huitt 2004). Masters (2003), Director of the Australian Council for Educational Research, refers to "quality in teaching practice" which he defines as "an ability to apply expert knowledge and skill to achieve improved student learning outcomes". Quality teaching, he says, requires "general pedagogical knowledge, subject matter knowledge and pedagogical content knowledge". Teaching, from this perspective, is primarily a craft or technical enterprise requiring certain levels of teacher knowledge and expertise. Morality, character, spirituality, wisdom, and wonder become marginal to the pedagogical agenda.

This trend in Australian education reflected developments in the broader international arena. John West-Burnham (2005) says the British education system "is largely technocratic; performance and infrastructure focus on measurable standards. Any debate around values is about how they fit the status quo, rather than addressing fundamental issues". Effective learning, for the behaviourist, is equated with scores on standardized tests of literacy and numeracy, as if academic competence and character formation were mutually exclusive, not complementary tasks. The traditional focus on the ingredients of character formation has been marginalized: the inculcation of moral responsibility and sound ethical behaviour, the capacity for self-discipline, a good sense of the values, goals and processes of a democratic society, and standards of personal character and thinking (Huitt 2004).

The Curriculum and Standards Framework (CSF: see also Victorian Essential Learning Standards – VELS) in the Victorian school system provides an example of the way in which this approach has impacted on curriculum reform. VELS strongly emphasized skills, knowledge, and competencies rather than the teaching of values (Stephenson et al. 1998). While giving recognition to the importance of "thinking", VELS still marginalizes the formal study of values. It structures learning into three major Strands (S) which then flow out to specific Domains (D): (S1) *Physical, Personal and Social Learning* (D's: Health and Physical Education; Interpersonal Development and Personal Learning; Civics and Citizenship), (S2) *Discipline-based Learning* (D's: The Arts; English; The Humanities – Economics, Geography, History; LOTE; Maths; Science), and (S3) *Interdisciplinary Learning* (D's: Design, Creativity and Technology; ICT; and Thinking Processes). With regard to "interpersonal development", VELS points to "building social relationships" and "working in teams". With "thinking processes", three cognitive functions are to be fostered: (a) reasoning, processing, and inquiry, (b) creativity, and (c) reflection, evaluation, and metacognition. Curiously, no formal place is accorded the history of ideas, philosophy of science, religion, metaphysics or epistemology. Here would have been an ideal place to give students a grounding in



the beliefs and assumptions (what Rowan Williams calls “traditions” and “mythologies”) undergirding particular social subgroups. Within “civics and citizenship”, “civic knowledge and understanding” and “community engagement” provide the focus of learning. Under the former, there is at least some reference to “principles and values which underpin Australian democracy, such as equality before the law, freedom of speech, democratic representation, accountability of government, social justice, and respect for others”.

At the national level in Australia there has been some shift from this emphasis with the introduction of the Commonwealth Government’s National Values Framework. While affirming the initiative and the planning accompanying it at a national level, there are however several problems with the new list of values for schools: Care and compassion, Doing your best, Fair go, Freedom, Honesty and trustworthiness, Integrity, Respect, Responsibility, Understanding, tolerance and inclusion (DEST 2005).

Two immediate problems are the *monocultural bias* (how might Sudanese or indigenous students interpret these values?), and *exclusiveness* (why have equally important values been excluded: critical inquiry, knowledge, order, patriotism, truth, autonomy, civic responsibility, courage, love, beauty, wisdom and wonder [Carr 2002], interdependence, resilience, peace, friendship, self-control, faithfulness, frugality, imagination, objectivity, humility, creativity, hospitality, piety, loyalty to family, patience, gentleness, spirituality, humour, kindness, empathy, and scepticism [Kohn 1997]?).

If these are nine ideals young Australians should aspire to, what, by way of contrast, are the actual values driving youth today (e.g., hours of television per day and the programmes viewed, statistics on abortions, illegitimate births, teen suicides/crimes, binge drinking and substance abuse, school retention rates, youth unemployment, and homelessness, etc.)? What empirical evidence has given the Ministry confidence that educating youth about these specific nine values, will make a significant behavioural difference on civility among the youth cohort?

A further issue is the *credentials and authority of those responsible for this list*. Who is to be the arbiter of the ultimate moral code? The Ministry of Education appears to have assumed that role. The idea of a body of accepted rules for social order, adhered to by all, and where values education is seen as instruction in agreed rules – which learners adopt, is naive (Stephenson et al. 1998).

The problem with an idealized list of values is that it is almost impossible to assess their importance, without *measuring behavioural outcomes*. Care, compassion, and altruism are wonderful ideals; what is desperately needed is an expression of them in real life. As far as civic responsibility goes, Australian research shows that “young people with high levels of civic orientation in adolescence do well at, and value school, tend to be caring, and enjoy close peer relationships”. They are “more confident in social situations and less likely to engage in antisocial behaviour”. A variety of desirable outcomes among young people overseas is “associated with worldviews and values derived from religion” (Mason 2005, pp. 59–60, 81). The holding of religious beliefs and values has also been shown to be a protective factor in relation to risk-taking behaviour (Ellison et al. 1989; Schnittker 2001;

Regnerus et al. 2003; Smith 2003b) and in offering a sense of belonging (Abbott-Chapman & Denholm 2001) (see also Lovat et al. 2002).

Tolerance, the ultimate virtue in today's postmodern and pluralist society, generally means tolerating any and all views: "rather than seeing issues as moral in nature, they are seen as matters of personal choice" (Hollinger 2002, p. 117). We live in a culture dominated by the affective and therapeutic, where the focus is on self-actualization and self-esteem, personal well-being, and happiness, where one approach to moral education in US schools, arguing against cheating, says "Cheating, in any form, is bad for your self-esteem" (Hollinger 2002, p. 120).

There appears to be no discussion within Australian values-in-schools circles, of where values come from (i.e., worldview, beliefs, philosophy) and how they are shaped or modified by heredity, experience, significant adults, peer interaction, the media and schooling. There is, in the words of the Anglican Archbishop of Sydney, a "lovely irony" that the modern fair go is described in the antique English of "do unto others" – straight out of the King James version of Jesus' Sermon on the Mount (Jensen 2005, p. 8). The present writers attended a national values education conference in 2005, attended by 130 strategic people from the field, in which such prior and foundational questions were never discussed.

Some traditional societies practise magic, witchcraft and female circumcision. Some non-Western cultures today still value nakedness. Many set higher value on their family, the authority of elders, and the priority of interpersonal relationships, than on truth-telling. Mormon and Muslim cultures today still value having more than one wife. Western culture, on the other hand, values punctuality, property, efficiency, success, growth and profit, romance, youthfulness, sport, wealth, and bodily beauty. With an expected increase in immigration, one can foresee problems with the recent federal approach to values education being exacerbated, as students from many different countries have to learn (or is it adopt?) a set of values which may be "foreign" – and, in their own minds, not necessarily any better than their own.

## 4 Issues for Curriculum Planners

There are values embedded within any curriculum and instructional process. By compartmentalizing knowledge into subjects, the interconnectedness and cohesion of the world are fragmented. One becomes increasingly expert in decreasing fields of knowledge, because our society values *specialization* and expertise. Once students leave primary school, their teachers no longer have responsibility for instruction in all spheres of knowledge and the formation of the whole person, with whom they deal all day. The "pure" Sciences have, since the industrial age, been valued more highly than the liberal arts. End of high school results in Australia signal the high value the community and media place on both individual and school excellence. A school's median score at Year 12 level says it all, while its morale and other more human measures of well-being, become almost irrelevant against the powerful pressures of academic performance and the "knowledge economy".

Each teacher brings different, and perhaps conflicting perspectives on one or more of the above values – depending on age, ethnicity, worldview, and class. Key issues to be addressed, therefore, by values education policymakers and planners are:

1. How current teachers are to be equipped to engage effectively in the values education process, within their own subject areas. Significant time, money, and thought needs to be given to ways of bringing existing teachers into the field.
2. Whether it is better to train teachers to teach values and worldview as a discrete subject, or within the existing curricular framework. One recent and imaginative example of values education within the existing English curriculum for Australian and New Zealand schools at Years 9 and 10 levels, is a resource for teachers and students that examines worldviews and values that are embedded, but often unexamined, in set texts (e.g., *Macbeth*, *Rabbit Proof Fence*), themes (e.g., justice, grief and loss, racism) and media (e.g., music and advertising) (Mitchell 2004/5c).
3. What changes are required in the pre-service teacher-training structures, to prepare future teachers for worldview, values, and character education work. At philosophical, ethnological, and subject-specific training levels, much more needs to be done in the equipping and preparation of teachers.
4. How school communities (council, staff, parents, administrators) can develop a school-wide values and character strategy that includes examination of the “hidden curriculum” (DEST 2005). Teachers will need the ongoing support of a school-wide and holistic strategy, which encompasses school discipline, charter, vision, mission and goals.
5. How best to welcome difference within each school community, in terms of ethnicity, religion, gender, age, and tradition, while promoting truth, unity, and peace.

Lovat highlights three issues for values educators to consider, based on his research in Australia (Lovat et al. 2002): the notion of difference, in regard to the multicultural and pluralistic nature of Australian society; the need for a code of professional ethics for teachers; research about the capacity of any direct values education intervention to make a significant difference in the attitudes of students towards values. He argues that any values education programme, to be effective, must offer exposure to various ethical cultures over time (see also Lovat 2005).

Hill (2004) raises the important issue of negotiating core values and “substantive visions of the common good”. His own work in the National Professional Development Programme gave him hope that agreement about common values, between people with widely different worldviews, was achievable. His work has been instrumental in the forging of the nine national values discussed earlier. He reminds us that our philosophical and religious (or anti-religious) framework for forging meaning and making sense of the world, provides the backdrop for many assumptions we make in framing a curriculum, developing key learning areas and engaging in the pedagogical enterprise. He laments the way Australian schools have “been encouraged to factor the religious variable out of the curriculum, thereby leaving values education in free fall”.

It is appropriate, at this point, therefore, to look briefly at the Judaeo-Christian worldview which has had a formative cultural influence on the origins and development of both Australian education (public and private) and civil life. The increasing exodus from state to independent (and largely church or Christian) schools in Australia makes it even more important to understand the religious foundations of Australian society, culture, beliefs, and values.

#### **4.1 A Christian Approach to Ethics**

A Christian worldview recognizes that “no one but God alone is good”, and that any human attempt to define goodness – regarding not only “good” values or character, but “good” science, politics, sex, television, family, and corporate life, or schooling) – needs to start with this divine benchmark.

The earliest message of Christian Scripture is that the world God made was “very good” (Genesis 1.31). It had all the order and material resources it needed for humans to live the good life in harmony with their Maker and with each other. Humans were asked to manage creation under God’s guidance and in partnership with God and each other – male and female as different but equal, building community, nurturing the environment, exploring the mysteries of the cosmos through science, technology, and the cultural enterprise, and enjoying for ever God’s friendship and the beauty of God’s creation (Carr 1992) (see also Wolters 1985).

Three key themes for Christian ethics flow out of the concept of *imago dei* (creation in the image of God): stewardship over the created order (as opposed to selfish pillaging of global resources); a relational dimension to life (mutuality as opposed to individual autonomy); and the inherent dignity and value of all humans (not one determined by performance, rationality or status). The distinctiveness of humans does not consist in the possession of a soul, “but in the human vocation, given and enabled by God, to relate to God as God’s partner in covenant, to join in companionship with the human family and in relation to the whole cosmos in ways that reflect the covenant love of God. Humanness. . . is, in this sense, realized and modeled by Jesus Christ” (Jeeves 2004, pp. 247–248).

The Decalogue (Ten Commandments) constitutes the primary law of God establishing the boundaries of faith and conduct for the people God rescued out of slavery in Egypt. The first four commands have a vertical focus, emphasizing exclusive worship of God (avoiding idolatry, honouring God’s name, keeping Sabbath). The last six are horizontally focused towards fellow humans (regard for human life, parents, marriage, property, and the reputation of others). It is sad that the Enlightenment and the secularization process have led to a tragic loss of memory in schools today, symbolized poignantly by the universal ignorance among school students and their parents, of foundational religious and moral texts such as the Ten Commandments and Golden Rule – both of which still provide the scaffolding for civil societies today.

The biblical story is sadly also about human pride and the refusal to allow the Creator to be arbiter of truth, beauty, goodness and love. There is a return to primordial chaos at a social and cosmic scale – a breakdown in trust (e.g., marriage and family), a loss of true identity, an increase in rivalry, greed, and fear, the rise of lawlessness and violence on a social and environmental scale, and the refusal to be subject to any authority other than that of the supposedly autonomous Self. Outside of the Garden of Eden, humans reap what they sow. The story of the fall “provides the most basic understanding of what ails the world” (Hollinger 2002, p. 78).

Both the wisdom literature of the Old Testament (Proverbs, Ecclesiastes and Job) but also parallel literature in Mesopotamia, Egypt, and other Near Eastern cultures, are rich resources for the development of wisdom as a foundation for ethical conduct. Proverbs and parables were used by ancient sages to promote moral restraint based on understanding and insight, and to reveal a way of life through a formal pedagogy.

The Old Testament proverbs consisted of “broad generalized principles that apply to practical everyday life. They are often short pithy sayings that provide guidance for happiness, success, and the morally good life” (e.g., Proverbs 16:18: “Pride goes before destruction, and a haughty spirit before a fall” – Hollinger 2002, pp. 166–167) The wise or “mature” person, according to one biblical writer, has his/her “faculties trained by practice to distinguish good from evil” (Hebrews 5:14). The goal of wisdom is to “help us apply moral principles that will guide us in determining how we are to judge” (Charles 2002, p. 82). Such rich resources used to be required reading for undergraduate Humanities courses; there is no reason why they could not be a resource for school teachers who are given the task of teaching values, character, and wisdom.

The rest of the biblical narrative suggests a pathway back to Eden, if humans are prepared to acknowledge their alienation and allow God central place in their lives. The meaning of Easter for at least one-third of the world’s population is that the Christians’ God demonstrates the desire to have them as friends again. God provides a powerful remedy in the person of his Son for the flawedness and rebellion of the human heart, mind, and will, as well as a supernatural resource in the person of the Holy Spirit to enable right thinking and living – something humans are incapable of, if left to their own resources. Followers of Jesus are called to reflect his likeness, since he is the very “image of the invisible God” (Colossians 1:15) – the “clearest expression in human history of what it means to be good” (Hollinger 2002, pp. 67–68).

From a Christian worldview, any human-improvement strategy can never achieve its stated goals, if it merely falls back on autonomous human reason, leaving the Creator out of the equation. The “ultimate moral fix in the Christian worldview is God’s redemption made possible through the life, death, and resurrection of Christ. All solutions to the problem of sin that bypass this redemption are only partial solutions that never get to the core problem of sin. . . . God’s cosmic process of redemption [which] will ultimately overturn all forms of alienation from the fall – alienation from others, self, and nature” (Hollinger 2002, p. 82).

Both Luther and St. Augustine located the fundamental ethical problem, not in the mind, but in the will. Luther said, “[T]he greatest need of man is not to know

the good, but to experience a forgiveness to which he can respond so as to draw him beyond his self-concern into a life of joyful service” (Hollinger 2002, p. 68). Jesus taught that it is from within the human mind and heart that “evil intentions emerge: immorality, theft, murder, adultery, greed, malice, deceit, indecency, envy, slander, pride, folly. These evil things come from within and make a person unclean” (Mark 7:20ff.). In other words, how we think about things and how we behave are vitally connected (Charles 2002, p. 92).

## **5 The Formative Role of Parents**

A distinctive feature of the Judaeo-Christian worldview is the primacy of the role parents play in the nurturing and formation of children. The Mosaic tradition made it clear that God had to take central place in the hearts and minds of the people of Israel, but that parents were to remind their children of their religious and moral duties throughout the daily routine of rising, eating, travelling, working, and resting (Deuteronomy 6:4–9). The Psalmist reminds adults that the religious, moral, and cultural traditions can only survive from one generation to the next, if parents hand on to their children and grandchildren, and interpret the stories of their pilgrimage under the guiding hand of their God (Psalms 78:3–8). The apostle Paul, a Jew, urged fathers not to dishearten or frustrate their children through strict discipline, but to “bring them up in the correction and instruction of the Lord” (Ephesians 6:4).

Parents, from a Judaeo-Christian viewpoint at least, have the primary responsibility of shaping and guiding the development of morality and spirituality, in their own children as they grow up. Educational policymakers and curriculum planners must develop strategic synergies between their own pedagogies and familial patterns of nurture and character formation. For government schools to give merely token support at a curricular level to values and character education, or to proceed in isolation from the family unit, will only lead to failure. Parents must be involved in this vital area. To impose a “one fit all” set of values on schools, without taking the diversity of culture and family life into account, is a doomed enterprise.

## **6 Principles for a Values and Character Education Curriculum**

Cooper et al. (1998) have suggested that curriculum content for values education must be linked to the experience, learning stages and styles, and culture of students. Learners must be able to understand and compare their own values and beliefs with others, look at evidence, form opinions and draw conclusions; manage conflict; consider different solutions to moral dilemmas; be aware of the complexity of defining right and wrong; realize how their actions affect others; and demonstrate

responsibility and initiative (Stephenson et al. 1998). The example referred to below (Mitchell 2004/5a), within the Australian school system, aims to achieve several of these tasks. It offers teachers a way of applying one particular values education strategy within the high school English context. It uses a worldview—values—behaviour model, without forcing particular values or worldview stance upon Years 9 and 10 level English students. It is a resource for both teachers and students that equips them to make critical choices and build meaning in their lives, against the backdrop of foundational questions and assumptions about who we are as humans and what makes for “the good life” (see also Mitchell 2004/5b and c).

## **7 Worlds of Difference: Exploring Worldviews and Values in English Texts**

### **7.1 A Response**

The *Worlds of Difference* project is an initiative of The Council for Christian Education in Schools (CCES), Victoria. Curriculum materials were developed for English teachers and their students employing a worldview and values approach to text study. CCES believes that helping students in the crucial years of adolescence to reflect critically on the worldviews and dominant cultural values that surround them, will assist them in developing their own worldviews and values in a manner that will equip them to make a positive contribution to the growth of a civil society. These resources are designed for mainstream English classes and are deliberately non-partisan. The key learning area of English is a “natural” point of departure for examining worldviews. Students spend a great deal of time examining a range of texts wherein human behaviour within interpersonal, familial and societal contexts is placed “under the microscope”.

#### **7.1.1 Context**

Along with the current values debate, three other contexts have framed the development of this project.

##### Context 1: The Civil Society?

The terrorist attacks in the USA on September 11, 2001 have become a defining event in contemporary global history. In the West phrases such as “pre-9/11” and “post-9/11” not only have currency but are full of implied meaning – that we now inhabit a radically different world. Even before 9/11, the impact of global redefinitions, upheavals, and tensions had become apparent in Australia.

In recent history, the tensions associated with our increasingly diverse and “multicultural” society came to the fore with the rise of the “One Nation” party. Subsequently, the “Tampa” affair, the treatment of asylum seekers and the war in Iraq crystallized sharp divisions within our community about those who are “other” in our midst. Politicians, educators, sociologists, and journalists alike have highlighted their concern that the fabric of our civil society is experiencing unprecedented strain. There is certainly an urgency in our need to understand others and ourselves better.

There is little doubt that most people in Australia would agree that our democratic freedoms and an atmosphere of peace and civility are aspects of our society we would seek to protect and preserve. The question remains as to how to achieve this outcome through our educative processes in a way that is meaningful and engaging for students, that provides for them a climate of openness and an approach that promotes genuine thoughtfulness and reflection.

### Context 2: “Vox Pop”

We live in a culture of opinion. Look at the preponderance of “Vox Pop” columns in our newspapers and magazines. Look at the popularity of talkback radio. What matters is not so much the opinions themselves – whether they are logical, supportable, ethical, etc. – but our “right” to hold and express them. The smorgasbord of opinions that lies before us is confounding. How do we help our students navigate such a crowded and confusing world? How do we help them to develop substance to underpin opinion? How do we assist them to become truly knowledgeable and wise rather than simply opinionated?

### Context 3: Individualism and Privacy

Recently, there has been a resurgence in the popularity of “street parties” and other community activities. The emphasis that western culture has increasingly placed on the rights of the individual and personal privacy has created a generation of lonely, disconnected people.

So, what do these contexts have to do with one another?

One answer is “worldview”. Encouraging values such as tolerance, trust, respect and courtesy is certainly a worthwhile pursuit; however, helping students to delve more deeply to discover the worldviews from which these values spring will equip them to make more informed decisions and judgements as to how best to live in our society. Understanding the worldview/s from which a value derives may strengthen an individual’s commitment to that value; they will be less likely to abandon it in times of pressure and challenge. Alternatively, tracing the worldview “pedigree” of a particular value may cause a person to reconsider allegiance to that value because the worldview does not ultimately accord with their perception of reality. A study of worldviews will help students:



- To make sense of a complex and often confusing and contradictory world
- To understand why different people behave differently
- To appreciate their own beliefs and actions; why they do what they do; why they believe things are true; why they should affirm or modify their beliefs
- To evaluate critically, at a deeper more foundational level, the values that vie for their allegiance
- To understand the dynamic that exists between worldview, values and behaviours, and actions

As students examine the values and actions of others (be this in their English texts or in “real” life) and trace these back to the foundational presuppositions or worldviews from which they issue, they will develop a “critical literacy of life”. This is the sort of intellectual tool they need to engage with the 21st century and to assist them in deciding what sort of life is worth living. In an increasingly diverse society, we are faced with a supermarket of worldviews, all of which purport to represent reality to us. Worldviews are a vital part of our daily lives, whether we are aware of them or not. Aspects of worldviews are in the morning newspaper, on the advertising hoardings along the freeway, on radio, and television, and behind the novels and movies we read and watch for leisure. Worldviews are present in government policy, the pronouncements of politicians, the words of teachers, our bosses and colleagues at work.

A worldview approach to our reading is an extension of the critical literacy approach English teachers engage in daily. It is however qualitatively different as it goes beyond mere “identification” and “awareness”. A worldview is a life-directing construct. To reflect critically on the worldviews around us and to uncover the worldviews we personally hold can be a life-changing endeavour. Here, Professor Deborah Appleman’s (2000) comments about teaching literary theory to high school students are pertinent: “. . . [C]ontemporary literary theory provides a useful way for all students to read and interpret not only literary texts but their lives – both in and out of school. In its own way, reading with theory is a radical educational reform!” Teaching our students to think “worldviewishly” is likewise a radical educational reform (see also Luke 2003).

## 8 “Worldview” – Defining the Concept

The term worldview is derived from the German word “Weltanschauung” (coined by Kant in the 1840s). In philosophy the concept has a long history, being employed by the likes of Kant (aforementioned), Hegel, Kierkegaard and Nietzsche. It is a term utilized by scientists, sociologists, theologians and anthropologists. Although the preceding comments would suggest it is an academic concept, a worldview is not necessarily a carefully constructed philosophical system. In fact most of us would be taken by surprise, and perhaps struggle, if we were asked to delineate our worldview. Our worldview is more like the lenses in our glasses through which we view the world – we do not look *at* the lenses (indeed we

are largely unaware they are there), we look *through* them. “Reality” is mediated to us through the filter of our worldview.

Contemporary writers writing about worldview suggest there are 5 areas, aspects or themes to examine that comprise a worldview:

- Reality – what is the nature of the universe? In philosophy this is known as the field of metaphysics.
- Knowing – how and what can we know? What is true? In philosophy this is known as the field of epistemology.
- Human nature and self – who or what is a human? What is our destiny?
- Value – how do we determine what is right and wrong? In philosophy this is known as the field of ethics.
- Human significance and community – what is the meaning of history? How do people understand their role within their communities?

These areas can be distilled into 6 basic belief questions for students to work with:

1. How do I describe this world in which I find myself?
2. Who and what am I?
3. Why am I here?
4. What should I be doing?
5. How do I work out how best to live my life?
6. How do I work out what is right and wrong?

Answers to the questions that arise from these areas provide the broad background context for the foreground drama of human activity. For example, if you believe (in terms of broad background) that all human beings are able to change their values and lifestyle in the light of rational consideration, you will view the future differently to a person who believes they are a helpless pawn manipulated by a power beyond them – be that fate, a god, the stars, people who are wealthy, etc. These two individuals will make life choices and act in ways that reflect their “background” belief or worldview. If you believe that human foetuses need not be afforded the same moral status as fully grown humans then you will have little objection to the act of abortion. If you believe that people of a different racial or ethnic background are of lesser significance than your own race then you may well support slavery or genocide. Whilst it is not always possible to delineate the worldview position from the actions of individuals, as very similar actions may issue from distinctly different worldviews, it is true to say that our worldview has a profound impact upon the values we adopt and our subsequent actions and behaviours.

### ***8.1 Looking at Text through the Worldview Lens***

All writers, consciously or unconsciously, present a view of life and what they value through the texts they produce. All readers come to a text with their own unique way of looking at and making sense of the world. The reading of a text is

thus a complex process of worldview interaction. In order to “excavate” worldviews in texts we need to look not merely at the world of the text itself, but also the world of the writer and the world of the reader.

The following questions will help students uncover the worldview/s represented in a text:

- What do the writer and/or characters in the work value most?
- What are the basic ideas about the world that are expressed?
- How should life be lived according to the writer and/or characters?
- What brings human fulfilment or happiness in the world of the text?
- What makes the characters “tick”? What are their preoccupations as revealed in their thoughts, words and actions?
- How do the characters act?
- What areas of human experience or classes of person are ignored, left out or silenced?
- What are the results and consequences that follow from persons living and acting as these characters have?

## 9 The Resources

Three resources are now available. A teacher handbook addresses areas like:

- What is a worldview?
- Why worldviews?
- An overview of the dominant worldviews in our society
- Looking at texts through the “worldview” lens

The student textbooks comprise an introductory chapter on the concept of worldview, followed by studies on texts or themes that are commonly studied at Years 9 and 10 levels, Australia-wide. The materials encourage a probing and personally reflective approach.

In the Year 10 book (*Worlds of Difference: Exploring worldviews and values in English texts*) the following is considered for each text:

- The author’s context and values
- The worldviews and values of the characters within the text
- The differing perspective offered through the text on key themes

Students are encouraged to move out from the text to examine their own worldviews in relation to the themes and situations raised within the text. They are prompted to consider the adequacy of their views and where they might lead in terms of action/behaviours. Texts examined are: *Romeo and Juliet*, *Macbeth*, *To Kill a Mockingbird*, *Looking for Alibrandi*, *Rabbit Proof Fence*, *Only the Heart*, *Singing the Dogstar Blues*, *Whale Rider*, *Popular Media: Advertising and Soap operas*.

Themes such as Grief and Loss, Identity, Boy–Girl issues, Racism, Justice and Heroes are explored in the Year 9 text (*Worlds of Difference 2: Exploring worldviews and values in English themes*).

## 9.1 *Into the Future*

In *Literacy Education for a New Ethics of Global Community* (2003) Allan Luke comments in respect of our post-9/11 world: “What the last year has done is to put back on the table the imperative of learning to live together ethically and justly. It has also shown us that our students need a literacy education that provides critical engagements with globalized flows of information, image, text and discourse.” The “Worlds of Difference” materials have heightened relevance in this era of global uncertainties. They intend to advance our students’ capacity to be global citizens of deep reflection and understanding. They also have the potential to encourage students to be more personally reflective and aware of what makes others tick.

## 10 Conclusion

This chapter has outlined some of the key themes that have preoccupied sages, philosophers and educationists for millennia, with regard to how to define humanness and goodness, and thus, how to create schools that promote the most humane and noble outcomes for any society. An issue raised was where authority lies for answers to these questions. Theistic responses, such as Judaism and Christianity, look to and beyond humanistic or naturalistic traditions, conscious of the flaws of human nature which mark off the boundaries between divine and human wisdom. The Judaeo-Christian tradition was explored in terms of its potential to provide significant guidance for curriculum planners of values education programmes in the Australian system.

The role of worldview and religion in providing a grounding in any values education work was noted, as was their absence from national discussions about values education and key curricular frameworks such as the Victorian Essential Learning Standards. Some educational authorities in Australia still confuse, to everyone’s detriment, the historical understanding of “secular” (i.e., non-sectarian, non-proselytizing) education with the disastrous removal of religion, spirituality, and worldview from the “level playing field” of pedagogical policy and practice – and of all places, from the vital and redemptive field of values, civility, and character formation.

It was suggested that an effective approach to values in education must not only give credence to these possibilities, but must also include parents and families in the dialogue, do justice to the ethnic and cultural diversity of Australian society and equip new and current teachers to deal informally and formally with worldview and values issues, by way of a whole-school strategy.

Several flaws in the national values education initiative were underlined, especially in regard to the need to recognize the ethnic and ethical diversity of Australian society. A prior question raised was, “What prior empirical validation did the nine values have, to warrant their universal imposition?” A great deal more thinking is needed by planners in each state, who have the responsibility of delivering a valid programme across a diverse and complex system, into classroom discussions at all subject levels. How to equip current and future teachers for the pedagogical task, remains top priority. The problem of measuring the results of a values education strategy has not yet been addressed. There seems to be an unrealistic optimism that nine values will, when understood and adopted by students everywhere, lead to the much vaunted “civil society”, and (bottom line) to the “knowledge economy” and global competitiveness.

By way of example of how to incorporate values education within mainstream curriculum, a particular worldview and values curriculum for Years 9 and 10 English classes in Australia and New Zealand was described, as it looked at embedded but often unexamined assumptions about who and what we are as humans, why the world of people and things suffers so much trauma and tragedy, and how we might make more humane choices leading to a civil society.

The challenge before policymakers, curriculum writers and, most importantly, the teachers themselves, is to produce similar resources, which enable teachers of Science, Geography and ICT to equip students to understand the assumptions underlying their study at school and within the hidden curriculum itself; to develop a language in which they can think critically about the character of their society – testing and challenging its inconsistencies or deceptions; and thus to make wise choices for the good life that is hopefully ahead of them and their children.

A recommendation flowing out of the discussion above is that educational policymakers and curriculum writers who have responsibility for the implementation of the Australian values strategy for schools, give urgent thought to the reinstatement of religion, worldview and wisdom traditions in their conceptual and operational framework. This paper has attempted to show that, for all their benefits, the legacy of both modernism and postmodernism, in regard to the development of a clearly understood ethical framework, has led to a society in which everyone does what is right in his or her own eyes. The Judaeo-Christian tradition needs to be recognized for what it is, a rich resource – for forming character, providing a solution to human alienation (with the hope of new beginnings) and establishing a frame of reference for ethical conduct and critical reflection on both self and society. Its wisdom literature, parables, poetry, ethical codes and stories of creation, fall, redemption and final consummation could, if reinstated in school curricula, provide a much-needed foundation for the development of a worldview, values and character formation programme in Australian schools.

## References

- Abbott-Chapman J. & Denholm C. (2001) Adolescents' risk activities, risk hierarchies and the influence of religiosity, *Journal of Youth Studies* 4(4): 279–297.
- Appleman D. *Critical Encounters in High School English*, NCTE 2000, p. 2.

- Bromiley G. (1982) Ethics and dogmatics, in *International Standard Biblical Encyclopedia*, Vol. 2. Grand Rapids, MI: Eerdmans, pp. 196–190.
- Bube R. (1985) *Science and the Whole Person, A personal integration of Scientific and Biblical Perspectives*, a collection of papers published in the *Journal of the Scientific American Affiliation*. Ipswich, Massachusetts.
- Carr N. (1992) *Genesis 1-11: The Origins and Purpose of Life*. Sutherland, NSW: Albatross Books.
- Carr N. (2002) Worldview, wisdom and wonder – a quest for transformation through education, in Pascoe S. (ed.) *Values in Education*. Melbourne, VIC: Australian College of Educators Yearbook, pp. 173–182.
- Chadwick O. (1975) *The Secularization of the European Mind in the Nineteenth Century*. Cambridge: Cambridge University Press.
- Charles J. Daryl (2002) *The Unformed Conscience of Evangelicalism: Recovering the Church's Moral Vision*. Downers Grove IL: Intervarsity Press.
- Cooper M., Burman E., Ling L., Razdevsek-Pucko C., & Stephenson J. (1998) Practical Strategies in Values Education, in Stephenson J. et al. (eds.) *Values in Education*, op. cit., p. 165.
- Crenshaw J.L. (1998) *Education in Ancient Israel: Across the Deadening Silence*. New York: Doubleday.
- Department of Education Science and Technology (2005) National Values Education Forum Report. *Values Education in Perspective* 23.
- Dewey J. (1934) *A Common Faith*. New Haven, CT: Yale University Press.
- Ellison C., Gay D., & Glass T. (1989) Does religious commitment contribute to individual life satisfaction?, *Social Forces* 68(1): 100–123.
- Etzioni A. (1984) *Self-discipline, Schools, and the Business Community*. Washington, DC: National Chamber Foundation.
- Ginsburg A. & Hanson S. (1986) *Gaining Ground: Values and High School Success*. Washington, DC: US Department of Education.
- Glatthorn A., Boschee F., & Whitehead B. (2006) *Curriculum Leadership – Development and Implementation*. Thousand Oaks, CA: Sage, p. 61.
- Hill B.V. (2004) Core Values in the balance, unsourced paper sent privately to this author by Professor Hill, delivered by him at a conference entitled Supporting Student Well-being.
- Huit W. (2004) Moral and character development. *Educational Psychology Interactive*. Valdosta, GA: Valdosta State University. Retrieved from <http://chiron.valdosta.edu/whuitt/col/morchr/morchr/html>
- Hillman R.J., Chamberlain C., & Harding L. (2002) *Healing and Wholeness – Reflections on the Healing Ministry*, Oxford: Regnum/Paternoster
- Hollinger D.P. (2002) *Choosing the Good*. Grand Rapids MI: Baker.
- Jeeves M. (ed.) (2004) *From Cells to Souls – and Beyond: Changing Portraits of Human Nature*. Grand Rapids, MI: Eerdmans.
- Jensen P. (2005) *The Future of Jesus*. Sydney NSW: ABC Books (The Boyer Lectures).
- Kohn A. (1997) How not to teach values – A critical look at character education, *Phi Delta Kappan*. Retrieved from [www.alfiekohn.org](http://www.alfiekohn.org)
- Lickona T. (1993) The return of character education, *Educational Leadership: Journal of the Association for Supervision and Curriculum Development* 52(3): 6–11.
- Lovat T., Schofield N., Morrison K., and O'Neill D. (2002) *Research Dimensions of Values Education: A Newcastle Perspective*. Canberra: A.C.E.
- Lovat T. (2005) *Australian Perspectives on Values Education: Research in Philosophical, Professional and Curricula*, A paper presented at National Values Education Forum, National Museum of Australia, May 2–3, 2005, Canberra.
- Luke A. (2003) Literacy Education for a New Ethics of Global Community (Language Arts US, NCTE).
- Mason M., Webber R., & Singleton, A. (2005) Varieties of Spirituality amongst Australian Youth – A Qualitative Exploration, *Spirit of Generation Y Final Report of a Three-Year Study*. Australian Catholic University National, June 2006.

- Masters G. (2003) Using research to advance professional practice, Australian Council for Educational Research Conference, *Building Teacher Quality* 46–48.
- Miller P. & Kim K. (1988) Human nature and the development of character: the clash of descriptive and normative elements in John Stuart Mill's educational theory. *Journal of Educational Thought* 22(2): 133–144.
- Mitchell J. (2004/5a) *Teaching About Worldviews and Values (Teachers' Guide)*, ed. Carr N. & Simmons J. The Council for Christian Education in Schools and Anglican Youth Education, Melbourne/Sydney.
- Mitchell J. (2004/5b) *Worlds of Difference 1: Exploring Worldviews and Values in English Texts (Year 10 Workbook)*, ed. Carr N. & Simmons J. The Council for Christian Education in Schools and Anglican Youth Education, Melbourne/Sydney (2004/5).
- Mitchell J. (2004/5c) *Worlds of Difference 2: Exploring Worldviews and Values in English Themes (Year 9 Workbook)*, ed. Carr N. & Simmons J. The Council for Christian Education in Schools and Anglican Youth Education, Melbourne/Sydney (2004/5).
- Nash R. (1992) *Worldviews in Conflict: Choosing Christianity in a World of Ideas*. Grand Rapids, MI: Zondervan.
- Regnerus M., Smith C., & Fritsch M. (2003) *Religion in the lives of American Adolescents: A Review of the Literature*, a research report of the National Study of Youth and Religion, No. 3, Chapel Hill, NC: University of North Carolina.
- Schnittker J. (2001) When is faith enough? The effects of religious involvement on depression, *Journal for the Scientific Study of Religion* 40(3): 393–411.
- Smith C. (2003b) Religious participation and parental moral expectations and supervision of American youth, *Review of Religious Research* 44(4): 414–424.
- Stephenson J., Ling L., Burman E., & Cooper M. (eds) (1998) *Values in Education*, London: Routledge.
- Suppes P. (1995) The Aims of Education, *Philosophy of Education Society Yearbook*, Victorian Essential Learning Standards, Victorian Curriculum and Assessment Authority, State Government of Victoria, 2000.
- West-Burnham J. (2005) Values in education: Putting ideals into practice, *CSCS Journal*. Northampton: University of Leicester 16 (3).
- Walberg H.J. & Wynne E.A. (1989) Character education: Toward a preliminary consensus, in Nucci, L. (ed.) *Moral Development and Character Education: a Dialogue* Berkeley, CA: McCuchan, pp. 19–36.
- Williams R. (2003) *Lost Icons - Reflections on Cultural Bereavement*. London: Continuum.
- Wolters A. (1985) *Creation Regained - Biblical Basics for a Reformational Worldview*. Grand Rapids, MI: Eerdmans.

# Chapter 17

## Clusters and Learning Networks: A Strategy for Reform in Values Education

Judith Chapman and Ron Toomey with  
Sue Cahill, Maryanne Davis, and Janet Gaff

### 1 Reform and Innovation in Australia

The Australian Commonwealth Government is investing heavily in educational reform. Increasingly, a key feature of the projects undertaken as part of Australian Government programmes is the encouragement that schools work collaboratively to develop innovative approaches to teaching and learning. This approach is intended to improve student learning whilst at the same time strengthening both the member schools and the provision of education across Australia. This emphasis on collaborative clusters and learning networks is consistent with a number of international initiatives.

At expert meetings organized under the auspices of OECD/CERI in Paris in 1999 and Lisbon in 2000 in association with the OECD activity “Schooling for Tomorrow”, the importance of collaboration through networks and clusters was recognized. Experts from OECD countries including Australia, Germany, Portugal, Canada, and the UK pointed to the potential of collaborative networks as a new model for managing schools and school systems (OECD, 2000). The National College for School Leadership (NCSL) in the UK has invested heavily in a collaborative approach to reform. The unique characteristic of the NCSL project is “networked learning” in the organizational learning sense. Networked learning communities are committed to learning from, learning with, and learning on behalf of, each other (Haeusler 2003).

Notwithstanding such government support and committed school-based activity, collaborative cluster, or network arrangements and their impact on innovation and reform is still a very under-researched field. This chapter reports on a study that was informed by the policy-oriented and conceptual work on collaborative clusters and networks undertaken by the OECD, the work on clusters in the Australian context and the work on networked learning communities being undertaken in the UK. The specific purpose of the study was to investigate the use of collaborative clusters and networks in the implementation of the Australian Commonwealth Government’s Values Framework through the Values Education Good Practice Schools Project (VEGPSP). The Values Framework identifies nine values for Australian schooling: Integrity; Freedom; Responsibility; Respect;



Doing your Best; Honesty and Trustworthiness; Fair Go; Care and Compassion; Understanding, Tolerance, and Inclusion.

Underpinning this reform is the concern of the Australian Government to improve values education programmes in Australian schools. The initiative is also an exercise in community building as schools engage their communities to consider values and values education and to collectively support their integration into Australian society and culture. Collaborative clusters and networks are a fundamental part of the strategy for implementing this reform initiative. The Values Education Good Practice Schools Project (VEGPSP) involves 26 clusters of schools attempting to identify good practice regarding whole-school approaches to implementing values education. The government's policy of funding these efforts on the basis of self-selected clusters is intended to establish an interdependent and self-supporting environment for the schools to undertake the project.

## 2 Researching Collaborative Clusters and Networks

A number of claims have been made about the extent to which collaborative clusters and networks can contribute to educational improvement

Chapman and Aspin (2003, p. 658) point out how collaborative networks might provide a new construct for conceiving of educational provision and a new vehicle for achieving change by having:

1. The potential to provide a process for cultural and attitudinal change by embedding reform in the interactions, actions, and behaviour of a range of different stakeholders in education and the community
2. The capacity to provide a *multi-agency* vehicle for reform that has the potential to be more supportive, cooperative, and less costly than much of the change of the past
3. The capacity to provide opportunities for shared and dispersed leadership and responsibility by drawing on a wide range of resources in the educational and broader communities
4. The potential to be a more cost effective, community-based reform strategy
5. The potential to be capacity building, insofar as they produce new knowledge and mutual learning that can then feed back into and inform improved policy development and practice

Whilst collaborative clusters and networks have been advocated for some time as part of significant educational innovation and change (Johnson 1999; Ceglie et al. 1999), and have been used by various education authorities in Australia and elsewhere to implement policy, there is little empirical evidence about the contribution they make to innovation and reform. This research was therefore designed to provide insight to:

- The conceptual and practical issues relevant to the use of clusters and networks and their role in stimulating innovation and change

- The conditions that enable effective clusters and networks to be established and sustained; the opportunities, barriers and challenges to their operation; what makes clusters and networks work and not work
- The impacts and outcomes of networks
- The ways networks contribute to systemic change and improved policy and practice; and the ways in which policy can support clusters and networks

This chapter analyses the experience of two clusters established as part of Australian Commonwealth Government's "Values Education Good Practice Schools Project". One cluster is composed of Catholic primary schools in the eastern suburbs of Melbourne in south-eastern Australia. The other cluster is composed of a low-fee co-educational Anglican school, an Anglican Girls School and two government secondary schools in Brisbane, in north eastern Australia.

Data for each case study were collected through interviews and site visits.

Specifically, the following questions informed data collection:

- Around what compelling issues do clusters and networks form?
- What mechanisms help them form? What mechanisms do not? What mechanisms help the networks to persevere and become enduring? What do not?
- What techniques do clusters and networks develop to address the compelling issues that member schools are confronting? Do these techniques also have the capacity to improve values education programmes?
- In what ways do clusters and networks contribute to the professional learning of network members?
- Do clusters and networks generate new organizational and management structures that are acceptable and useful to network members?
- Do clusters and networks provide an opportunity for shared and dispersed leadership?
- Are clusters and networks a fresh source of inspiration and nurturance for innovation and reform?
- Is there any evidence that networks provide a more supportive and cost effective approach to change?
- Do clusters and networks strengthen interconnections and spread innovation across the system?
- Is there any evidence that clusters and networks provide an opportunity for more effective policy development and implementation?

## ***2.1 Case Study One: The Manningham Cluster of Schools***

### **2.1.1 Context**

The Manningham cluster, named after the eastern suburban local-government area of Melbourne in which it is located, consists of six Catholic primary schools.

The schools are:

- Our Lady of the Pines (Donvale) – 504 children and 45 staff
- St Peter’s and St Paul’s (Doncaster East) – 185 children and 18 staff
- St Gregory the Great (Doncaster) – 350 children and 20 staff
- St Clement of Rome (Bulleen) – 370 children and 30 staff
- St Kevin’s (Lower Templestowe) – 160 children and 14 staff
- St Charles Borromeo (Templestowe) – 190 children and 18 staff

The Manningham area is an affluent part of Melbourne. Large homes on large, leafy blocks are the norm. The area is highly sought after by teachers as a place to work.

### 2.1.2 Genesis of the Cluster

The Manningham cluster was formed because of the initial efforts of the then Student Wellbeing Coordinator at St Charles Borromeo. Prior to 2005, there had been a very loose alliance between the six schools mainly through interschool sport; but with the announcement of the grants for the VEGPSP it was made clear by the Curriculum Corporation (the body managing the project on behalf of the Commonwealth Government) that applications for funding would only be accepted from clusters of schools. The Student Well-being Coordinator from St Charles Borromeo coordinated the application from the Manningham cluster. She contacted all the six principals to explain the VEGPSP, proposed a project around Student Action Teams (SATs) which she also explained to the principals, offered to prepare a submission on behalf of the cluster and waited for responses. The principals unanimously agreed to participate. As one expressed it:

It was something that you just had to go along with. Sue was doing all the detailed work. The only thing I had to do was to say “yes”. Mind you it was also pretty clear that she knew what she was doing and she was a woman on a mission.

All the schools then appointed a project coordinator who was to be responsible for the implementation of the project in each of their respective schools. An initial task for the cluster was to league the participants together:

So then we called the first meeting with the principals and the person that they hopefully had had the conversation with in their school who was interested in taking on this year-long and hopefully longer journey with us under a values education project. We came together with Roger (Roger Holdsworth, an external consultant with whom Student Well-being Coordinator had been working previously on SATs (Student Action Teams) and who was to be involved in this project). So it (drawing the cluster together) was just done with phone calls, “trust us”, “we’ll put in for the grant”, and actually that was probably when they were told what we were doing because we didn’t have much time to do anything else.

The project around which the cluster formed was titled *Students Lead in Investigating and Implementing Values on a Whole-School Basis*. It speculated that Interschool Student Action Teams could be set up around each of the nine core values identified by the Federal Government. Their task would be to explore and take responsibility for:

- Developing options for implementation of action around the values
- Documenting, promoting and blocking forces for implementation of action
- Developing appropriate products/processes in their area

The young people in the SATs (were to) take an active role implementing the nine values through their school curriculum, organization, ethos, and environment whilst forming partnerships with their local, state, and national community.

### 2.1.3 Purpose

The purpose of the cluster was to develop and implement a curriculum approach to values education called SATs. The approach was intended to induct students into “active citizenship” involving, in the words of the consultant working with the cluster, Roger Holdsworth, “critical and reflective abilities, and capacities for self-determination and autonomy”.

SATs are commonly established around a set of principles and procedures including:

- (a) In a SAT, a group of students identify and tackle a school or community issue: they research the issue, make plans and proposals about it, and take action on it. Such initiatives, as part of the formal or informal school curriculum, engage students in purposeful, authentic activities which are valued by the students, which have broader community value and which enable students to explore and engage a personal code of values.
- (b) Student Action Teams are based on the following principles:
  - That students can make serious and important decisions about issues that are important to them
  - That students can do important and valuable things: they have skills, expertise and a knowledge of the needs of their community
  - That important action can be undertaken as part of students’ learning in school: community-focused research and action is an appropriate educational approach for schools to adopt.

Student action teams therefore are community-based learning approaches that build partnerships between schools and the wider community. Such approaches draw on a longer tradition of active student participation and its role in learning (Cumming 1999). It has been argued (Holdsworth et al. 2001) that for many young people, “deferred outcomes” of learning (in terms of distant goals of employment, citizenship, or acknowledged community roles) are not sufficient to sustain their motivation and commitment to learning. Therefore as young people are held in education and, potentially, in relatively passive roles for longer periods of time, it is important that there are initiatives within schools that create real roles of community value for young people.

The proponents of SATs therefore argue that the themes for the work of the SATs are meaningful, become “owned by” the student team, become accessible to community action, are appropriate to the age range of students and enable the students to

explore a range of values and in the process commit to a code of personal values consistent with community expectations.

The themes usually have some form of “external focus” such as “community wellbeing”, “aged care”, “local environment”, and others which:

- Provide the team with rigour in addressing issues
- Assist the team in deciding what is worthwhile to act upon
- Provide the team with specific points of community linkage
- Provide the programme with internal linkage and consistency

In such an approach the community becomes the location for the focus and for the action around it. In some cases, the particular focus is important in creating the nature of the community to which the school links such as links with Landcare or with local Health Centres.

The Manningham Cluster came together “to use the framework of Student Action Teams to support students investigating and implementing Values Education using a whole school approach”. The aim of this project was for students to investigate where the nine core values set down in the National Framework are “seen/not seen, heard/not heard, felt/not felt, put into action or not in their personal/family lives, their school environment and in their community”. After researching this students were to determine ways and means to implement values into these three domains.

In late May of 2005 an initial meeting was held to introduce participating staff from all the schools to the project, to explain how SATs operated and to discuss how their teaching might need to alter to make the project most effective. Also at the meeting each school was assigned three of the values from the nine in the national framework to implement. The following pattern was agreed to:

Our Lady of the Pines Year 5 – Integrity, Freedom, Responsibility

St Peter’s and St Paul’s Year 5 – Respect, Responsibility, Doing Your Best

St Gregory the Great Year 4 – Respect, Doing Your Best, Honesty and Trustworthiness

St Clement of Rome Year 5 – Honesty and Trustworthiness, Integrity, Freedom

St Charles Borromeo Year 4/5 – Fair Go, Care and Compassion, Friendship and Acceptance (Students chose to use this instead of Understanding, Tolerance and Inclusion)

St Kevin’s Year 5 – Fair Go, Care and Compassion, Friendship and Acceptance

The six school coordinators agreed to manage the SATs in their respective schools. Each school subsequently adopted its own way of implementing SATs, whether it be a whole-class approach or individual teams of between eight and ten students to investigate the three values assigned to their school. In each school SAT conducted surveys about values present /not present in the school community and presented the findings to a forum which all participating children and staff attended. The findings in turn provided a basis for student action plans designed to improve the ways the schools communities engage the values in the national framework. The action is being conducted within an action research framework of plan, act, monitor, replan, act again, and so on.

### 2.1.4 Structure and Operation

There are both formal and informal mechanisms for managing the project being undertaken by the cluster. The cluster coordinator chairs a regular fortnightly meeting of all coordinators and principals. Over time the involvement of the principals in this meeting has gradually reduced. Their reduced involvement in the meetings is a reflection of their growing confidence in the success of the project.

The agenda of this meeting invariably follows an action planning and implementation process. The meeting focuses mostly on planning or reviewing practical aspects of the project being undertaken by the children. Classroom practice is paramount in any discussion.

Less formally, there is a regular system of electronic communication. The cluster coordinator has established a group e-mail address list and all correspondence is disseminated through this medium. The group e-mail extends to people who are interested in being kept in touch, for example, Curriculum Corporation and Catholic Education Office personnel. The project coordinator makes contact with the group every two to three days and with some individuals more often as required.

The role of the cluster coordinator has gradually developed into one of communication director and pastoral carer. The cluster coordinator comments:

I believe it is of utmost importance to have regular, informative communication so the project is transparent to all. I also see “checking-in” with the individual school coordinators by visiting them at their school to see that they are on track and not overwhelmed. It is important to see that their wellbeing is being looked after. I make a point of affirming them at every opportunity by words and little treats.

Such a pattern of communication has had a telling effect on the way the project has gathered impetus and unfolded:

By regular, ongoing meeting and communication where agendas and minutes are kept and reflected on, all action put in place is followed up by the cluster members every two weeks. This has led to transparent, open accountability. The passion and drive of the cluster encourages all members to keep on top of their project responsibilities. All cluster members are keeping a running record of their involvement, challenges and celebrations throughout the project.

### 2.1.5 Advantages and Disadvantages

The project coordinators in each school unanimously agree that the advantages of working as a cluster far outweigh any disadvantages. One advantage of the cluster arrangement has been the economies of scale that would not have otherwise existed:

I think one of the great benefits is that collectively we’ve come to gain the experience of an expert in SATs that we would not have had if we didn’t have the cluster. Individually it would have been too hard to fund such a thing.

Working as a cluster has also enabled the teachers collectively to use the project as a type of curriculum-research laboratory. Recently, the Victorian Curriculum and

Assessment Authority has introduced to schools a new curriculum framework, the Victorian Essential Learning Standards (VELS). This curriculum framework departs from previous policy by encouraging teachers to consider ways of giving greater emphasis to interpersonal development, personal learning, reflection and evaluation. The teachers consider such things to be central to the VEGPSP and consequently consider the project to be an opportunity to experiment with some approaches they may later use in their VELS programme:

Well, we've looked at it (VEGPSP) from the VELS (Victorian Essential Learnings) point of view, which is more about skills that children need to develop. This program (VEGPSP) is just the beginnings of the work that we need to do, or we will be doing, that is required by the interpersonal dimension of VELS. And it's a fantastic way of getting it into the VELS curriculum. It's not just within the student action team, it is actually their action but it's totally imbedded in the curriculum. That was our aim when we took this on, that it would become what VELS is going to ask of us and how we can best give this to the children.

The experience with the project has also made the schools much more focused on the values they are concerned to develop in the children:

And as Michelle said, being Catholic schools there's already a high level of Values in there (in the curriculum). It's (VEGPSP) forcing us to name them explicitly. It's giving it a priority that perhaps it didn't previously. It's actually focussing on it.

The teachers also claim that by working together on the VEGPSP they are being forced "to walk their talk". The cluster coordinator commented:

But I think the other thing that it is (making us do), is that we can pat ourselves on the back. We name the values in our curriculum but we don't always live them as well as we could. And I think that this is for me where it's exciting because it sort of says we're very good at naming a value but where we actually see it in action isn't there. And I think that's where it's been for me very powerful is that it's kids that are telling us that "caring", "compassion" and the like are talked about a lot but they can name situations but yeah many times where it doesn't exist. So I think this is pulling us back, for me, pulling us back into our tracks and saying let's make it concrete.

A more systematic and explicit inclusion of values into the curriculum has also come about as a consequence of cluster activity. One of the teachers recalled:

Well one of the innovations at our school, and I know it's probably only fairly small, but in the scheme of planning, we're looking at rejigging our planning tools and pro formas and Values is actually going to be explicitly named on the pro formas to be included in, and identified through, your units of work in Religious Education, Integrated Studies and Literacy. I think that's a really big step forward.

## 2.1.6 Impacts

### Student Learning

Any consideration of the impact that the cluster arrangement has on student learning raises three questions: What learning? How is it learned? What are the contributions of the cluster arrangement to the learning?

On the matter of “what learning?”, Aspin (2003) reminds us that:

[F]or (values education) to do its real work, it is not sufficient for people to merely *clarify* (emphasis added) the things they value and approve of. . . . People must also accept them as binding – commit to adopting and implementing particular modes of conduct, types of judgement, or kinds of choices, and then commend them to others (either directly or by example).

Hill (2004) says something similar when he argues that “we are still grappling with the problem of moving the student from ‘*knowing* the good to be desirable’ to ‘*desiring to do* the good thing’.” In a phrase, the learning that is central to any values education programme is first the identification of a personal code of conduct and second the ability and commitment to act in accord with it so that in common parlance “one’s actions speak louder than one’s words”.

On the matter of how such learning occurs, Lovat (2005) argues that first there needs to be a whole-school curriculum arrangement solely tied to a values education programme. This values education programme should be “home grown” through discussion (and ultimately recording) with the school community about an agreed code of desirable conduct. In implementing the programme a student-centred, but teacher-guided, approach to learning should be adopted.

Practically, and said very simply, this means that the teacher identifies the general terrain for teaching and learning. She does so because she is “older and wiser” than the children in her care and better placed to make judgements about where to start the enterprise. The terrain is a set of values that are broadly agreed by the school community and which are to be explored by the children. The notion of an “exploration” of values carries quite particular meaning in the Lovat (2005) framework. If the “exploration” is to enable children to “commit to adopting and implementing particular modes of conduct, types of judgement, or kinds of choices, and then commend them to others (either directly or by example)”, it should involve a continuous process of trying to put the agreed values into practice, commonly called action research. Lovat (2005) speculates that in engaging such a process the children acquire (as distinct from be given):

- Intellectual depth (not facile or shallow learning but rather more complicated thinking like perceptiveness, analysis, evaluation, intuition and the like, all the things we bring to mind when we say some one is “sharp”, “bright”, or the like)
- Communicative capacity (being able to talk about the process of exploration, how they engaged it, what outcomes flowed from it, what they learned, how it was learned and related issues. The growing capacity to do this is accompanied by a confidence in and a commitment to the process of exploration and working with others on it. Engaging the process in this way helps them to shape themselves and others through their capacity for communication.)
- Capacity to reflect (being able to think back to an event or some other act, consider the impact it had and plan in at least an intellectual sense how things might have been made better)
- Self-management (being able to work with others and eventually on one’s own on the intellectual aspects of values and subsequently living them out)



- Self-knowledge (by being constantly asked to put a position on selected values and how they might be acted out, getting to know one's capacity for acting consistently in line with a personal code of values)

In the process of acquiring and refining such knowledge (in the intellectual-depth sense) and skills (communicative capacity, reflection, self-management and self-knowledge) young people develop empathic character, develop integrity and become morally fortified. In short, they get what the then Australian Minister of Education who initiated the reforms in Values Education, Dr. Brendan Nelson, calls "character".

As we described above the action research environment exists within the Manningham cluster. The SATs in each school have adopted action research as their way of undertaking the project. Moreover, in at least one school such an approach is reshaping approaches to teaching and learning:

Our school didn't have student action teams as a few of the other schools had. We have a student representative council which is a very different setup. So our students were not skilled in the student action team-type activities. So it was a bit of a learning process for them and me. And they're also grade 4, so it was a learning process for them to start taking responsibility, start making decisions.

When they were formulating their questionnaires, that was the time when I looked and said no I need to step back here because the questions they're forming here are not exactly what I would have chosen for them to put out in a survey. But part of the learning process is that they need to work that out for themselves. And they got some results back and they had comments like "this question is ambiguous" or "I didn't know whether" and the like. I then came back and said well we need to reword that one. So I could have jumped in and said no that's going to give you this, this and this result. And that was I suppose an empowering session for them because they knew it was their decision and I wasn't going to tell them. That what they decided was the way we go. So it was a big step for them simply because we didn't have a background in student action teams.

There are also examples of the intellectual depth of the efforts of the children. One teacher describes their efforts as:

I think the level of skill that they were working at yesterday far surpasses what you normally see from Grades 4 and 5. I've seen them take on quite adult roles in their interviewing skills. Things like that. They are interviewing adults. They are writing notes about their interviews. All these sorts of things that kids at Year 4 and 5 don't normally do. And it's making a difference.

A visitor from the Melbourne Catholic Education Office said she "was blown away" by the quality of the thinking and discussion she saw during a visit to one of the forums:

They were talking about the data they had gathered through their surveys about what values were and weren't evident in their school community. Understanding the values themselves was no light matter but they were also talking in quite sophisticated ways some even using categories like quantitative and qualitative to sort their data. And these were Grades 4 and 5.

Also many of them have found a new communicative capacity. As one coordinator noted:

They are able to articulate their learning and to share their learning.

These types of capacities are said to be products of the way the learning environment is orchestrated, particularly in terms of the children initiating much of the activity:

I think in our school, because we've had student action teams for a few years, it's seen as very important to be part of that. It's a good spot to be. And the beauty of it too is that they also have to apply to be members of the student action team. So it constantly comes from them, it's not an adult saying "we want you, you, you". And I think that's been a real positive.

Such initiation, the staff claims, leads to deeper understanding and greater transferability:

It goes back to what Geraldine was saying about the ownership of the learning. That allows them to get a deeper understanding, to make connections with real life, to make connections with other issues, to be able to solve problems better. All those sorts of things, the skills that are transferable.

Such developments are not only the province of more able students:

Well the one that springs to mind is a little girl who is academically very poor, mathematically very poor, and she's, with a little bit of assistance from others, she has now worked out how to do the graphing (of the results of the survey), using EXCEL spreadsheets and this happened prior to our forum yesterday. She had knowledge that she was quite competent with and quite comfortable with and to her it wasn't a huge challenge, it was just very common sense. Now I hadn't taught the students EXCEL graphing but she was able to work it out for herself and it gave her a sense of achievement, a sense of pride and from where I was standing she was the leader because she was then able to transfer that to some of the others. So my students went to that forum yesterday with knowledge that was her doing.

Another teacher thinks the approach gives some of the children greater confidence:

I think what I've found – some of the kids in my team, academically, some of them really struggle. But they are now feeling really empowered and confident. And particularly after yesterday's forum when they've come back as experts, they could stand up today in front of the group and just, bang, articulate what they've learned. They're happy!

Moreover, the environment is now characterized by a more cooperative approach to learning. As one of the teachers recounted:

I also think too that I actually don't know what the end product is going to be. And I think that with the kids, we're on this journey together. I said that to them, look I don't know what the action's going to be, because that's going to be coming from you, whereas often in the classroom we've thought we're going to go from A to B to C and you (the children) will have to wait to catch the final learning. Whereas this is different. We've been working together.

The nature of the learning is described as being applied and this seems to bring it alive for the children:

It's been real-life learning. It's like to me they used do a lot of classroom stuff that stayed in the classroom, whereas in this they're learning how to speak in front of an audience. They're learning how to meet new people. They're learning how to speak to adults. They're learning how to work in mixed groups. This is real-life learning.

Most importantly, another outcome of the programme is the way the children are moving beyond clarifying their values to a situation where they are living them. There are numerous examples of this such as:

Some real changes we have noticed at St Charles are: after two members of the SAT for Care and Compassion went to a local retirement village to interview members of the "older generation" for the project, they were so affected by the responses they received regarding

how lonely these people were and they don't feel cared for, these students instigated visits to the retirement village and for these people to come to our school for a visit and to be at our Carols by Candlelight evening. They have asked them to come to the school on a regular basis and will visit them regularly.

Whilst the teachers are confident that the children's involvement with the project is enabling them to develop "intellectual depth", "communicative capacity", transfer their learning and work cooperatively with their teachers and classmates, they are more circumspect about the role their teaching is playing in all of this. They describe themselves as being on "a journey", experimenting with new ideas about how to teach values. On the journey they see themselves as moving away from a set of dispositions towards teaching that they once held and currently moving towards a new set which they are tentatively trying to implement on their "journey". These are depicted on Exhibit 1.

**Exhibit 1** Journeys in approaches to teaching and learning of values

Moving From		Moving Towards
Teacher as "expert" with essential knowledge to impart	→	Teacher as "facilitator", "mentor", and "guide" for student learning
Teacher directs student learning	→	Students direct or negotiate own learning whilst the teacher guides decisions and redirects actions by judicious questioning and proposing various possible directions for the learning.
The learner acquires knowledge in hierarchical steps	→	The learner constructs knowledge in social contexts through a process of continuous investigation, and collaboration.
Learning occurs in a linear process	→	Learning is recursive and holistic
Students are "empty vessels" to be filled	→	Students have a diversity of learning experiences and strategies that they apply to new learning situations
"Chalk and talk" from teacher to students – all get the same input in the same way	→	Acknowledgment of individual differences and different learning styles Cooperative learning with peers and in groups
Learning is "transmissional"	→	Learning is personal, involves reflection and leads to greater self-knowledge.

Moreover, according to those involved in the Manningham project, the cluster arrangement has played a significant role in the teachers' journeys towards their new ways of conceiving teaching and learning. Teachers learn from each other in the cluster environment. For instance one teacher recounts how she learned about wait time and how important it is in a values education programme:

I used to just jump in and give them answers or give them direction. I've learned that if I just wait a bit it will come, because they might need, you know, a little bit longer to get it out, so I'm a lot better at sitting back and not jumping in. So that's what I've learned and I learnt it from talking to the other teachers in our group about what they were doing.

Another speaks about how she developed insight to giving children "voice":

I think I've learned to make sure that everyone has a voice and I became more conscious of that because I had kids from grade 4 to 6 in the group and I didn't want the older ones to dominate. And so instead of letting that happen we talked about the need for people to have a voice. One of my colleagues described for me how she does this so as to make sure they all had a voice.

## Professional Learning

The cluster operates as a mutual-support system for the teachers in it:

Well I think it's working really cohesively. I know, my first meeting that I came to, I was feeling a bit overwhelmed and confused about what we were supposed to do. But working with the cluster and having Sue, who's a great communicator and keeping us informed, and Geraldine making sure that we all know what everybody's said and done at every meeting that we've had, has been fantastic. But the best thing for me has been listening to what other people are doing and knowing that I can pick up the phone and ring anyone and say "Help". That's been fantastic for me.

It also provides a great source of motivation:

I think we've got more direction simply because we are working together as a team. The motivation is kept high because of Sue's leadership, heading in the same direction but looking to each other for support or ideas.

Most importantly the quality of the relationships within the cluster are a major source of inspiration and encouragement:

The principals have backed off a little bit and that has allowed us to become a really close, I believe, my perception is, a really close not just professional group but personal group. And we have a huge amount of fun. I think that's been really important to the life of this too.

Quality professional learning most often comes from sessions where personal practice is shared and discussed. As the cluster coordinator commented:

So to me it's sharing ideas with others. Often when you go off to a PD thing someone's up the front and you listen, you write your notes and you go back and you think OK well I might be able to do this, this and this. But coming back from here we all share everything that the children are doing. This allows us to bring things back to our own students, my own students at school, and make them work.

The cluster also seems to stretch teachers in ways that other professional learning structures do not:

The cluster approach has been really supportive in that I think at school it's very easy to become, not complacent, but comfortable within the environment about your planning and teaching. I know how Bernadette is going to react to this or that situation, or how Geraldine is going to deliver this or that, and those sorts of things. So I want to be able to come to the meeting and be able to talk about what's happening in our place. But I also want to get something from what's happening in the way it's happening in other places. And so I think that that's where the cluster approach is a little unique. It may mirror in planning and things like that, planning and curriculum delivery, what happens in schools, but having people from different environments just makes it a bit wider, a bit bigger, a bit more creative I think.

### Sustainability

The teachers predict that the project will take on a life of its own beyond next year:

So to me, while there is a common reason to be together, which brought us together, the spin-off in our professional learning and development has just gone on and on and on. And I see whenever this finishes, whenever Values comes to an end, these relationships will continue. Not everybody here knew each other; it's not as if we got together as a past group of friends who all went to uni together. We have become a close group of professional confidantes.

In part at least this has come about through the approach that has been adopted to professional learning:

With the Class strategy (a formal Professional Development project), and I only have very limited experience with Class, but it wasn't like this. It wasn't personal. It was very much not about what the group could bring together, it was about like you were the empty vessel being filled up and directed to do this, do this, do this. So it didn't have the freedom, it certainly didn't have the collegiate feel about like this does. So this is very, very different in that way.

Some go as far as to describe the emergence of a professional learning community:

I think that to look at the cluster model, where you have a group of people come together with I guess a beginning, and middle and an end hopefully. I see it as an exchange of ideas, professional ideas, plans, samples, whatever, and also a challenge to the way we do it in our own individual settings by a professional team. So to me it's opening our often small, closed world of our own individual schools up to a professional learning community out there. And making us maybe accountable, stand up and be sure you know we are doing what we say we do. And that to me is where the cluster can be really powerful. And the spin-off being as I said before that it's not just about what you come together for but it builds on from there.

### Leadership

The teachers describe the leadership of the cluster in very particular terms and as being consistent with the values being prompted by the cluster. It is as though the approach to leadership is intended to mirror the values education enterprise itself.

*Interviewer: How would you describe the leadership in the cluster?*

*Response 1: Outstanding.*

*I: No I don't mean quality, how would you describe it? What type is it? What characteristics does it have? Give me some examples.*

*R2: Well it's not from above. It's, Sue, I don't know, she's our leader, it's very collegiate, everything's discussed, everything's open, there's no Sue goes and does this and tells us later. Every single thing is discussed and Sue asks what we think about it. She has obviously an awful lot to do with keeping tabs on everything. So there's a lot of work involved. But we all know what's going on and it's not like we just come in as sort of the second tier. It's very much that we're all centrally involved.*

*R3: Straight after the meeting we had yesterday there was a little synopsis saying thank you and things like that. So it's those times when you are thankful for the messages and e-mails (and you realise that) we are valued for what we are doing, what we are putting into the project*

*R3: I'm just a classroom teacher. {laughter} I know I'm on the lowest rung, but that's fine. It's really not often that you do feel really affirmed and really valued in what you're doing (like Sue is doing)*

*Sue: I believe it's really important to have regular ongoing contact, face-to-face and by e-mail, And I do that. Everybody knows when somebody hiccoughs. But that then makes it transparent and that nobody is owning this or I hope controlling it more than anybody else.*

Such an approach to leadership is consistent with the values education enterprise underway in the cluster in that it reinforces and reflects the core values of the programme. The characteristics of this type of leadership are outlined on Exhibit 2 below.

#### **Exhibit 2** Characteristics of the cluster leadership practices

Leading based on the value of people

Leading based on values of respect, trust, and openness

Managing based on connectivity in delivering the values education programme

Managing based on proactivity in times of uncertainty

Leading and managing focused on the continuous improvement of the values education programme

### **3 Clusters as a Reform Strategy**

We can infer from the Manningham Cluster case study that there are a number of in-principle ways a cluster or network promotes a climate of reform. An effective cluster or network seems to have a history. In this case the coordinator and the consultant had

been working together on a similar project before the cluster was established. A good cluster has to be well coordinated. A good cluster seems to generate a set of personal, as well as professional, relationships which contribute as additional glue to the cluster.

From a structural perspective a cluster provides improved economies of scale. The cluster is able to afford things that would otherwise be unavailable to the schools. For instance, it enables the cluster to provide a coordinator for the project. It also provides mechanisms for supporting the school coordinators and addressing issues that arise within their individual schools such as the need for time-release for involvement in the project. It also provides a source of emotional support for the coordinators. The cluster arrangement also gives the project access to a more diverse range of skills

The cluster arrangement also enables improved teaching and learning by providing a context in which teachers across a range of schools are able to experiment with the implementation of new curriculum approaches. It becomes a source of increased motivation for teachers. The professional learning of teachers in the cluster is enhanced by cluster activities. Teachers are challenged and stretched by interactions with cluster colleagues. The cluster also plays a role in providing opportunities for student learning that get the best out of the children.

### ***3.1 Case Study Two: The Canterbury Cluster***

#### **3.1.1 Context**

The four schools in the Canterbury cluster are located in south-eastern Queensland. Although in the same general geographical location, three of the four schools are relatively closely located in the Logan area while one, St Hilda's School, is about 50 km to the south on the Gold Coast.

The enrolments for these schools reflect a broad socio-economic base. The cluster includes two independent schools with a connection to the Anglican Church and two Queensland state high schools. This facilitates a cross-sectoral base for the project. The two state high schools, Marsden State High School and Loganlea State High School, are located to the south of Brisbane as is the Anglican co-educational low-fee paying school, Canterbury College. The catchment areas for these three schools include some relatively disadvantaged areas with high unemployment. The sense of diversity of the schools involved is strengthened by the inclusion of St Hilda's School which is a single-sex (girls) boarding school which generally draws students from the Gold Coast, country Queensland and New South Wales as well as Visa students from local areas and overseas.

When considered across the four schools, the project includes students with a wider range of educational needs than in most cluster groupings. The schools vary significantly in size from 650 students to 1,570 students. There is also significant variation between the schools when considering the percentage of students with Aboriginal/Torres Straight Island background, students who have previously only attended one or two teacher schools in country Queensland, students whose first language is not English and students with special needs.

The two schools under the auspices of the Anglican Church, Canterbury College and St Hilda's School, considered themselves as having a strong values base already present in the school culture and grounded in their affiliation with the Anglican Church. It was believed that the project would expand the values base that was present. Loganlea and Marsden saw the project as building a more explicit values base.

Each of the schools embracing the project faced different challenges. Time-release for staff was more easily managed at the two church-based schools, as was the provision of resources to undertake the early stages of the project prior to the grant funds being available. The two Anglican School had a relatively low staff turnover and this stability of staff made it easier in theory, to allocate staff to undertake the project. The two state schools had fewer resources available and are schools with a relatively high staff turnover and, at times difficulty in obtaining permanent staff. A number of the staff in the Anglican schools who were outside the core of the project could not understand why a different approach to values education and a different framework and names for those values should be considered.

### **3.1.2 The Genesis of the Canterbury Cluster**

The Canterbury cluster came into formation because the Principal of Canterbury College was interested in values education and in bringing a cluster of schools together to apply for government funding as part of the implementation of the Commonwealth Government's Values Framework. The Principal of Canterbury raised this possibility with the Principal of St Hilda's School, a person with whom he was associated as a fellow principal of an Anglican school. The Principal of Canterbury College also raised the possibility with two principals of state government schools (Loganlea and Marsden) whom he knew through his previous work in the state government system. One of the principals commented: "[I]t was really more about knowing individuals rather than selecting schools."

Within and between the schools, significant differences existed in the knowledge, experience, understanding and commitment of staff that were responsible for implementing the project. Two of the schools, Canterbury and St Hilda's, already had experience in service learning, and it was known that there were staff in these schools who were enthusiastic about service learning, who could stimulate interest among other staff with shared interests within their schools, staff who had known each other personally and professionally for some time and could work together collaboratively across schools. As a staff member from one of these schools commented:

So we actually started a step ahead of Loganlea and Marsden in terms of the knowledge of the area the project was going in to. . .and were very keen to do the project from the start.

In Loganlea and Marsden notwithstanding limited engagement of staff in the design of the project proposal and limited background knowledge about the purpose of the project and the proposed cluster arrangement, the attraction of funds which the



project might generate for students in state schools in relatively disadvantaged areas served as a powerful incentive for highly committed staff from Loganlea and Marsden State High Schools to be involved.

### 3.1.3 Purpose

The nature of the way the cluster was formed and the manner in which staff from the individual schools came together, meant, as one staff member commented, “[W]e were all at different points on our journey with it.” It appeared that Canterbury College was looking at a way of providing a stronger framework for enhancing a project on service learning that had already been underway in the school. St Hilda’s was trying to clarify the notion of service learning as a curriculum method and bring about cultural and attitudinal changes in regard to community development and engagement. Marsden and Loganlea State High Schools were engaged with projects which were central to the achievement of core needs in their schools but were having to take them in slightly different directions to conform to the requirements of a project which had been funded by government on the basis of developing service learning in the middle school as a strategy in Values Education.

As the project developed it became evident that one of the initial purposes of the project should have been to develop and improve processes and procedures that would facilitate and develop a cross-sectoral approach to educational research and development. This was to prove one of the greatest challenges and also greatest areas of learning throughout the project time.

Initially all four schools needed to undertake professional development for the staff charged with the development of the projects and for the staff associated with the delivery of the projects. The essential professional development for all staff was related to the concept and implementation of Service Learning as distinct from Community Service.

It was decided that due to time and staffing constraints each school would develop an individual project that met the following criteria:

- It developed/enhanced personal values systems for middle schoolers within the context of the values of the school community and the Australian context.
- It reflected the National Framework for Values Education.
- It was based on pedagogy linked to service learning and developed materials and programmes that could be used more widely for the delivery of values education at a specific time in the student’s educational experience. This process was to include explicit connections to curriculum with outcomes in “real life” activities in the community.
- It would be measured through surveys, reflection and feedback from the community.
- It would be open ended enough to generate future projects.

Canterbury College had already commenced a service-learning approach and undertook specific teaching activities based on aged care. They formed a link with Beenleigh Nursing Home. Through activities such as the production of a CD of

songs, hosting of a morning tea, journal writing and reflection Year 8 Personal Development classes were used as a framework to consider the project and the manner in which service learning can be used to implement the National Values Framework. Curriculum links were established with English, Mathematics, Studies of Society and Environment (SOSE), Food Technology and Design, and Music. Canterbury College's programme included all nine values but focused on care and compassion, honesty and trustworthiness, and responsibility.

St Hilda's undertook a programme of work coordinated by Religious Education staff, Middle School specialists and the Year 9 Community Service Leadership Committee. The guidelines for the project included an education programme related to developing an understanding in Year 9 students about the challenges faced by many in the community. The two specific groups were young people who face extraordinary challenges in life and the aged and disabled whose carers depend on respite care within the framework of the National Values Framework. Students undertook fund raising and awareness raising for Montrose Access and the development of a joint development programme with St Luke's CARE respite programme and the Red Cross. Curriculum links were established with English, Religious Education, SOSE, Food Technology and Design, and Personal Development. St Hilda's programme included all nine values but focused on care and compassion, understanding, tolerance and inclusion, freedom, fair go, integrity, and respect for others.

Marsden State High School undertook a special project entailing regeneration of the parkland opposite the school. Through this they considered the various aspects of the National Values Framework. Links were established with literacy and numeracy programmes based primarily in Mathematics and Science, problem solving across the curriculum and the development of higher-order thinking skills. Marsden's programmes included all nine values but focused on care and compassion, doing your best, respect and responsibility, understanding, tolerance and inclusion.

Loganlea State School have undertaken a number of small projects under the banner of "*Girls' Day In/Boys' Day Out*" and a Year 9 Environment Day. Each activity was related to sections of the National Values Framework. Links were established with curriculum in English, Health and Physical Education, SOSE, The Arts, Science, Mathematics, Human Relationships Education, Technology and Language. Loganlea's programmes included all nine values but focused on "Respect for Self, Respect for Others and Respect for the Environment".

Each school brought their own agenda to the operation of the cluster and the implementation of the project. As one teacher commented:

... I think that whole discussion about what we're actually here to do and why ... all that needed to happen before we actually started the practicalities of what was going to happen in our schools.

But by the time the cluster was told that it had succeeded in receiving the grant it had less than twelve months to implement the project and to present a report. Teachers noted, that had greater discussion occurred among the staff responsible for implementing the project before actually embarking on the process of change, a clearer understanding of shared purpose could have been arrived at, more specific outcomes could have been identified, effective collaborative processes could have

been identified and methods for assessing impacts could have been better developed. For two of the schools the overall focus on Middle Schooling presented some problems for the design of an individual project as areas of service in those schools were largely set in the final years of schooling.

A government reform strategy which provides more time and resources to enable staff responsible for implementing the reform to meet and plan at the outset and to sit down and write up the processes and outcomes of the project on a week by week basis as the project unfolds was deemed to be one way forward for achieving a better match between the formulation of purposes, the development of appropriate processes to achieve purposes and the assessment of actual impacts and outcomes. This combined with relevant professional development of staff and opportunities for the employment of an external consultant was considered to be a way to better support the achievement of the purposes of such projects in the future.

### 3.1.4 Structure and Operation

There are a number of models for structuring and operating clusters ranging along a continuum where at one end, the cluster brings together a group of individuals working broadly on a similar theme or issue with minimal interaction, to the other end of the continuum where the cluster is composed of a number of schools working very closely to undertake the same project with the purpose of achieving commonly agreed-upon impacts and outcomes. The Canterbury cluster was seen as fitting somewhere in the middle of this continuum. A more thorough deliberation on the nature, structure and operation of the cluster that was undertaken prior to project implementation was seen as a way of better ensuring that the full potential of clusters could be realized.

The most exceptional aspect of the Canterbury cluster has been its cross-sectoral structure. One of the teachers from the state sector commented:

That initial meeting was a real eye-opener, not that we didn't feel welcome or wanted to be part of, or that they were truly interested in what we were doing but it's two different worlds, how the private system and the state system works, I found it very, very different.

Notwithstanding the existence of sectoral differences the cross-sector structure has emerged as an immense strength of this cluster. One principal observed:

I think it's been an incredibly bonding factor. In terms of developing good practice there are great advantages to all of us in sharing what we're doing. There's no way that we are trying to get each other's students or to suggest that our school will be better than another one. I think that we also bring such very different viewpoints that it's enlarged all of our perceptions just about how our schools work. In the very first meeting when the term "community service" was being discussed, Loganlea and Marsden were saying for some of our students community service is what happens after you go to court. Whereas for St Hilda's and Canterbury, community service is something that you tend to do with old people in old people's homes. Obviously Canterbury and St Hilda's are in a very different boat in terms of the resources. So it's been good to see the challenges to the concept taken across four schools where the factors that are impacting on its viability are so very, very different.

The difference in resources available to each of the schools clearly impacts on the way in which each school can implement a project. In some schools there is more flexibility for principals in how their staff time is used and how time-release can be allocated. As a staff member at St Hilda's commented:

I was in the position where I could go to the Principal and say, this is a great project, I want to be involved in it, but I don't have the time. Can you find some time relief for somebody else in the school to do it with me?

Access to resources, flexibility in staffing and capacity to allocate time-release to support participation by staff thus advantage some schools in project implementation and cluster engagement.

Changes in cluster leadership at a relatively early stage of the project implementation might explain the time taken to establish clear lines of communication among cluster members in the Canterbury cluster. As the new cluster coordinator commented some months into the project implementation:

I think the thing is that the cluster now is reaching the point where there's a fair amount of communication occurring within it. I think probably as a cluster it would work better if we were doing another one, something else further down the track, as the schools got to know each other as well. I think just actually getting to know the other people that you're working with have taken a while.

The distance between the schools and the different projects that were undertaken provided additional challenges for communication and for bonding.

Particularly from the perspective of staff in the state schools, where there had been limited engagement before the project had begun, the cluster tended to be seen as "team of individuals . . . Everyone is doing their own piece of the puzzle and sort of bringing it together under a common theme." It was suggested that:

[I]t would have been better in hindsight. . . if each of the schools did a similar project and then there could have been a combined school approach rather than us all doing our own separate things.

In the areas where everyone was working and learning together, as in the development of an understanding of the nature of Service Learning, there was far greater communication and development of knowledge. It was also in this area that discussion could occur about implementation and effective resources.

There are many learnings from the Canterbury cluster regarding the importance of communication in cluster arrangements. For individual members the experience of working with the Canterbury cluster has highlighted the importance of being open-minded, acknowledging different viewpoints, accepting and reflecting on information, combining everyone's information and picking out the best that suits the whole group, as well as individual schools. The need to keeping talking to ensure that everyone is heading in the same direction, talking before implementing action, debriefing constantly to ensure sustained evolutionary change were aspects of effective processes highlighted by cluster members.

For the cluster as a whole, the experience of the Canterbury cluster seems to suggest that a more cohesive and integrated linking between purpose, structure and process would enhance the operation of the cluster. As one teacher noted:

One of the things that I suppose that I would appreciate is a peer who's trying to implement a similar type of project to me. At the moment we're all doing quite different things, all under the general banner. . . . We're not discussing well this is how I tried this activity or this program or this way of doing things, this is how it worked for me, how did it work for you? What can we do to try and make these processes work better? What did we learn from each other's way of doing it?

### 3.1.5 Advantages and Disadvantages of Working as a Cluster

Staff responsible for implementing the project identified a number of benefits associated with working in a cluster. As one teacher commented, the cluster gave, "the opportunity for people from different backgrounds and experience to put their 'two bits' into the project and to make it more holistic". Another saw the value of having ". . . something that takes your staff out of your school and give them a completely different perspective, across a whole range of things". The fact that the Canterbury cluster was cross-sectoral also provided the opportunity to break down certain misconceptions. As one state school teacher noted, "[I]t's good for us to see how other people work and how other people think."

Teachers noted the value of the professional learning, the extension of each teacher's skill base and the development of professional networks that had resulted from interaction among schools of diverse backgrounds and different experiences with service learning and values education. The formation of professional relationships across sectors and the promotion of a spirit of collegiality were also deemed as advantages of the cluster arrangement.

Such benefits provide a basis for future collaboration, "I think there is great benefit in working with another school. . . networking that then builds to do other things I think is very valuable", said one cluster coordinator.

The major problems of the cluster arrangement were seen to be related to matters associated with the management of the project and facilitating cluster interaction.

The fact that there were no real links between the schools at the commencement of the project meant that these links were formed during the project. These links have now been formed and it would be exciting to undertake further work. In the meetings that are occurring as the project concludes the discussion tends to stray to a better way to undertake a future project. There is a sense that the VEGPSP provided an opportunity to plan for future cross-sectoral work rather than a sense that it has been fully achieved through this project. The fact that all four school would like to "try again" suggests that it has been perceived as a structure would allow the group to deliver better outcomes in the future.

### 3.1.6 Impacts

Members of the Canterbury cluster, whilst acknowledging the difficulties in cluster formation and operation, nevertheless point to a number of significant impacts.

## Student Learning

Although the four schools undertook different projects there were several linking factors. The strongest link was the nine Values for Australian Schooling. In all four schools these have been stressed and the programmes have been structured around them. In all instances the nine values provided the starting point and the schools adopted creative strategies to allow the students to explore what each value statement meant. This occurred through role-play, creation of posters and wall art for use by the entire school, peer-mentoring groups with older students.

This was followed by discussions with students about the ways in which these values could be made a reality within the school and the broader community. In all schools external speakers were used. Canterbury College and St Hilda's both used the expertise of people in the community involved in aged care. St Hilda's used speakers from the Red Cross to talk about responsibility to the community. Marsden and Loganlea made use of speakers from environmental groups. Loganlea removed students from classes for a full day and brought in experts to undertake a range of activities to develop respect for self, others and the environment. This included facilitators with expertise on human-relationships motivation and self-esteem.

The cluster has begun to make some contribution to the increased learning of students. The project coordinator from Marsden State High said:

The project and subsequent embedding within school practice has reinforced, for the whole school, the notion that values in education are an integral part of every school's curriculum and philosophical framework. . . . Students have developed as the project has prompted pedagogy that encourages diverse learning opportunities and the students are empowered and try new strategies. Their personal skills are greatly enhanced and they know they are valued members of the class. They raise issues, use initiative, share ideas and willingly take risks in their learning.

The project coordinator from Canterbury College noted the opportunity to generate new ideas and initiatives for student-learning activities provided by working with staff from other schools:

I think [the cluster] has been a catalyst for our school. . . . For example, this year we're focussing on the nursing home. Next year we're looking at focussing on the nursing home plus starting up other groups to go and work in a hospital, to read to sick kids, and then to develop an environmental project as well. So if we can include different kinds of kids, use it as a strategy to improve literacy, and then use it as a strategy to improve environmental awareness. . . it's a huge benefit.

But it may be too early to be able to claim that the cluster arrangement has made wide-scale impacts on student learning. One teacher commented, "I don't think it's made any difference to our children's learning apart from maybe making teachers who are developing the programmes for the children aware of what other people are doing." The impact on student learning increased as the projects progressed particularly where the initial project was seen by the students to have changed and developed in response to their involvement.

In each project reflective journals were used as a way of monitoring student learning. At Canterbury College, students were asked before the programme began to comment on what was important to them. Several comments were:

- “Shopping because it is fun and exciting”
- “I value my friends and my cat”
- “My rugby union”
- “My animals because they are always happy to see me”

After beginning the programme a marked change in comments started to appear as follows:

- “Understanding because you need to know how people feel and what they think”
- “I value my life and understanding”
- “Don’t take life for granted because it is too short”
- “I now value my youth, and have more respect for the elderly and the way they live”

St Hilda’s initial project concept proved difficult to implement to its proposed conclusion. It was a great success in terms of linkage with areas of the curriculum particularly Food and Design Technology, and Personal Development. The planning and implementation of the fund-raising programme to undertake the project, the learnings achieved with regard to an understanding of the challenges facing disabled children was impressive. It proved too difficult to involve the students in the construction phase of the garden due to time restraints. The student’s personal interaction with the students associated with Montrose Access was also limited as the students attended after hours and during holidays.

The student learning can be seen in the following comments from their reflective journals:

- “I came to understand that everyone faces challenges in life and that our challenges all are different.”
- “I realise that I thought that I treated everyone the same way but I realised that I didn’t. When I was writing up my reflective journal I came to see that pity is not the same as understanding, tolerance and inclusion.”

As the project with Montrose Access could not be taken far enough within the parameters of the VEGPSP the coordinator of the project formed links with both the Red Cross and St Luke’s Nursing Service to form a three-way joint project with those attending St Luke’s Respite CARE.

The student journals displayed the following comments:

- “Their experiences in life are incredible – their lives have been so much more interesting than mine.”
- “Even though they are old and we are young it is really good to be part of a project working together for other people – if you are old or if you are young you still need to care for the people who aren’t as lucky as you.”
- “I met a woman called Hilda – just like our school. She is over 90 but we both sit together and knit – she is a lot better than me and helps me. We like the idea that we are working together to make something that the Red Cross can use for homeless people in our community.”
- “I understood the value of tolerance and inclusion when I talked to the old people.”
- “I think that the value of care was shown when we were at St Luke’s. The old people were helping us with our knitting and no one was naughty or mean and everyone cooperated.”
- “It’s funny how just making a cup of tea for someone helps you to understand them.”

At Loganlea State High School an extensive programme related to a number of curriculum areas was undertaken. The purpose was to develop a sense of respect for self, others and the environment.

The student comments included:

“It was really good. She showed me that if I do my best I should be happy with that. I don’t have to be better than anyone else.”

“It felt good leading the groups with the younger kids. I can see that I have got something out of this time at school and that it helps them when I talk about it.”

“The environment is our responsibility. We can’t just sit back and rely on other people to do things about it – if we want it to be good then we have to act.”

At Marsden State High School all of the strategies listed above were used but combined with reasonably extensive Internet-based research.

Marsden has also made significant inroads into the embedding of the values and service learning into all curriculum areas.

The students said:

“It is fun working for something that lots of people will enjoy.”

“I am responsible for the things around me. An elderly person was reading the paper in the park near my house and it blew away in the wind. I helped them pick up the pieces and put it back together.”

“We live in a great place. I’ve got to show that by the way I treat it.”

“I liked going down into the park and to do our maths. We could use it to measure real things.”

“It’s good that we can work in groups and help each other.”

“We got to use our imagination when thinking of what to do with the park but it was much harder thinking about what our community actually needs.”

In summary, at all four schools:

1. Teachers found they needed to adopt more diverse approaches to pedagogy in order to effectively embed the values.
2. Students were empowered both by the content and the pedagogy.
3. Students were more likely to employ higher-order thinking skills as the project challenged their approach to learning and to the expected outcomes.
4. The dialogue about values challenged students across all subject areas and they developed communication competencies that they had not displayed previously and were prepared to take the initiative and to take risks in their learning and expression.
5. The reflective journals were an effective evaluation tool as they displayed the impact of the project on each individual.

### Professional Learning

Although it may be too early to be making claims regarding the impact of the cluster on student learning, the positive impact on professional learning is widely acknowledged. At Loganlea the school coordinator reported:

[A]fter we’ve been to a meeting at the other schools, my colleague and I have been able to get together and talk about a lot, looked at the literature and what other people have been



doing. And you do, you do develop that, adapt that to your own school, you learn from that. . . . I see how other schools work and how other systems work.

Another school coordinator commented:

. . . I think it's the people getting together and I'm learning from other people. Hopefully other people are learning from what I'm doing. It's just like a big cooking club we can all share the information and we bubble it all together. It's a matter of choosing what suits your school best and applying it to your situation. But from a big cooking pot of everyone's ideas

Working in a cluster impacts on professional learning by opening us up access to different experiences and different groups of people and professional networks. It provides for a widening as well as a deepening of professional learning. Clusters also provide the opportunity for programme improvement by making people reflect on what they are doing, "[I]t's causing us all to basically reflect on what we're doing, looking at where we want to go and how we're going to get there. Rather than just getting somewhere and hopefully ending up at the right spot."

The concept of service learning is based on concepts and skills being developed across curriculum areas and then being integrated in a programme that allows the skills and learning to serve others and enhance their lives. The projects undertaken by all four schools were based on this premise. This meant that in-service of staff from a number of subject areas was required and that these staff then needed to develop a sense of ownership for the Service Learning project that was being undertaken in the school. This in itself was an enormous undertaking and constitutes a curriculum-implementation project in its own right. Understanding and appreciation of the integration of Service Learning into all curriculum programmes is still in its early stages across the schools and involved providing professional learning for the Heads of Faculty and a desire by the principals and those in charge of curriculum development to integrate it across all programmes throughout the school. This is an enormous undertaking.

Wider-scale staff development and professional renewal is now something which is slowly starting to happen in some schools associated with the Canterbury cluster. People associated with the cluster are serving as role models for other teachers. Successful initiatives are being looked at to see how they can be applied within and across the cluster schools not only in service learning and values education but more widely:

Basically it's an opportunity to be able to discuss best practice. Find out what other schools are doing in terms of curriculum, what they're doing to access resources. For example, there's a couple of things that St Hilda's people have brought up about units of work that the Red Cross had put together. I didn't even know that this resource existed. So basically it was a good opportunity to find out what sort of resources they're using to try and help with teaching and learning in the classroom.

## Sustainability

The cross-sectoral cluster arrangement also has a wider positive impact insofar as it spreads resources and money around schools and school systems and provides

opportunities for schools to do things that they might not otherwise have the resources to undertake. As the coordinator from St Hilda's comments:

It's different if it's given to one school, then obviously one school would benefit, which is great but there would still be the issue of how do you get it out into other schools. . . . I think this gives a variety of schools an opportunity to participate in a programme. And it encourages everyone to learn from each other and to learn that there are no barriers or boundaries between one school versus another

In this way the cluster arrangement has the potential to strengthen interconnections and spread innovation. A teacher from Marsden comments:

[A]s long as there are perceived benefits for students then those connections or the innovations will spread. If you're getting together and you've got an opportunity to talk to someone and give them your ideas then it's got to be a good thing. You'll take it away, you might modify it, you sort of go that's a great idea, we can adapt that to what we're doing. If you're willing to talk and you're willing to communicate then as professionals you've always got something that you can teach others.

## Leadership

The Canterbury cluster has a cluster coordinator, an assistant cluster coordinator and one project coordinator in each school. The original cluster coordinator moved into a position at another school early into the implementation stage of the project. This change appears to have had a significant impact on the cluster. Two of the four school principals also relocated during the project. These two principals had a strong commitment to the introduction and development of Service Learning in their schools. The loss of these two principals caused some uncertainty about the long-term viability of the programmes introduced as part of the project. In one of the schools there was a 20% general staff turnover during the time of the project. This compounded the difficulties associated with effective implementation. To some members of the cluster these changes provided an opportunity for a positive experience of "leadership from within" but the uncertainty that arose during the time of transition caused some difficulty for others.

For many members of the cluster there is a preference for a clearly delineated leadership role in the cluster, possibly exercised by someone who is not a member of any of the participating schools. One principal commented:

I think having somebody who will drive it is the most important thing. Nothing happens unless you've got at least one single person who will drive the project and they're passionate about it.

At the Canterbury cluster there was widely shared support for the notion of a cluster leader "who is quite independent and can just flow between any of the schools".

The school coordinator from Marsden suggested that one way of addressing the difficulties of managing time and interaction that emerged in the Canterbury cluster might reside in the appointment of an external person as cluster leader:

Ideally I would like to see someone who is basically paid to be a cluster leader or organiser, who can have the time and the resources to be able to get out and get into the schools and offer assistance. I mean I can talk about e-mail and phone and going in occasionally but really there are not resources for this. For that matter it would be nice if the person who was a cluster manager or leader or organiser, wasn't necessarily someone who was running one of the projects themselves. Now it might even be a university person who is able to get out into schools and work with the school people. . . . We don't have the resources to send any more than one person out to be involved in the cluster. And that sort of makes it difficult to have the cluster working to its full potential.

## 4 Clusters as a Reform Strategy

The efficacy of using the cluster arrangement as a reform strategy has been confirmed in the Canterbury cluster experience. Of particular note has been the value of constructing a cross-sector cluster and the opportunities it provides to test out possibilities for wider-scale implementation. The cluster coordinator points to some of the questions which can be answered as a result of the cross-sector experience of the cluster:

Because of the cross-sector nature you're actually looking at whether or not you can introduce service learning into middle schools, across all sectors. Is this a curriculum initiative that can be built into statewide curricula? Or is it something that can only happen in the wealthy schools where they can subsidise it heavily whether the government is funding it or not. I don't think, if what we're doing was being done with four private schools together, these question would have been answered at all.

The school coordinator from Canterbury College points out that the cluster arrangement has the possibility to generate new ideas and to disseminate reform initiatives:

I know that at our school it's opened up the opportunity for our school to go down different learning styles and learning paths, for example the service learning program. It's given us the opportunity to extend a certain group of children and learn how to do that so then we can build upon that and extend it even further, which is our aim for next year. . .to me [clusters are] a great way of getting information out to a large amount of people through interested people. So you might have ten schools or five schools and have five interested people and then they take the information back and spread it out to another five people in each of their schools. Then automatically you jump up to 25 people that are heading in the same kind of direction.

Clusters also provide the opportunity for people to work together as a team and in so going generate and maintain commitment, "If you tend to have one person who's doing everything that will last for a little while. But clusters tend to be able to carry things on longer, sharing the load out rather than relying on one person to carry or push the barrow the whole time."

Clusters also provide teachers with a readily accessible professional forum for the sharing of good practice, "[I]t's vitally important to have access to the in-service support, to constructive criticism; it gives me access to other people, other like-minded people who have similar types of interests, if not exactly the same."

A teacher from one of the state government schools summed it up well:

I don't really think we are worlds apart, we have different issues, we have different clientele, we have different staffing arrangements, we have many, many differences but the underlying thing that draws us together is the fact that we want to see the best for our students. And you never quite know until you sit down and talk to people and communicate with people what's going on in other places, what might be useful to you. I don't think that when you're talking about good teaching and learning that funding or clientele or any of those things are going to be a barrier. Because if you're sitting down and you're being creative and you've got that desire to see your kids do well, you find a way around it.

## 5 Conclusion: Learnings about Clusters

This research confirmed the values of collaborative clusters and networks as a reform strategy in implementing the Values Framework in Australian education. There are, however, a number of recommendations about improving the operation of clusters which have emerged from our work:

- Organize regular contact through various mediums so as to be sure all members are included e.g., e-mail, phone, meetings, agendas, and minutes
- Take time to get to know the members of the cluster and their strengths and challenges so as you can best support them throughout the project
- Provide the positive climate to include all stakeholders in your project
- Provide mentoring to new clusters by successful clusters to assist in setting up a collegiate group
- Provide an environment where all members of the cluster feel valued
- Accept and acknowledge differences in the way constituent members operate
- Accept that all schools in the cluster are unique and their ways of operating may be different but never wrong
- Provide stimulating Professional Development along the project's life so as to keep the momentum exciting
- Affirm all members for all of their commitment to the project e.g., letters of appreciation, letters from the cluster coordinator to their respective school staff and principals to be read out at staff meetings, printed in newsletters, afternoon teas, lunches, and gifts
- Provide a long planning time frame so that cluster members might jointly generate their project proposal, develop proposals for action, and agree on approaches to the assessment of impacts and outcomes
- Engage an increased number of teachers from each constituent school and the successive engagement of a wider network of teachers within each of the schools to ensure wider dissemination, commitment and longevity of the project within schools
- Ensure a clearly articulated government commitment to the value of clusters and professional networks and the provision of government incentives and support for collegial interaction and cooperation

- Integrate the notion of professional networking and engagement into the ethos of schools and into teachers' professional lives
- Encourage school-based leadership which promotes much closer collegial conversations especially regarding teaching and learning and the development of a culture of collaborative planning for innovation and reform
- Acknowledge the value of collaboration and the promotion of a spirit of reciprocity and mutual benefit in government approaches to resourcing and funding reform initiatives
- Guarantee ongoing funding and ongoing support for a minimum of three years to ensure that reform efforts can have time to become embedded in the schools and can become sustainable
- Engage a person who is supported and resourced to drive the reform effort, to facilitate the process, to manage the gathering of people, to ensure that the project works to the advantage of all participants
- Provide leadership within a cluster that displays a commitment to people and to communication, respecting and valuing what each person has to contribute
- Ensure a positively based orientation to the work of the cluster built upon a reward system for schools, teachers and students, ensuring something positive that can be gained from being in a cluster
- Ensure the existence of a clearly articulated, common objective and a very clear equal partnership, and working relationship designed to achieve that objective established as the *modus operandi* of the cluster
- Provide resources, including time and money, for appropriate professional development of staff and appropriate time for staff to be able to work together in such a way that the project is managed and coordinated comprehensively
- Engage someone to facilitate the process, to manage the gathering of people together, to clarify with people the purpose, the points of connection, the ways in which the cluster will be value-adding for those communities that are working together

## References

- Aspin D.N. (2003) Actions speak louder, *EQ Australia*. Melbourne: Curriculum Corporation, Issue No. 4.
- Ceglie G., Clara M., & Dini M. (1999) Cluster and network development projects in developing countries: lessons learned through the UNIDO experience, in *OECD (1999) OECD Proceedings: Boosting innovation; the cluster approach*. Paris: OECD.
- Chapman J.D. & Aspin D.N. (2003). Networks of learning: A new construct for educational provision and a new strategy for reform, in Davies B. and West-Burnham J. (eds.) *Handbook of Educational Leadership and Management*. London: Pearson.
- Cumming J. (1999) *Guide to Effective Community Based Learning*. Sydney, NSW: Australian Student Traineeship Foundation (ASTF).
- Haeusler M. (2003) *Pulling Together: Transforming Schools Through Collaborative Learning Networks*. Available at: [www.ncsl.org.uk/nlc](http://www.ncsl.org.uk/nlc)

- Hill B.V. (2004) *Values Education in Schools*. Keynote address, Values Education National Forum, National Museum of Australia, 3–4 May 2004, retrieved from [http://www.valueseducation.edu.au/verve/\\_resources/ve\\_acsa\\_paper.pdf](http://www.valueseducation.edu.au/verve/_resources/ve_acsa_paper.pdf) p.1.
- Holdsworth R., Stafford J., Stokes H., & Tyler D. (2001) *Student Action Teams – An Evaluation: 1999–2000*. Melbourne: Australian Youth Research Centre Working Paper 21.
- Johnson D. (1999) The temperament of members of learning communities *NASSP Bulletin* 83(604): 69–77.
- Lovat T. (2005) *Australian Perspectives on Values Education: Research in Philosophical, Professional and Curricula*. A paper presented at the National Values Education Forum, National Museum of Australia, May 2–3, 2005, Canberra. See also Lovat T. & Schofield N. (2004) Values education for all schools and systems: a justification and experimental update. *New Horizons in Education* 111: 4–13.
- OECD (2000) Hopkins D. *Schooling for Tomorrow: Innovation and Networks. Rapporteur's Report*. CERI/OECD Portuguese Seminar, Lisbon, 14–15 September 2000. Paris: OECD.

# Chapter 18

## Values Education and Lifelong Learning: Policy Challenge

### Values Education in Australia's Government and Non-government Schools

Susan Pascoe

#### 1 Introduction

##### *1.1 Australian Context*

The continent of Australia in the south-eastern area of the Asia Pacific region has a population of 20.3 million spread over a huge, largely arid, land mass. The bulk of the population live along the coastline where cosmopolitan cities, industrial towns, and holiday locations are to be found. Founded as a penal colony by the British in 1788, Australia is yet to formally sever ties with mother England. From its initial uneasy coexistence with the indigenous population, Australia has become multicultural, with 23% residents born in another country and second- and third-generation migrants often retaining an affiliation with their parents' or grandparents' birthplace. Some 52% of marriages are between spouses from different birthplace countries.

The birth of Australian democracy was arguably the most peaceful in the world. There were no revolutions and the Eureka Stockade was a rebellion generated as much by miners' rights as by the lofty ideals of the Ballarat Reform League. Citizens retain respect for the judicial system and for electoral processes, which are scrutinised to ensure they are fair and transparent. While our current period of sustained economic growth has not been equally shared by all, the standard of living for most Australians is rising and the country enjoys cohesive community relations.

#### 2 Government and Non-Government Schools in Australia

School education in Australia is a mix of government and non-government schools, with government schools fully funded for their operational and capital costs and Catholic and Independent schools partially funded from the public purse. There are 9,615 schools with 6,938 (72.2%) government-owned and operated and 2,677 (27.8%) non-government. Just over two-thirds of the student population attend

government schools (67.5%) and of the remainder, 20.1% are in Catholic schools and 12.4% are in independent schools. The independent schools are a loose affiliation of religious and philosophical groups, notably Anglican, other Christian schools, Jewish and Islamic faith-based schools and, philosophically based schools such as Montessori and Steiner.

Constitutionally Australia's education structure replicates its federal model of government. There are similarities in the operation of Australia's education systems with the federated structures in countries such as India and Germany. School education falls to the states due to its omission in the founding constitution (largely because it was jealously guarded by the six colonies when they became states in 1901). Government schools are overseen by state bureaucracies. Governance of the Catholic education system differs from the state systems, with dual accountabilities to church and state. Independent schools by their nature are operated and accountable at the individual school site.

All schools operate within the framework of the 1999 *Common and Agreed Goals for Australian Schools in the Twenty-first Century (The Adelaide Declaration)* (MCEETYA 1999) and all are expected to teach democratic values. All schools are accountable for the appropriate expenditure of government funding and for the effectiveness of their educational programmes. Common decisions can be made for all the nation's schools by the Ministerial Council for Employment, Education Training and Youth Affairs (MCEETYA), a body comprising state, territory, and federal education Ministers. As state Ministers are deemed responsible for the oversight of all schools (government and non-government) in their state, they make decisions for all sectors in forums such as MCEETYA.

The *realpolitik* is that the eight state and territory Education Acts set the framework within which all schools operate and both federal and state governments are increasingly making funding contingent upon agreements to implement their policies and programmes. These agreements typically specify programme, performance, and accountability requirements in more detail than MCEETYA decisions. For example, a requirement of the federal government is that all schools in Australia, to be eligible for federal funding, must have a functioning flag pole and display the Australian Government's values education posters. And, in its White Paper on the reform of the Victorian Education Act, the state government has spelt out the principles and values to which all schools must subscribe.

All providers of education and training, both government and non-government owned, must ensure that their programmes and teaching are delivered in a manner that supports and promotes the principles and practice of Australian democracy, including a commitment to:

- Elected government
- The rule of law
- Equal rights for all before the law
- Freedom of religion
- Freedom of speech and association
- The values of openness and tolerance (State of Victoria 2005)



Discussions of the structures and functions of a nation's education system can appear parochial in a connected world. However, educators and policymakers spend more time than ever observing each other through comparative assessment programmes such as the OECD's Programme for International Student Assessment (PISA) and International Association for the Evaluation of Educational Achievement (IEA), Civic Education Study, through comparisons of each others' programmes, and educational outcomes in forums such as the International Congress for School Effectiveness and Improvement (ICSEI) and in UNESCO or World Bank Round Tables. Educators know their educational performance is compared globally and their students are living interdependently.

### 3 Global Context

Australians have shared the arresting events of the opening years of the 21st century with their electronically connected neighbours. From the attack on the Twin Towers in New York City on 11 September 2001 and the invasion of Iraq in 2003, to the devastation of the tsunami in Asia in December 2004, televisions have provided immediate and graphic accounts. On the same day as newspapers reported a direct al-Qaeda threat against Los Angeles and Melbourne (12 September 2005) they also revealed research that the issue which most worries Australians is terrorism (*The Age* 2005). Australia is a member of George Bush's "coalition of the willing" and links are made between terrorist attacks in Madrid and London and, closer to home, in Bali and Jakarta as retaliation for this involvement.

Millennial commitments by major industrialised nations to poverty reduction in less developed countries put the globe on a small first step to a fairer share of its bounty in 2000. Later commitments by G8 nations, which ironically coincided with the London bombings in July 2005, have consolidated these earlier moves. On another level, the humanitarian response of regular citizens to the plight of others is often drawn by natural disasters. The destruction of the 2004 Boxing Day tsunami which claimed some 300,000 lives and wrought devastation in parts of South-East Asia drew an unprecedented response of compassionate concern and financial commitment from the Australian community. There was a similar reaction to Hurricane Katrina in September 2005 in the USA, with both allies and unsympathetic neighbours such as Cuba and Venezuela offering support.

In a different domain the technology of the global village allowed us to sit in our lounge rooms in April 2005 and observed the different deaths of Terri Schiavo in a hospital in Florida and Pope John Paul II in his apartment in Vatican City. The ethical debates on rights to life and death were aired universally.

This chapter has begun with a broad brush to illustrate the values questions we now face and the need for communities, families, and schools to continually reassess our ethical responses. If technology allows Terri Schiavo to remain alive, should she? If our neighbours suffer a devastating natural disaster, what should be our response? If poverty and disease afflict other parts of the world, are we as

individuals responsible for their alleviation? And if a silent foe uses terrorist tactics against us, how should we respond?

As Director of Australia's fourth largest school system (comprising some 500 schools and 180,000 students) and as a contributor to national initiatives to revive values and civics education in Australia, the author has grappled with these issues and their implications for schools. This chapter will provide some insights into these initiatives and discuss the challenges facing the policymakers and implementers.

## 4 Civics and Citizenship Education

### 4.1 *Political Context*

In the year 2001, Australians celebrated the Centenary of Federation, 100 years since six colonies had united into one nation with a common purpose and direction and a common Constitution. The planning for the celebration of this historical event was extensive, with committees established in the mid-1990s to prepare the nation to remember and salute the past. The capacity of young Australians to understand the significance of this event was questioned by the Centre-left government (the Labor Party) in 1994. At the same time the question of whether Australia should become a republic was on the political agenda, championed by the then Prime Minister, Paul Keating. He established a Civics Expert Group to provide advice to the government on the state of civics and citizenship education in Australia. The fear of the Centre-right parties at that time was that this inquiry was "a Trojan horse" to introduce the republican argument by stealth, rather than an educational review.

The author was a member of the three-person Civics Expert Group – the others being eminent Australian historians, Professor Stuart Macintyre and the Director-General of the New South Wales Department of Education, Dr. Ken Boston. The Group found an almost 30-year gap in the systematic teaching of civics and citizenship education in Australia and argued that a coordinated national response was called for to provide relevant materials for students and professional development for teachers.

Education for Citizenship ranks with English and Mathematics as a priority for school education. . . it is an essential component of a liberal education. (Civics Expert Group 1994, p. 57)

The Group did not find evidence of politically motivated teacher opposition to civics, rather a gradual abandonment of a programme which was regarded as dry and uninteresting in an increasingly crowded curriculum. The report triggered an immediate response from the government and AU\$25 million was budgeted in 1995 to rectify the low levels of knowledge and understanding of civics and citizenship education in Australia.

The election of a Centre-right Coalition government in 1996 saw a pause in the programme as its agenda was scrutinised and the new government deliberated on whether to continue with it. The Coalition government, whose members were

largely ambivalent or opposed to Australia becoming a republic, now had firm grasp of the political dynamic and continued the debate – which was decided in the negative in the 1998 referendum. At the same time the government was strongly committed to clarifying and reinforcing “Australian” values. It took the decision to retain and modify the programme and the original Civics Expert Group was expanded to a seven-member Civics Education Committee with a new Chair. This Committee had oversight of the development of a comprehensive national programme of teacher professional development and materials development. The original three members remained in the expanded committee with the former Chair wryly observing that to be labelled “expert” in Australia was to invite derision. One interesting aspect of the work of the expanded committee was the close interest of the new Education Minister, Dr. David Kemp, a former politics academic. Dr. Kemp met with the newly appointed Committee and informed them that they had the imprimatur over materials for publication. While he retained an ongoing interest in the work he maintained this stance of dispassionate oversight.

## 4.2 Discovering Democracy

The expanded Civics Education Committee threw off the mantle of expertise and set to work on the *Discovering Democracy* programme. The programme comprises a comprehensive set of materials for schools, including teacher and student materials, CD-Roms and a dedicated website [www.curriculum.edu.au/democracy](http://www.curriculum.edu.au/democracy). Funding was provided from 1997 to 2004 for the professional development of teachers and for training courses to be designed and delivered through distance education.

It was agreed to concentrate curriculum development in the middle years of schooling, Years 4–10 (age 9–15). The early years (Preparatory – Year 3) are preoccupied with foundation learning in literacy and numeracy and in elementary introductions to other key learning areas, while the later years are focused on post-school destinations. Given the sensitivities of a national Committee making recommendations in an area of state responsibility, the Committee drew its mandate from the *Common and Agreed Goals for Schooling in Australia (The Hobart Declaration)* (MCEETYA 1989) and consulted broadly with state curriculum agencies. The Committee was mindful of the strong message from the 1994 consultation that the curriculum was overcrowded already. It determined to nest the key learnings in the discipline of history which is core in this phase of schooling. The key themes are:

- Who Rules?
- Laws and Rights
- The Australian Nation
- Citizens and Public Life

Collections of readings and other resource materials for students in the senior years elongated the student programme into the post-compulsory phase of schooling despite the emphasis in this phase on post-school preparation and identifying career

pathways. These materials were designed to be useful in a range of courses from English to History to Politics.

While the student courses focus on providing the knowledge, understanding, and values underpinning democracy in Australia, there are also opportunities for students to gain an understanding of other cultures and political systems, for example, in the origins and principles of democracy, in the section on human rights, and in some of the international comparisons.

*Discovering Democracy* is explicit about the values and attitudes underpinning the materials:

- Democratic decision-making and popular sovereignty
- Government accountability
- Civility, truth-telling, and respect for the law
- The value of individual and collective initiative and effort
- Concern for the welfare, rights, and dignity of all people

The programme supports values such as tolerance, acceptance of cultural diversity, respect for others, and freedom of speech, religion and association (Australian Government 1997, p. 8).

Arguably the values underpinning *Discovering Democracy* were developed in an innocent era prior to a widespread concern about global terrorism. Calls in some countries since the London bombings for a reconsideration of social policies such as multiculturalism and racial and religious vilification laws suggest that conceptions of citizenship and civic behaviour could sharpen in the future from knowledge and understanding of democratic values to commitment to them. This is reflected in the intentions of the revised Education Act in Victoria to specify foundation democratic principles and values.

State curricula have adopted civics and citizenship education and most have located it in the Key Learning Area of the Studies of Society and the Environment, or in the subject of History. Attention had been given to the need for appropriate pedagogies and learning contexts. For instance, in the 2005 revision of the Victorian curriculum, *The Victorian Essential Learning Standards* (VCAA 2005), an integrated approach is taken to achieving the three interwoven purposes of learning, namely that students:

- Manage themselves and their relations with others
- Understand the world
- Act effectively in that world

These capabilities are built through learning in three core interrelated strands which are threaded across the traditional learning areas:

- The processes of physical, personal, and social development
- The branches of learning reflected in the traditional disciplines
- The interdisciplinary capacities needed for effective functioning within and beyond school (VCAA 2005).

Civics and citizenship education, while explicitly located in the first of these strands, is also taught via the others. Formal reports to parents specify civics and citizenship education as an area for feedback.

The nationally coordinated effort to resuscitate civics and citizenship education in Australian schools was in place for the decade 1994–2004. Despite school education being the constitutional responsibility of the states, the Australian Government took the lead on this matter, arguing that, in the national interest, citizenship and Australian identity were areas to which it could legitimately lay claim. Further, its Civics Education Committee took due heed of these political sensitivities in its work. A similar approach was taken in the development of a national values education framework and once again a Prime Minister was instrumental in propelling the issue to national prominence.

## 5 Values Education

### 5.1 *Political Context*

January in Australia is dedicated to holidays, with schools closed for the summer break, parliaments and many industries in recess, and newspapers with less activity to report. This represents fertile ground for the media savvy to introduce new issues. In January 2004 the Prime Minister, John Howard, ignited a heated debate on the teaching of values in Australia's government schools. He mused during an interview that one of the reasons for the drift of students from government to non-government schools was that most parents wanted explicit values education and this was more evident in non-government schools. In the furore which followed advocates asserted that values were explicit in government schools and analysts interpreted his comments as evidence of an agenda to "privatise" education and give policy primacy to parental choice in government or non-government schooling. As made by an adroit and experienced political leader, this comment was generally perceived to be strategic in intent.

The debate appeared against the backdrop of harmonious development of a national values education initiative. Like his predecessor, Dr. Kemp, the new Education Minister, Dr. Brendan Nelson, had a personal interest in the issue of values education. He attained the portfolio in 2001 in the government's third term and in a period of political stability. Like his predecessor he faced a group comprised wholly or largely of Centre-left state and territory Education Ministers. Achieving consensus for school-based initiatives required negotiation and compromise when the government did not have control of the Senate. (It will be argued below that a much more assertive and interventionist approach has been adopted since the Coalition government attained a fourth term and control of both houses in October 2004.) In 2002 the meeting of the eight state and territory ministers with their federal counterpart (MCEETYA) agreed to a national values education study. This study identified common conceptions of values in Australian schools and provided the foundation for the development of a national values framework.

The Australian Government's *National Framework for Values Education in Australian Schools* (Australian Government 2005) builds on the *National Goals for Schooling in the Twenty-first Century* (MCEETYA 1999) and complements earlier initiatives such as the *Discovering Democracy* Project (Australian Government 1997). The values are:

- Care and Compassion: Care for self and others
- Doing Your Best: Seek to accomplish something worthy and admirable, try hard, pursue excellence
- Fair Go: Pursue and protect the common good where all people are treated fairly for a just society
- Freedom: Enjoy all the rights and privileges of Australian citizenship free from unnecessary interference or control, and stand up for the rights of others
- Honesty and Trustworthiness: Be honest, sincere, and seek the truth
- Integrity: Act in accordance with principles of moral and ethical conduct, ensure consistency between words and deeds
- Respect: Treat others with consideration and regard, respect another person's point of view
- Responsibility: Be accountable for one's own actions, resolve differences in constructive, non-violent, and peaceful ways, contribute to society and to civic life, take care of the environment
- Understanding, Tolerance and Inclusion: Be aware of others and their cultures, accept diversity within a democratic society, being included and including others (Australian Government 2005)

Perhaps due to their development in schools, the values are a mix of attributes, dispositions, and ethical stances, with didactic overtones. They are written in a vernacular, folksy style – presumably to appeal across age groups. Unlike the *Discovering Democracy* programme, this initiative is conducted from the Australian Government's own education bureaucracy, the Department of Education, Science and Training (DEST). It has a budget of AU\$29.7 million over four years to support implementation.

With the October 2004 election the Centre-right Australian Government was elected for an historic fourth term and attained control of both the House of Representatives and the Senate. In a range of portfolio areas it is asserting its policy agenda using a mix of mandated and opt-in measures. For example, to be eligible to receive funding from the Australian Government, schools must prominently display the poster of the nine *Values for Australian Schooling*. In addition, schools can choose to seek funding from DEST to conduct local forums to consider the place of values in school policies and practices. They can also apply for generous funding (up to AU\$50,000) in clusters of schools in the Values Education Good Practice Schools Project to demonstrate how values education is core to education provision in their school/s.

The values education initiative has been distracted by a number of factors – the debate on the adequacy of values teaching in government schools, the mandatory nature of implementation, and more recently, national debates on Australian values.

Following the London bombings there have been debates in the Australian media about the boundaries of multiculturalism, freedom of speech, and freedom of religious practice. Headlines such as “Stick to our Curriculum, PM warns Islamic schools” (*The Australian* 2005) or “Accept the nation’s values or get out, Nelson declares” (*The Age* 2005) have become commonplace. These debates degenerated to cries for a banning of the wearing of headscarves but were dampened when the Prime Minister made it clear he would not support such a move.

This is a difficult context for the teaching of values education as the social and political spectrum is unsettled. Terrorism instils suspicion of neighbours at the very time we are trying to teach inclusion, tolerance, and a “fair go”. Reactions to terrorist incidents exhort some commentators to delineate between us and them and to assert the dominant values set. And teachers are under ongoing scrutiny and critique with the Treasurer alleging in the same period that some taught anti-American sentiment in their classrooms.

## 6 Values Teaching in a Global Context

One of the ways to respond to the teaching of values in the contemporary local and global context is to look beyond our shores so as to imbue in students an understanding of universal values and intercultural and interfaith understanding. In some school contexts this exercise could begin in their sacred texts, but a common starting point for all is the United Nation’s *Universal Declaration of Human Rights* (United Nations 1948).

Wrought from the wreckage of World War II, this declaration sought to affirm fundamental and common human rights and freedoms and to lay the groundwork for a more peaceful world. Even a cursory look at Articles 1, 3, and 7 will illustrate the degree to which the values in the Australian framework are derived from these universal values.

Article 1 All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2 Everyone has the right to life, liberty, and security of person.

Article 7 All are equal before the law and are entitled without any discrimination to equal protection of the law.

While the values in the *National Framework* are written in accessible and vernacular language, the congruence with the values in the *Universal Declaration* is clear. For example, the values of a fair go and freedom can be related to all three of these Articles cited above.

For Australian educators, another means of ensuring that local values achieve the dual goals of social cohesion and global connectedness is to consider them in light of the report to UNESCO of the International Commission on Education for

the Twenty-first Century, *Learning: The Treasure Within* (Delors 1996). There is a timeless quality to this report which famously argues that learning should be organised around four pillars:

- Learning to know
- Learning to do
- Learning to be
- Learning to live together

All the values in the Australian framework can be related to these four pillars. The present author has argued elsewhere it is important that Australians stretch ourselves beyond our shoreline to international education initiatives such as the Delors Report as they provide a common and comprehensive basis for dialogue and understanding (Pascoe 2005a). Common ground is important in considering the role that education can play in promoting intercultural and interfaith understanding and thereby contributing to initiatives to combat the threat of terrorism. The author is also the Deputy Chair of the Australian National Commission for UNESCO, which has taken the initiative to promote dialogue on values education in the Asia Pacific region.

At the December 2004 conference of the Australian National Commission for UNESCO, *Education for Shared Values and for Intercultural and Interfaith Understanding*, delegates from 51 countries agreed to the position that education has a role to play in the immediate and long-term process of building peace and intercultural and interfaith understanding. In doing so the conference recognised the roles of families, other cultural and religious institutions, governments, the business community, non-government organisations, and the media. Educators do not work in isolation, but we do have privileged access to the next generation and the capacity to work toward more harmonious futures.

The report of this UNESCO conference (UNESCO 2005) called on education systems to incorporate common and agreed values into curricula and to prepare education content capable of promoting intercultural and interfaith understanding. It made reference to the necessity of preparing and supporting teachers for values teaching and the need for quality teaching resources. These recommendations provide a set of benchmarks against which countries and education systems can measure themselves.

## **7 Values Teaching: School Capacity**

Attempts to reinvigorate civics, citizenship, and values education in Australia have been led by senior politicians – they have not been grass roots movements (see Chaney 2002). At its July 2002 meeting, when it endorsed a national values education study, MCEETYA noted that education is as much about building character as it is about equipping students with specific skills, and that parents expect schools to help students understand and develop personal and social responsibilities.



Similar understandings were contained in the 1994 report of the Civics Expert Group, *Whereas the People*. . . (Civics Expert Group 1994). This report argued that civics and citizenship education was as essential a foundation in Australian schooling as literacy and numeracy and that effective teaching in the area would depend as much on good curriculum and teaching materials as on the structures and practices in the school and the dispositions and actions of teachers. The dilemma for the Civics Expert Group was that it exposed a period of some 30 years when the systematic teaching of civics and citizenship education had slipped from school curricula and from teacher preparation. The diminished teacher capacity was recognised in the funding for professional development to begin the process of reskilling teachers in this area.

While state curricula may have neglected civics and citizenship education for a sustained period, there is a significant history of values education in government and non-government in Australia. One noteworthy contemporary project is the *Harmony through Understanding Project* conducted across Jewish, Islamic, Catholic, government and other non-government schools in Melbourne. The project brings students face to face to get to know one another and to discuss their cultural and religious differences. It has been conducted successfully for a number of years and is lauded by all those involved as increasing intercultural and interfaith understanding and providing an opportunity for students to move from their comfort zone to get to know “the other”.

A good account of values education approaches in a range of different schools is contained in the Australian College of Educators’ 2002 Yearbook *Values in Education* (Pascoe 2002). Amongst the descriptions, Principal Christine Cawsey describes principles of learning at Rooty Hill High School in New South Wales which, interestingly, predate and predict the *Australian Values Framework*; educator Paul Forgasz surveys the literature on teaching values in Jewish schools; and Salah Salman, Principal of King Khalid College in Melbourne provides an Islamic perspective. These schools are explicit about their values which are congruent with the *Australian Values Framework*. Arguably teachers in these schools are “values literate”, and are already better positioned to teach values than their colleagues in schools where little attention has been paid to such teaching.

## 8 Values Teaching in Catholic Schools

The teaching of values is not an option in Catholic schools. The “gospel values” of faith, hope, and love are articulated as part of a broader set which incorporates Catholic biblical, theological, and social teaching. Dispositions such as compassion and community-connectedness are modelled and taught alongside commitments such as the search for truth, the promotion of social justice and care for the disadvantaged. These values and ethical dispositions are congruent with the Abrahamic base of Australian society and the *National Goals for Schooling in Australia in the Twenty-first Century* (MCEETYA 1999). It is noteworthy that the 1999 version of

the national goals expanded the original 1989 goals with reference to ethics and values. For example, Goal 1.3 argues students should

have the capacity to exercise judgement and responsibility in matters of morality, ethics and social justice, and the capacity to make sense of their world, to think about how things got to be the way they are, to make rational and informed decisions about their own lives and to accept responsibility for their own actions. (MCEETYA 1999)

This adds significantly to an original 1989 goal (1.4) on civics:

[b]e active and informed citizens with an understanding and appreciation of Australia's system of government and civic life. (Goal 1.4, MCEETYA 1989)

Prior to 11 September 2001 many social democracies were evaluating the impact of smaller governments on the “triple bottom line” (economy, community, and environment). Since then a number of state governments in Australia have created departments or branches with responsibility for identifying elements of social capital and the roots of social division (Pascoe 2005b). Against this backdrop the Catholic Education Commission of Victoria commissioned research on the contribution (if any) that Catholic schools made to local communities and to the economy. In their findings, the researchers argued:

The emphasis in the Victorian Education Act of 1872 on education as “free, compulsory and secular” was driven by the belief that education, and equal access to that education, was vital for the life of the colony, and that public education needed to be secular to preserve its quality, objectivity and accessibility. In the knowledge-based economy of today the importance of education, and of equal access across social groups, is of enhanced importance. But religious schools have shown that they need not be socially divisive, that they can provide a rigorous, high quality education and that their graduates can contribute strongly to the community. The central public issues remain excellence in, and access to, education. (Centre for Strategic Economic Studies 2004, p. 1)

For Catholic schools, as with other faith-based schools, it is prudent in the current climate to have an evidential base on matters such as their contribution to social harmony and their commitment to democratic principles. For system authorities the challenge remains to continue the process of improving the knowledge and skills base of Australian teachers in areas such as civics, citizenship, and values education.

## 9 Values Teaching: Teacher Capacity

In their 1999 and 2003 evaluations of the *Discovering Democracy Programme*, the Erebus Consulting Group found an improvement in teacher practice from an initial base of low knowledge and skills to awareness-raising to grappling with implementation. Factors which impeded implementation were skewed pedagogical approaches (such as an unbalanced focus on content or behaviourist outcomes), a lack of leadership support at the school level and competing priorities in a crowded curriculum. Where implementation had been successful there was often opportunity for collegial sharing of teaching practice, a recognition of the quality of the

work, and opportunities to integrate the teaching with other educational initiatives (Erebus 1999, 2003). These findings are helpful for those systems and schools now implementing the highly congruent *Framework for Australian Values*.

Two ways that systems can encourage the teaching and attainment of values are to evaluate programmes in school reviews and to provide assessment in the area. School reviews can and should move beyond those areas which are directly measurable to ensure schools are attaining their missions. System-wide assessment has begun in civics and citizenship, including assessing citizenship dispositions and skills. MCEETYA's Performance Measurement and Reporting Taskforce is assessing civics and citizenship knowledge and understanding in a sample of Year 6 and 10 students in government and non-government schools.

Sufficient robust and innovative research has been done in Australia on assessment in the social domain for us to consider systemic and school applications. A very promising initiative into systemic assessment in the social domain is the pilot project conducted by the Australian Council for Educational Research (ACER) for the Western Australian Department of Education to assess the social outcomes of schooling. The assessments are part of the ongoing Monitoring Standards in Education (MSE) and assess students in Years 3, 7, and 10 on interpersonal, moral, and ethical aspects of schooling (Government of Western Australia 2004).

Monitoring Standards in Education conducts two system-level testing programmes that Western Australia has in place to collect performance data. The WALNA/MSE9 is a population testing programme covering Years 3, 5, 7, and 9. The other is a random sample testing programme which operates across all eight Key Learning Areas. As well as collecting and reporting on system-level performance it provides schools with information and assessment materials that enable them to report on the performance of their students.

The MSE assessments of social competence include teacher observation, self-reporting and student responses to scenarios. Each dimension has developmental scales (e.g., respecting and valuing others) to identify where a student sits on a continuum, i.e., from seeing no dilemma in a scenario to showing compassion or taking principled action. A marking guide assists teachers in identifying the location of a student's response on the scale. The teacher completes a performance profile map calibrating the skills and understandings used by students in order of difficulty.

The importance of the MSE initiative is that it is piloting an evidence-based approach focusing on aspects of student development which are within the jurisdiction of schools and which are susceptible to school intervention. The descriptors are sufficiently fine-grained to enable teachers to make clear judgements. The data can be used to assist individuals or groups and for classroom lessons or whole-school programmes. The aim of this very promising pilot is to develop scales that are stable, valid, and reliable. We look forward to hearing from our Western Australian colleagues on the outcomes of this important initiative.

While state initiated assessment programmes such as the MSE can support teaching in schools, the evidence is that most Australian teachers will need to

begin with curriculum auditing and planning as a first step. Schools will need to review their vision and mission statements, audit their curriculum for opportunities for explicit values teaching where appropriate, and plan for extra-curricular opportunities for students to learn or demonstrate values dispositions and behaviours. This might sound daunting but all schools are teaching values already – there is no such thing as a value-free or value-neutral school. Neutrality is in itself a value. This exercise asks schools to check that the values they are imparting are the ones they value.

The nine *Values for Australian Schooling* are a mix of democratic virtues, ethical dispositions, personal attributes, and learning principles. As such some will lend themselves to explicit modelling in classrooms and others will require cross-curricular and whole-school approaches. The evaluations of the *Discovering Democracy Programme* (Erebus 1999, 2003) have illustrated that some teachers feel ill-equipped to respond and ongoing professional development is required. While initial learning can take place in formal settings, changes in behaviour usually require opportunities for students to spontaneously demonstrate the attainment of an attribute in a real or simulated situation. Such opportunities will need to be carefully planned and teachers will require some guidance. It would be helpful if the learnings from the “Good Practice” schools can feed into this process.

School structures and organisation, and teacher attitudes and behaviours will be as influential as learning opportunities. Unequal learning opportunities, inconsistent discipline, lack of follow-up on absenteeism or lack of pastoral care will all speak volumes to students about the real values in the school. Conversely, teachers knowing students’ names and inquiring after their well-being, applying consistent consequences to misdemeanours, correcting work in a timely fashion and providing constructive feedback also implicitly demonstrate the values in the school. School leaders and teachers will need to ensure that they model the values they espouse.

## 10 Conclusion

This chapter has described politically initiated exercises since 1994 in Australia which are promoting a renewal in civics, citizenship, and values education in schools. The neglect of civics education over a 30-year period in the closing phase of the 20th century was more likely influenced by the growing pressures on the curriculum than any reluctance or opposition by teachers. The challenge for policy makers was to introduce a programme of civics and citizenship education which would be attractive to teachers and students.

The policy interventions by Prime Ministers of different political leanings in both the civics and citizenship and the values education programmes attests to their currency in political as well as educational domains. The keen interest of successive federal education ministers to lead Australian educational initiatives in these

areas has required adroit negotiation with their state and territory counterparts who retain constitutional responsibility for schools.

The challenges for full policy implementation in government and non-government schools has been discussed with particular reference to Australia's Catholic schools. Governments have used Education Acts, funding agreements, and well-resourced programmes to induce compliance or encourage voluntary implementation. The result is a slow renaissance in civics, citizenship, and values teaching in Australia's schools.

## References

- Australian Government (2005) *National Framework for Values Education in Australian Schools*. Canberra: Department of Education, Science, and Training, AGPS.
- Australian Government (1997) *Discovering Democracy School Materials Project*, Melbourne: Curriculum Corporation.
- Chaney M. (2002) The importance of corporate planning in school governance. Paper delivered to AHISA Chair of Governing Bodies Conference.
- Centre for Strategic Economic Studies (2004) *The Contribution of Catholic Schools to the Victorian Economy and Community*. Melbourne: Victoria University. Available at: [www.cecv.melb.catholic.edu.au](http://www.cecv.melb.catholic.edu.au).
- Civics Expert Group (1994) *Whereas the People... Civics and Citizenship Education*. Chair: Stuart Macintyre. Canberra: AGPS.
- Delors J. (1996) *Learning: The Treasure Within*, Report to UNESCO of the International Commission on Education for the Twenty-first Century. Paris: UNESCO.
- Erebus Consulting Group (1999) *Evaluation of the Discovering Democracy Program*. Sydney: Mimeo.
- Erebus Consulting Group (2003) *Evaluation of the Discovering Democracy Program 2000–2003*. Sydney: Mimeo.
- Government of Western Australia (2004) *The Social Outcomes of Schooling: Respecting and Valuing Others, Teachers' Manual Years 3, 7 & 10*. Department of Education and Training. Perth: WA Government Publishers.
- Ministerial Council for Employment, Education, Training, and Youth Affairs (MCEETYA) (1989) *Common and Agreed Goals on Schooling in Australia: The Hobart Declaration*. Canberra: MCEETYA–AGPS.
- Ministerial Council for Employment, Education, Training, and Youth Affairs (MCEETYA) (1999) *The Adelaide Declaration on National Goals for Schooling in the Twenty-first Century*. Canberra: MCEETYA–AGPS.
- Pascoe S. (2002) *Values in Education: College Yearbook 2002*. Australian College of Educators. Canberra: ACE.
- Pascoe S. (2005a) *Values Education: Setting the Context*. Keynote Address to the Department of Education, Science, and Training (DEST) National Forum, May, Canberra.
- Pascoe S. (2005b) *Assessing Social Competence: Can and Should We be Assessing in the Social Domain?* Brisbane: Curriculum Corporation Conference, June 2005. Available at: [www.cecv.melb.catholic.edu.au](http://www.cecv.melb.catholic.edu.au).
- State of Victoria (2005) *Victorian Government White Paper: Review of Education and Training Legislation*. Melbourne: Victorian Government Department of Education and Training.
- The Age (2005) Accept the nation's values or get out, Nelson declares, 25 August 2005, pp. 1–2.
- The Age (2005) Australians fear terror rise more than most, 12 September 2005, p. 4.

- The Australian (2005) Stick to our curriculum, PM warns Islamic schools, 13–14 August 2005, p. 9.
- United Nations (1948) *Universal Declaration of Human Rights*. Geneva: UNO.
- UNESCO (2005) Report of Conference on Education for Shared Values and for Intercultural and Interfaith Understanding. Canberra: Australian National Commission for UNESCO.
- Victorian Curriculum and Assessment Authority (VCAA) (2005) *Victorian Essential Learning Standards*. Melbourne: VCAA. Available at: <http://vels.vcaa.vic.edu.au>.

# Chapter 19

## Lifelong Learning in Asia: Eclectic Concepts, Rhetorical Ideals, and Missing Values. Implications for Values Education

Wing-On Lee

### 1 Introduction: Common Education Reform Directions in Asia

The last decade has seen major education reform initiatives in Asia. There are some common emphases in these initiatives, such as school management reform in relation to school-based development, emphasising accountability especially in requiring school achievements be known to the public, redefinition of educational goals, aiming at quality and the assessment of quality, focusing on learning outcome rather than teaching performance, diverting the function of examinations from assessment and screening to assessment for learning and development, and – lifelong learning. These changes are not a single incidence, but are interlocking and build upon one another. They also reflect ideological shifts towards demands for efficiency, performativity, and measurability in education enterprises. In the face of more volatile economical situations and with a general elevation of education attainment in most countries, there are increased demands for public participation in educational provisions, including increased parental involvement in school activities and even policymaking and public participation in curriculum development. Lifelong learning is an area of educational provision that contains most of these elements in current educational reforms. It addresses educational needs for the volatile economies that would lead to quick turnovers in the types of jobs available because of quick turnovers in industries. To many, this type of economic situation is coined as the knowledge economy.

The notion of lifelong learning, as attractive as it is to educational policymakers across countries, is an umbrella term that embraces a multiplicity of ideologies. As Medel-Añonuevo et al. (2001) point out, “While lifelong learning has increasingly been cited as one of the key principles in the educational and development fields, there is no shared understanding of its usage at the global level.” However, the idea of lifelong learning promoted by OECD based upon a market-oriented human resource development (HRD) concept, with a focus on the knowledge worker’s self-directed learning motivation, has gained prominence. A worker’s lifelong career development was gradually emphasised with his or her own expenses, and investment in human learning turned out to be the instrument for the realisation of

global capitalism (Han 2001). It is contended by some that such a view has even become “hegemonic” in the interpretation of lifelong learning:

Given their ideological, political and economic dominance *vis-à-vis* the rest of the world, it is not surprising that they are gaining adherents in other regions of the world. Many Asian countries, for example, have followed this line of thinking and have developed modern policy discourses on lifelong learning. (Medel-Añonuevo et al. 2001, p. 1)

This can easily be testified in the way lifelong learning is presented and justified in the Asian countries. Almost all cite the OECD reports, and invariably refer to the impact of globalisation and the knowledge economy.

## 2 Justification: Economic Globalisation

“Economic globalisation” is always mentioned as the foreground for promoting lifelong learning in Asian countries. Under economic globalisation, nations must add value through innovation, service, creativity, etc. These are often cited as features of the knowledge economy, which is characterised by quick turnover of modes of production turnover quickly and demand for high skills. Under such circumstances, lifelong learning is needed to maintain the competitiveness of nations by constant update of state-of-the-art skills (P. Kennedy 2004).

Such justification is fully elaborated in a report on lifelong learning in Japan (Yamada et al. 2003). It argues that the globalised movement of free competition has extended its influence to the Japanese employment system, shaking to the very roots the distinctively Japanese system of lifetime employment, in which a person works at the same workplace his or her whole life. Many companies begin to move offshore in order to strengthen their international competitiveness with cheaper labour, while domestically staff were cut back and divisions downsized. Without lifetime employment, Japanese companies no longer provide on-the-job occupational skill development as they did in the past as a common practice. Skill upgrading has become an individual responsibility. A new market demand for retraining (or lifelong learning) has been created, and universities start to open their doors to such people’s need to continue learning work-related knowledge and technology by developing flexible education delivery systems. Increasing numbers of adult students have been entering universities recently by special admission procedures. The security of lifetime employment has given way to the insecurity of the lifelong learning necessary in the modern and transitory job market.

The impact of globalisation on the Chinese economy has been late compared with Japan, but has been sharply felt since China became a member of the World Trade Organization. To boost the economy, China is strategically adjusting the economic and industrial structures to be led by high and new technology industries (including IT industries), and the service industry is being developed in all areas. Even in the agriculture and manufacturing sectors, the Chinese government aims to significantly increase the percentage of technology-intensive and value-added



products. As a result, 3,000 occupations disappeared between 1998 and 2003, and fewer than one-third of the recruitments in spring 2003 were without explicit technical and/or qualification requirements. In 2000, a quarter of the workforce aged 16–35 years had changed their jobs. The strategic adjustment of the industrial structure in China, and the large-scale mobilisation of the workforces among different trades and professions, especially the redundant cheap labour from traditional labour-intensive industries, have made the needs of pre-job training, on-job training, job-shifting training, and continuing education after school education growing as never before (Han 2003).

The disappearance of job security was a new experience for people in both Japan and China, and huge adjustments were needed for employees in both countries. Similar situations have taken place in other Asian countries. In Singapore, for example, 33.4% of residents aged 15–64 were engaged in some form of job-related structured training in 2000 and slightly less in 2001. In Hong Kong, 14.6% of 15–50-year-olds had attended job-related training schemes either arranged by employers or on their own initiative during the year 2000; 57% were male and 43% female. In Korea, data for the Vocational Ability Development Programme (VADP) suggest that 4.4% of the 15–64 age group received training in 1999 and 7% in 2001. During this period, the number of participants increased by 60%. The number of establishments providing training under this programme increased more than twice, i.e., from 43,844 to 94,404 (International Labour Office [ILO] 2004).

In post-1997 Hong Kong, lifelong learning has been presented by the government as central to education reform, represented by the publication of the reform document *Learning for Life, Learning through Life* (Hong Kong Education Commission 2000). Lifelong learning is used as a “reform package”, referring to the *entire* education system from kindergarten to tertiary education, as well as to further and continuing education (Kennedy & Sweeting 2003).

### 3 Urgency: Economic Crisis and the Knowledge Economy

In the latter half of the 1980s Japan experienced an economic bubble which caused great damage to the economy following its subsequent burst in the 1990s. The economy turned to minus growth, which was followed by stagnation and recession in business. Under these circumstances the government attempted to change the employment situation through measures of Structural Reform; however, in July 2001 the unemployment rate had reached 5% and it was unclear where the Structural Reform would lead. Japan’s labour market was further complicated by increased unemployment rates, with increased numbers of “Parasite Freeter” (early job-quitters) and *mugyousha* (graduates those who neither work nor undertake further study) among university graduates (21.7% in 2000) and high school graduates (10.5% in 2000) (Yamada et al. 2003). It is believed that Japan’s international competitiveness in business will be harmed by increased numbers of *mugyousha*. This will ultimately decrease the economic foundation of overall social taxes and welfare

insurance. For this reason, questions have been already widely asked about how to guide young people into steady employment, and how lifelong learning is involved in skills development apart from schools and universities (Yamada et al. 2003).

Globalisation calls for strong individuals with a sense of self-responsibility, but, to the contrary, in a wealthy society there are many young people whose independence is delayed, and who are inclined towards living for the moment because they are resigned to a future which is cloudy. It has been argued in Japan that structural reforms are needed to make the demands of the labour market consistent with the supply, and being able to work in a situation where each person can maximise and make the most of their abilities (*ibid.*).

In addition to confronting the economic crisis, the challenge of the knowledge economy is commonly mentioned as a justification for the need to promote lifelong learning in many Asian countries. Atchoarena (2006) in his recent analysis of lifelong learning objectives across countries has identified that Australia, China, Thailand, and Malaysia promote lifelong learning with an objective to foster and adapt to the knowledge economy, whilst other countries might be focusing on establishing a learning society or reducing the impact of academic pathways or credentials. The Third Outline Perspective Plan (2001–2010) of Malaysia, for example, specifically mentions that, for the knowledge economy to be realised, the skill intensity for the different economic sectors must increase drastically. A statement to this effect is spelled out in the document:

A system of lifelong learning will be promoted to ensure that workers can continuously upgrade their skills and knowledge in order to remain relevant in the environment of rapidly changing technology and work processes as well as to nurture a learning society (Malaysia 2001, p. 134).

#### **4 Centralisation: The Governmentality of Government Initiatives**

The recent trend of educational reform in Asia is marked by decentralisation in educational governance and the curriculum. As Chapman remarks, “Virtually every country in Asia has formulated official policies endorsing some level of decentralisation” (Chapman 2002, p. 3). However, in contrast, lifelong learning is promoted by centralised governmental efforts. In Japan this is described as both “horizontal” and “vertical” integration. Horizontal integration encompasses not only home education, school education, education outside of school and adult education, but also encompasses the attempt to coordinate, under the principle of lifelong learning, the various educational opportunities a society possesses, and an integrated ordering and restructuring of the aims, methods, and content of lifelong education (Dymock & Brennan 2003).

Analysing the pattern of lifelong learning development in six Asian countries, Han (2001) found that government structures are in place to promote lifelong learning through specific bureaus and agencies responsible for policymaking and

implementation. For example, this is described as a “new infrastructure” in the case of Japan (ASEM-Lifelong Learning 2002). Lifelong learning is also promoted through legislation in many Asian countries (see Table 1), such as Lifelong Education Law (2000) in Korea (Hong 2003), National Education Act (1999) in Thailand (ASEM Lifelong Learning 2002), the Third Outline Perspective Plan, 2001–2010 in Malaysia (Ruslan et al. 2005), Manpower 21 (1999) in Singapore (Ministry of Manpower (MOM), 1999), Education Blueprint for the 21st century (2000) in Hong Kong, and the Education Law (1996), the Action Scheme for Invigorating Education (1998) in China (Monk & Li 2004).

The legislation of lifelong learning is particularly phenomenal in Japan. In 1987 the Ministry of Education, Science, Sports and Culture reformed its internal organisation, and established the Lifelong Learning Bureau as a leading administrative section within the ministry to head the reforms. Subsequently, it prepared the bill of the “Law Concerning the Establishment of Implementation Systems and Other Measures for the Promotion of Lifelong Learning” (abbreviated as the “Lifelong Learning Promotion Law”) in collaboration with the Ministry of Trade and Industry (MITI), which was enforced in 1990. Through enforcement of this law, the Lifelong Learning Council was established in August 1990, and discussion began on the direction of new lifelong learning policies. The Lifelong Learning Council further proposed the construction of a lifelong learning society in the report on “The Promotion of Measures for Lifelong Learning which Corresponds to the Future Directions of Society” (1992). Other important reports made by the Lifelong Learning Council were “Measures to Improve Opportunities for Lifelong Learning” (1996), “A Future Nonformal Education Administration that Responds to Social Changes” (1998), “Measures to Make Best Use of the Achievements of Lifelong Learning” (1999), “Experiences in Daily Life and Nature Cultivate the Minds of Japanese Children: Measures to Enrich the Environments of Local Communities Vital for Fostering the Zest for living of Young People” (1999) and “Measures to Promote Lifelong Learning Utilising New Information Communication Technology” (2000) (Yamada et al. 2003).

A case for the central orchestration of lifelong learning can be seen in China. In Shanghai, for example, there is a trend towards institutionalising on-the-job training and off-the-job training by developing a general policy of integrating training, certification, deployment and remuneration in a comprehensive framework. Since 1992, all Shanghai workers at foreman level have had to undergo a licensing process before they receive assignments. There is also a trend in various enterprises of introducing mandated hours for in-service training as part of the conditions of service. In 1993, Shanghai issued a policy requiring at least 72 hours off-the-job training for all medium and high rank technical personnel and 43 hours for junior technical personnel (Cheng et al. 1999).

In Japan, the newly established Lifelong Learning Centres are more centralised in their controlling system, as compared with the traditional *kominkan*, which were usually managed locally. In Korea, the government recently attempted to build a centralised lifelong learning centre network according to the new Lifelong Education Law. Community clubs or community centres in Singapore are allocated

**Table 1** Governance structures for lifelong learning in Asia (Han 2001, p. 90)

	Japan	Korea	Hong Kong	Singapore	Thailand	Philippines
Government structure	Ministry of Education, Culture & Science + Ministry of Trade and Industry	Ministry of Education and Human Resources Department	Education & Labour Departments	Ministries of Education & Manpower	Ministry of Education and Culture	Department of Education, Culture & Sports
Specific bureau	Lifelong Learning Bureau	HRD Bureau	Education Bureau (adult education unit) + VTCs	Training & Development Division	Department of Non-formal Education	Bureau of Non-formal Education
Legal structure	Lifelong Learning Promotion Law	Lifelong Education Law	“Education Blueprint for 21st Century” + “Investing in our Human Capital”	“Manpower 21”	8th National Education Development Plan, 1997–2001	Constitution
Agencies for local implementation	LLCs/Kominkan	LLCs/Credit Bank System	Polytechnic, Open University	ITE, Community Clubs	Non-formal Education Centres	Local Non-formal Education Centres

according to the division of electoral districts, so that they mostly work with political units. In the Philippines, provincial or district branches of community education centres are structured along the line of central governing bodies (Han 2001).

A further example of the centralisation of lifelong learning is the establishment of a Credit Bank System in Korea, created according the Lifelong Learning Law. The Credit Bank System allows people to accumulate and convert vocational qualifications, accredited classroom experiences and experiential learning activities into academic credits that lead to higher education qualifications, such as a university degree. Under this system, learning experience is abstracted into academically exchangeable units of values (*ibid.*). Likewise, an education reform consultation document in Hong Kong proposed “to accord due recognition to the qualifications attained through different channels and modes of study [and] establish a comprehensive mechanism whereby qualifications are mutually recognised and transferable among various CE/formal education/professional/vocational training programmes” (Education Commission 2000b, para. 5.5.7).

Kerry Kennedy (2005) further points to the fact that the promotion of the idea of the learning society was built into the educational policies in various Asian countries. Or in the terms stated by Peter Kennedy and Sweeting (2003), lifelong learning becomes a part of the education reform package (as shown in Table 2).

The centralised effort in promoting lifelong learning, despite the policy justification in facing the challenges associated with the changing economy (and the emergence of knowledge economy in particular) is also perceived as a means of enhancing “governmentality” by the governments. Applying Foucault’s concepts of the “micro-physics of power” and “governmentality”, Peter Kennedy points out that the development of lifelong learning in Hong Kong is an illustrative case of how global policy discourses are deployed tactically by national governments for their local agendas, as an example of the governmentality of lifelong learning. He criticises that the previous Chief Executive of Hong Kong, C.H. Tung, gradually picked up the term lifelong learning, and even claimed ownership of it: “I put forward the concept of lifelong learning. . . .” (cited by P. Kennedy 2004, p. 592). Kennedy further points out that lifelong learning policies are imbued with concerns of local politics. Presenting the consequence of globalisation in terms of the knowledge economy and the need for individual responsibility to learn lifelong, the Hong Kong government constructed an economic picture (which was based on flawed

**Table 2** The scope of education reform in the Asia-Pacific Region, 1997–2001 (Kennedy K.J. 2005, p. 65)

Country	Policy	Year
Korea	Adapting Education to the Information Age	1998
Taiwan	Towards a Learning Society	1998
Japan	Education Reform Plan for the 21st Century	2001
Singapore	Thinking Schools, Learning Nation	1997
Hong Kong	Learning for Life, Learning through Life	2000
Thailand	National Education Act	1999

analysis according to Kennedy) that was described as an inevitability, and thus necessitated and legitimated a series of post-1997 education reform agendas (*ibid.*).

Although Kennedy's analysis focuses on the hidden politics of educational policy-making in Hong Kong, the concept of governmentality in lifelong learning provides significant insight for understanding the centralised approaches of governments in other Asian countries mentioned in this chapter. In the light of Kennedy's analysis, a formula of lifelong learning development can now be established: the Asian governments in general start with the impact of the global economy as an inevitability → an analysis of their own economic situations as a matter of urgency → the necessitation of a lifelong learning policy.

While the formula is used in Hong Kong for hidden political agendas, as strongly argued by Kennedy, other Asian governments may use it for different reasons. It requires further efforts to explore these reasons, but some commonalities are easily identifiable. For example, concern about the need to be competitive is clearly expressed in almost all policy explanations for lifelong learning in Asia (e.g., see Law 2002). In addition, almost all lifelong learning initiatives in Asia express the urgency of introducing lifelong learning in terms of the knowledge economy. This is challenged by Kennedy, who critiques what he views as the faulty analysis of Hong Kong's economic situation: How can one Asian nation use lifelong learning to gain a competitive edge when other Asian nations are using the very same strategy? Rather than developing lifelong learning to face the challenges of the knowledge economy, it seems that the Asian countries are introducing lifelong learning to *create* a knowledge economy. This explains the need for centralised efforts, and the phenomenon of governmentality in lifelong learning in Asia. The global policy discourse has been deployed by Asian countries for their own local agendas – the creation of the knowledge economy, in order to compete with the other knowledge economies that have already existed or about to emerge. Lifelong learning was not really developed as a *response* to the knowledge economy, but more truly, for Asia in general, as a means to *create* a knowledge economy, in order to enhance competitiveness in the global economy. This agenda is at least explicitly expressed in a government address in Thailand's national Assembly in February 2001:

[T]o launch educational reforms with the aim of developing Thailand into a knowledge-based society, which is a pre-requisite for becoming a knowledge-based economy. . . . Towards this end, the Government will abide by the principle that "Education Builds the Nation, Empowers the Individual and Generates Employment" (MOE Department of Vocational Education 2003, p. 1).

## 5 Conceptual Eclecticism: Global Policy for Local Agendas

It is no wonder that, as latecomers to the lifelong learning discourse, Asian countries are rather eclectic in adopting concepts of lifelong learning. On this, Han (2001) provides an interesting analogy:

In many Asian countries, lifelong learning wears a strange costume: a jacket of humanistic ideas and pants of market-driven HRD representation, in which the tradition of critical pedagogy in lifelong education is totally unseen from the “contested terrain”. (p. 86)

The term lifelong learning is used rather loosely in Asia. It is variously referred to as social education, adult education, lifelong education (as in the case of Japan) (ASEM-Lifelong Learning 2002); “all forms of organised educational activities taking place outside of formal school education”, para-schools, vocational and technical education and training, liberal education for the general public, distance university education (as in the case of Korea) (Chung 2003); retraining and upgrading of skills, community-based adult education (as in the case of Malaysia) (ASEM-Lifelong Learning 2002; Lee 2005); and distance learning, adult education, on-the-job training and off-the-job training (as in the case of China) (ibid.; Cheng et al. 1999; Atchoarena 2003).

Referring to the case of Hong Kong, P. Kennedy and Sweeting (2003) critically analyse the variations and inconsistencies of the concepts of lifelong learning presented in Hong Kong’s education reform documents. The Education Reform document *Learning for Life, Learning through Life* (Education Commission 2000) contains numerous allusions to “continuing education” (73 of them to the expression “continuing education”, nine to the “continuous” nature of the process of learning or of constructing and upgrading knowledge, with 29 references to “life-long learning” and 41 to “lifelong learning”). These different terminologies sometimes present the idea of an education that is truly continuous, i.e., ongoing and never-ending, and sometimes as a stage of education continuing after nine years of basic education. The former is close to the current concept of lifelong learning, but the latter to the older concept of “further” education. The statement they find most confusing is: “Continuing education is an important stage for the pursuit of life-long learning” (Education Commission 2000, para. 4.6) (Kennedy P. & Sweeting 2003).

Perhaps most illustrative of the eclecticism is the definition given in a review of lifelong learning in Singapore:

There is no one precise definition that captures lifelong learning [to be] shared by everyone. Lifelong learning is interpreted by various stakeholders in many different ways. What appears to be common however is that the idea relates to learning that continues throughout a person’s lifetime, from cradle to grave, of acquiring the aptitude, skills, knowledge, and qualifications of processes through formal, non-formal and informal modes of learning, use of technology to enhance learning, of providing learning opportunities, of becoming a learning society or nation, amongst others (Kumar 2004, p. 560).

With this inclusive approach to defining lifelong learning, many Asian countries trace the roots of lifelong learning back to their traditional philosophies and argue that these traditional philosophies (such as Confucianism or Buddhism) transform modern concepts (Medel-Añonuevo et al. 2001). It is therefore not surprising that those from the Chinese tradition would argue that the concept of lifelong learning can be traced back to the civil examinations which set no limit to age or mode of learning, and the traditional broad conception of lifelong education explains recent developments of lifelong learning in China (Cheng et al. 1999). Likewise, those from the Thai

tradition would argue that the indigenous Thai knowledge and wisdom is central for today's learning society (Office of the National Education Commission, n.d.). Discussing the concept of lifelong learning in the context of Malaysia, Lee (2005) goes as far as saying "lifelong learning is as old as the human race itself. For the hunter and gatherer in ancient times, living by his or her wits was lifelong learning".

The concept of lifelong learning in the international literature emerges from a host of related concepts, for example, lifelong education, adult education and continuing education. However there can be fine distinctions between these various concepts. Lifelong education in the early 1970s was associated with the more comprehensive and integrated strategy of developing individuals and communities to face rapid social change (Medel-Añonuevo et al. 2001), and is a kind of provider-led model of learning activity (Preece 2005). In the 1990s, as elaborated by UNESCO's Delors Report (1996), lifelong learning attempted to "reconcile three forces: competition, which provides incentives; co-operation which gives strength; and solidarity, which unites" (Delors 1996, p. 18). In sum, lifelong education is more focused on the strategic provision of education and is more emphasised in the structures and institutions of learning. The concepts of continuing education and adult education are more in line with those of lifelong education. Continuing education usually refers to short-term, programme- and qualification-related post-compulsory education (Harvey 2004). Adult education has been described as a set of organised activities carried on by a wide variety of institutions for the accomplishment of specific educational objectives (Knowles 1980), improvement of technical or professional qualifications (UNESCO 1980), and is more emphasised in the action of an external educational agent purposefully ordering behaviour into planned systematic experiences (Verner 1962).

However, the more dominant interpretation of lifelong learning in the 1990s was linked to retraining and learning new skills that would enable individuals to cope with the demands of the rapidly changing workplace. It also seems that lifelong learning, as it is presently promoted, has become more individual-oriented whereas lifelong education often referred back to the community. The emphasis of lifelong learning on the learner could also be interpreted as assigning more agencies to individuals in contrast to lifelong education's thrust on structures and institutions. (Medel-Añonuevo et al. 2001).

It may be more appropriate to say that the terminological change (from lifelong education, continuing education, and adult education, to lifelong learning) reflects a conceptual departure from the idea of organised educational provision to that of a more individualised pursuit of learning. The former emphasises programmes, organisations, and central strategies of provision, whilst the latter emphasises motivating individuals to learn what would suit them for their own adaptation to the changing world, and facilitating the emergence of spontaneous community provision of learning opportunities to suit the learners' needs. The former emphasises structures, and the latter emphasises culture. The former emphasises state-led provision, the latter private initiatives. In relation to this, it is also criticised that the state tries to abdicate its responsibility to provide economic opportunities (P. Kennedy & Sweeting 2003; Medel-Añonuevo et al. 2001).



Reviewing lifelong learning from this perspective, particularly referring to the above-mentioned terminologies adopted to explain the development of lifelong learning in Asian countries and the centralised efforts in organising learning activities or courses, lifelong learning in Asian countries tends to be closer to the traditional concepts of lifelong education, continuing education and/or adult education. This is particularly revealed from the comment that “The Japanese government believes that, in order to promote lifelong learning in Japan, institutions of formal education should play an important role in offering a basis of lifelong learning” (ASEM-Lifelong Learning 2002).

## **6 Rhetorical Ideals: A Lifelong Slogan, but an Economic Agenda**

These changes, rather than being a simple reaction towards changing social and economic facets of the Asian societies, have ideological implications. Yamada and his associates see lifelong learning as a sign of the emergence of neo-liberalism in Japan. They concede that the traditional mode of economy characterised by lifetime employment gradually faded away in Japan, as this was an efficient system putting exceptional burdens on employment on the one hand, and making Japanese companies slow to change in face of a globalised movement of free competition in a world scale, on the other. The traditional economic system was particularly inefficient for Japan in face of the economic crises. The neo-liberalist economy requires people with strong individuality subsisting on qualities of being self-equipped and self-responsible. Without a lifetime employment system, occupational skills development is no longer a part of the company’s duty or strategy; individuals without the skills or abilities to fit the new economy are deemed to have no choice but to be left behind in a competitive society. Thus, universities started to open their doors to such people’s need to continue learning work-related knowledge and technology by providing more diversified access to university education and also by developing flexible education delivery systems. Increasing numbers of adult students are now entering universities through special selection procedures provided by some of the universities (see Yamada et al. 2003).

Kerry Kennedy on the other hand argues that the change reflects the emergence of neo-progressivism, which emphasises the instrumentality of education, that learning is regarded as a means to stimulate economic development. Lifelong learning is thus a rather pragmatic response to changing social and economic conditions in Asia. However, Kennedy also qualifies this with the comment that the new progressivism is eclectic, reflecting a combination of competing progressive ideals such as personal development (focusing on the individuals), social efficiency (focusing on the economy), and social reconstruction (focusing on the society) (K. J. Kennedy 2005).

Han (2001), for her part, sees the existence of a contestation between two ideological orientations: the humanistic orientation in lifelong education that

focuses on personal enrichment, and the instrumental-pragmatic orientation that focuses on the economics and business. Likewise, Peter Kennedy and Sweeting point out the inconsistencies of the perceived function of lifelong learning espoused in the education documents in Hong Kong. Although the Education Reform document (Education Commission 2000a) proposes that “the curriculum of continuing education . . . should constantly adapt to society’s changes and learners’ needs” (para. 2.26), the major emphasis in the education reform document seems to be on its value to the community and, especially, to the economy, as distinct from its contributions to an individual’s personal development and “enrichment” in a cultural rather than a financial sense (P. Kennedy & Sweeting 2003).

The above review shows the range of different approaches and perspectives in the interpretation of the ideological implications of lifelong learning, variously seeing it as neo-liberalism, neo-progressivism, or as a polemic concept that contains competing ideologies. One common observation emerges: lifelong learning in Asia is economically focused and financially oriented. The major target is competitiveness in the global market, and the major means is to increase individual responsibility either from the demand side or supply side. On this, Medel-Añonuevo et al. (2001) criticise that “By promoting individual agency in determining the learning agenda, the welfare state tries to abdicate its responsibility to provide economic opportunities.” Kennedy and Sweeting (2003) criticise the point that the Hong Kong government, in its education reform proposal, tries to make continuing education self-financing rather than dependent on government subsidy. To them, this is an “unjustifiably confident assumption”.

It becomes clear that the fundamental concerns and values of lifelong learning in Asia are economic. The policies are justified in economic terms, and the end product is also economically and financially focused, such as increased employment, and increased self-financing of the learning activities. There is no lack of liberalisation slogans, such as learners’ needs, increased opportunities, personal development, individual responsibility, and community participation. However, they appear but empty slogans, as lifelong learning in Asia is generally promoted through centralised means with a strong element of governmentality in the initiatives. Taking into account the implicit agendas and the explicit centralisation in its implementation strategies, it is right to say that the liberalisation ideals and values related to lifelong learning are only seen as an instrumental *means* to achieve economic ends.

In this sense, therefore, lifelong learning is not different from the above-mentioned related concepts such as lifelong education, continuing education, and adult education. It now becomes easier to understand the nature of conceptual eclecticism in lifelong learning in Asia. This eclecticism reflects the fundamental nature of the deployment of lifelong learning for economic purposes and the differences between the various aspects of learning activities are insignificant, insofar as they all serve the economic ends. Perhaps, the less clear-cut the distinctions between these concepts are the better, as it is more convenient for people to fit into the government’s new agendas.

## 7 Missing Values: The Development of Democracy and Active Citizenship

Reviewing lifelong learning policies and policy-related documents, it is easy to note the rich references to the values of economic globalisation, knowledge economy, the significance of individual responsibility, the focus on learners' needs, and the various provision programmes and strategies. A missing link in many countries' lifelong learning discourse, however, is its significance for enhancing humanitarian values on an individual level, active citizenship on a societal level, and democracy on a political level. The term "missing link" does not mean that there is no mention of humanitarian values, and the ideals of democracy and citizenship education. However, compared with the stress on economic values and the attention towards programmes orientated towards them, attention towards humanitarian values, the concern for democracy and citizenship is minimal.

A significant goal of lifelong learning should be the development of active citizenship, by providing learning facilities in the community that could be accessible for every member of the community. While there are certainly economic goals in lifelong learning, an equally fundamental concern should be the development of an equitable and democratic environment that ensures learning for all and the right of access to learning. The European Association for the Education of Adults (EAEA) stresses that lifelong learning not only contributes to economic development, full employment, and the modernising of the labour market, but it also enables individuals and groups to participate in democratic, civil, and cultural life, to combat racism and xenophobia, to enjoy diversity, and to build social cohesion. The EAEA calls for the eradication of the "learning divide" between the advantaged and the disadvantaged. It asserts that a holistic and comprehensive approach must be adopted for lifelong learning:

A strategy for lifelong learning must have a holistic, comprehensive approach. Lifelong learning must not be restricted to an instrument to raise the competence of the workforce and stimulate economic growth in the EU. Lifelong learning is just as important to provide a bridge to cross the educational divide; to create active citizenship; and develop an integrated Europe with solid democracies. This includes the new democracies of Eastern and Central Europe. . . . Politically literate citizens will require not only the knowledge and understanding of human rights, but also opportunities to participate and to effect changes. Learning active citizenship has two inter-related and equally important components, namely a structural/political one and a cultural/personal one; in other words cognitive and affective elements. (European Association for the Education of Adults (EAEA) 2001)

In examining the relationship between democracy and lifelong learning, Bizea (2000) has identified two models of learning society:

- Learning Society = social capital + human capital = economic prosperity
- Learning Society = new "societal semantics" = collective goals reconciled with individual identities

Although the first model is obviously economically oriented, in both models new citizenship qualities are required. In the latter model, a new kind of democratic

citizenship quality is specified. It signifies “post-corporatist societal citizenship” and requires “a democracy of sympathetic citizens”.

While conventionally citizenship is more perceived in terms of the right to participate, regarded as a rather static and institutional perspective and focused on homogeneity in ethnicity, culture, and language, Europe today demands active practice and supports the right of citizens to be different, with increased denizens living in the Member States of the European Union. Thus the concept of citizenship has become more fluid and dynamic and is like a method of social inclusion. The questions related to the values and practice of active citizenship in this context are:

- Whether the citizens are empowered to handle the practice of a democratic culture
- Whether the citizens feel a stake in getting involved in the community where they live
- Whether the citizens have a sense of attachment to the societies and communities to which they belong
- Whether they possess the information and knowledge upon which they can take action
- Whether they can gain the experience to do so

In the light of developing active citizenship as a goal of lifelong learning, we have to ask a number of questions to review whether the lifelong learning provisions in our communities are facilitative of the development of active citizenship:

- Are the provisions integrated in programmes of activities rather than education/training alone?
- Are the provisions encouraging greater participation in local communities and promoting the building of social networks?
- Are the provisions helping people get back to employment and freeing them from social exclusion?
- Are the provisions integrating learning for active citizenship with work?
- Are the provisions encouraging young people to take part in citizenship and governance?
- Are the provisions cultivating a greater understanding of the multifaceted nature of the society?
- Are the provisions accessible to various social and cultural groups?

To facilitate a democratic environment is no doubt the role of the government. The Fryer Report on continuing education and lifelong learning argues that lifelong learning should engage the whole of government:

If a learning culture for all is to be achieved, responsibility for its development will need to rest with all departments of government. . . . Government should also . . . secure the development of a learning culture for all, including funding and resource allocation, legislation and statutory intervention, according to their likely effectiveness in furthering its strategy (Fryer 1997, Art 5).

The discussion of democratic citizenship arising from the lifelong learning agenda illustrates concern for and attention towards equality, access, and rights, not

only in terms of knowledge and status, but in terms of practice, participation, and inclusion. In particular, the notion of inclusion acknowledges respect towards diversity and supports the right to be different. The realisation of these ideals can only take place in a democratic environment that supports the values and implementation of tolerance and requires active participation of the citizens. There are both challenges to the government and the individuals. To the government, the challenge is whether the government can link up the various sectors of the society and utilise resources to ensure that the ideals be implemented throughout the communities. To the individuals, it requires citizens to take up the responsibilities of learning throughout and acquiring the literacy for them to exercise active citizenship.

## **8 Conclusion: Implications for Values Education**

Lifelong learning has become a keyword in Asia's educational reform agenda, being formulated as a package of educational reform. It is always justified in terms of globalisation and expressed in terms of the inevitable emergence of the knowledge economy. With the worry of losing out in the global economic competitions, whether the knowledge economy has come about or not, Asian governments are determined to promote lifelong learning, and use it as a catalyst to bring about the knowledge economy. Lifelong learning is therefore always characterised among them by centralisation in their promotion strategies, and by being a core part of the reform package, as against the growing emphasis on decentralisation in educational administration. This centralisation of lifelong learning promotion is a reflection of the felt need of Asian governments to ensure that the global policies will be used to meet the local agendas. Lifelong learning is henceforth developed and promoted by notable governmentality.

The concept of lifelong learning has certain ideological implications. The term emerges needing to be distinguished from the older concepts of lifelong education, continuing education and adult education, with a stronger emphasis on meeting the learner's needs, individual responsibility in pursuing learning that fits their own needs, and the encouragement of community/private participation in the provision of learning. The concept is therefore associated with a sense of the values of neo-liberalism and/or neo-progressivism that enhance individuals' liberty in their pursuit of learning.

However, despite these humanitarian ideals, it has been noted by various analysts that the major focus of lifelong learning is obviously economically oriented, and to ensure the economic agenda to be met, the Asian governments tend to adopt a centralised approach to promoting lifelong learning, and thus focus on governmentality, and is always programmes oriented. This has paradoxically defeated the neo-liberal and neo-progressive ideals, making lifelong learning not different from the earlier concepts of lifelong education, continuing education, and adult education. Concepts of lifelong learning in Asia have thus become rather eclectic. However, the eclecticism is also restricted to the economic agenda.

Whilst there is some mention of humanitarian values in the discussion of lifelong learning, the function of lifelong learning to enhance democracy and active citizenship is largely neglected, as compared with its function to bring about the knowledge economy.

The question that Asian governments – and indeed all of us – need to consider is whether economics can be an isolated component of society, and whether lifelong learning can be achieved without equally emphasising the values of culture change, and the encouragement of active citizenship in a democratic social environment.

The values inherent in the lifelong discourse in the Asian countries (rhetorically neo-liberal/neo-progressive, realistically economic and a subtle negligence of democratic and citizenship values) will have significant implications for values education. Aspin and his associates argue:

[V]alues are neither private, nor subjective. Values are public: they are such as we can all discuss, decide upon, reject or approve.

Many teachers are now concerned for the ways in which learning and activity in their subjects can provide their students with an understanding of the ways in which individuals, societies, and cultures look at themselves, consider their origins, and project their visions for the future (Aspin et al. 2001, pp. 129–139).

Education is never value-free. What is more, the socialisation function of education transmits the dominant societal values to the younger generation both explicitly through the formal curriculum and implicitly through the hidden curriculum. The task in front of values educator has never been easy, given increased pluralism and diversity in values in today's world. However, it will become a harder job both for the teachers and students if one kind of values is promoted (say neo-liberal), but another kind of values actually function (say economic), yet there are no supporting societal values (say democratic) to empower the citizens to pursue a better society in the making. Lifelong learning can be an excellent opportunity to bring about human ideals, but the inattention to the self-conflicting values or the inconsistent values promoted will certainly create difficulties for the teachers and students. More importantly, the more attractive or powerful the notion of lifelong learning, the more value confusions it will create, and making its contribution to values education overshadowed by its dysfunctionality.

## References

- ASEM-Lifelong Learning (2002) Integrated approaches in lifelong learning and recognition of prior learning, *Thematic Working Group Report II*. Kobenhavri: Asian European Meeting. Available at: <http://odalizer.com/cgi-bin/odalizer.cgi?url=http://www.uvm.dk/asem/group2.shtml>. Accessed 29 May 2006.
- Aspin D., Chapman J., & Klenowski V. (2001) Changing cultures and schools in Australia, in Cairns J., Lawton D., & Gardner R. (eds) *World Yearbook of Education 2001: Values, Culture and Education*. London: Kogan Page, pp. 122–144.
- Atchoarena D. (2006) *Educational and Rural Development* Invited keynote paper given at a Research Colloquium *Education and Development in the commonwealth: Comparative*

- Perspectives* University of Nottingham March 2006: Nottingham University Faculty of Education and Paris: UNESCO IIEP.
- Chapman D. (2002) *Management and Efficiency in Education: Goals and Strategies*. Manila/Hong Kong: Asian Development Bank/Comparative Education Research Centre, University of Hong Kong.
- Cheng K.M., Jin X.H., & Gu X.B. (1999) From training to education: lifelong learning in China, *Comparative Education* 35(2).
- Chung J.S. (2003) *Diversification of Training Pathways Through the Credit Bank System in the Republic of Korea*. Paper presented at the International Policy Seminar Co-organised by IIEP/UNESCO and KRIVET on Making Lifelong Learning a Reality, Seoul, 24–26 June.
- Delors J. et al. (1996) *Learning: The Treasure Within*. Paris: UNESCO.
- Dymock D. & Brennan B. (2003) Adult education in universities in the Asia-Pacific region, in Keeves J.P. & Watanabe R. (eds) *International Handbook of Educational Research in the Asia-Pacific Region*. Dordrecht, The Netherlands: Kluwer Academic Publishers, pp. 853–866.
- Education Commission H.K. (2000a) *Learning for Life, Learning through Life: Reform Proposals for the Education System in Hong Kong*. Hong Kong: Government Printer.
- Education Commission H.K. (2000b) *Review of Education System: Consultation Document*. Hong Kong: Education Commission.
- European Association for the Education of Adults (EAEA) (2001) EAEA's policy statement about lifelong learning in Europe. Draft 21 March 2001. Retrieved 4 June 2006 from <http://www.kaapeli.fi/~vsy/eaea/doc/memopol.html>.
- Fryer R.H. (1997, November) Learning for the twenty-first century, *First Report of the National Advisory Group for Continuing Education and Lifelong Learning*. Retrieved 5 June 2006 from <http://www.lifelonglearning.co.uk/nagcell/>.
- Han M. (2003) *Social Transformation and Lifelong Learning in China: Observation from Adult Education*. Report presented at the International Policy Seminar Co-organised by IIEP/UNESCO and KRIVET on Making Lifelong Learning a Reality, Seoul, 24–26 June.
- Han S.H. (2001) Creating systems for lifelong learning in Asia, *Asia Pacific Education Review* 2(2): 85–95.
- Harvey L. (2004) Analytic quality glossary, *Quality Research International*. Retrieved 30 May 2006 from <http://www.qualityresearchinternational.com/glossary/>.
- Hong K.H. (2003) *Lifelong Learning in the Knowledge-based Society: Issues and Lessons in Korea*. Paper presented at the International Policy Seminar Co-organised by IIEP/UNESCO and KRIVET on Making Lifelong Learning a Reality, Seoul, 24–26 June.
- International Labour Office (ILO) (2004) *Lifelong Learning in Asia and the Pacific*. Geneva: International Labour Office.
- Kennedy K.J. (2005) *Changing Schools for Changing Times: New Directions for the School Curriculum in Hong Kong*. Hong Kong: The Chinese University Press.
- Kennedy P. (2004) The politics of lifelong learning in post-1997 Hong Kong, *International Journal of Lifelong Education* 23(6): 589–624.
- Kennedy P. & Sweeting A. (2003) The Education Commission and continuing education in Hong Kong: policy rhetoric and the prospects for reform, *Studies in Continuing Education* 25(2): 185–209.
- Knowles M. (1980) *The Modern Practice of Adult Education: From Pedagogy to Andragogy*. Chicago, IL: Association Press.
- Kumar P. (2004) Lifelong learning in Singapore: where are we now? *International Journal of Lifelong Education* 23(6): 559–568.
- Law F. (2002, April 14) Speech by the Secretary for Education and Manpower at the 4th Kellogg – HKUST EMBA Graduation Ceremony. Retrieved 3 June 2006 from <http://www.info.gov.hk/gia/general/200204/14/0412243.htm>.
- Lee G.S. (2005, 1 May) A closer look at lifelong learning, *The Star*. Retrieved 2 June 2006 from <http://thestar.com.my/news/list.asp?file=/2005/5/1/education/10737145&sec=education>.
- Medel-Añonuevo C., Ohsako T., & Mauch W. (2001) *Revisiting Lifelong Learning for the 21st Century*. Hamburg: UNESCO Institute for Education.

- Ministry of Manpower (MOM) (1999) *Manpower 21 – Singapore*. Singapore: Ministry of Manpower.
- MOE Department of Vocational Education (2003) *Making Lifelong Learning a Reality: Thailand*. Report presented at the International Policy Seminar Co-organised by IIEP/UNESCO and KRIVET on Making Lifelong Learning a Reality, Seoul, 24–26 June.
- Monk D. & Li S. (2004) *Lifelong Learning: Rhetoric or Reality?* Preston, UK: University of Central Lancashire.
- Office of the National Education Commission (n.d.) Indigenous knowledge for a learning society. Retrieved 3 June 2006, from <http://www.edthai.com/about/index.htm>.
- Preece J. (2005) *Conceptualising Lifelong Learning: North-south Divides*. Glasgow: Centre for Research and Development in Adult and Lifelong Learning, University of Glasgow.
- Ruslan A.S., Majlis A.R., & Ministry of Entrepreneur and Cooperative Development (MECD) (2005, 24–25 October) Assuring access to lifelong learning in Malaysia. Presented at Global Forum on Education: the challenges for education in a global economy. Retrieved 30 May 2006 from [http://www.mineduc.cl/usuarios/mineduc/doc/200601181255250.Ruslan%20bin%20Abdul%20Shukor\\_Malaysia%20-%20inglish.ppt](http://www.mineduc.cl/usuarios/mineduc/doc/200601181255250.Ruslan%20bin%20Abdul%20Shukor_Malaysia%20-%20inglish.ppt).
- UNESCO (1980) *Recommendation on the Development of Adult Education*. Ottawa, Canada: Canadian Commission for UNESCO.
- Verner C. (1962) *Adult Education Theory and Method: A Conceptual Scheme for the Identification and Classification of Processes*. Washington, DC: Adult Education Association of the USA.
- Yamada K., Tatsuta K., Sasai H., & Sawano Y. (2003) *New Trends and Challenges of Lifelong Learning Policies in Japan*. Report presented at the International Policy Seminar Co-organised by IIEP/UNESCO and KRIVET on Making Lifelong Learning a Reality, Seoul, 24–26 June.



## Chapter 20

# Lifelong Learning, Adult Education, and Democratic Values: Evoking and Shaping an Inclusive Imagination

Peter Willis

This chapter explores the lifelong learning implicit in the promotion and defence of inclusive democratic values particularly in relation to formal and informal forms of Adult and Community Education practice. It suggests that behind the values of an inclusive and courteous social democracy is an ideal that lives in a reflective, pragmatic, and critical imagination – i.e., an imagination that envisages inclusive democratic values as possible and desirable in human life which need to be visioned and revisioned constantly to meet changing circumstances. The specific learnings involved in renewing the inclusive imagination underpinning democratic values – how it can be fostered and what barriers exist to impede it – pose considerable challenges to educators and trainers of adults particularly where their educational work has been concerned largely with imparting information and skills. Although this chapter has an eye to adult education practice, it is largely concerned with contextual and curriculum themes so that many of the ideas and explorations may be of use in the world of schooling as well.

Following Ralston Saul (2002) it is not argued that the values of inclusive democracy depend on a reborn and reinvigorated imagination alone. People have always used other faculties, particularly logic and reason and emotionality, in their lives. To some extent the work of this chapter, which is particularly interested in the power of the imagination, follows John Heron's project (1992) which separates out four modalities in human thinking which in real life are intertwined: emotionality, imagination, logical rationality, and action feedback. Even when intertwined in the apprehensions, value judgements and action choices that accompany ordinary life, these four modalities refer to different but coexisting processes. The specific agenda of this chapter concerns the way imagination works to create and shape desire, how people can be moved by this in learning and embracing inclusive democratic values and in what ways an appropriate and respectful pedagogy can be developed through which such an inclusive imagination can be evoked and shaped.

In exploring ways in which the imagination is engaged, Hillman (1975, 1981) building on the work of Henry Corbin (1969) who in turn drew on the work of Ibn Arabi develops a particular notion of certain kinds of deep imagining in which people's imagination becomes concerned not so much with fantasy and of possibilities hitherto unrealised, but with what he called, following and modifying Jung (1963),

archetypal images, images which link to a person's significant values and concerns often in a largely unconscious way. The strength and depth of such images in an individual are sometimes revealed in times of reflection and introspection when a person may become aware of the strength of one or other image in shaping her or his mood and desire. According to this view, such images, although not of the same strength in every person, have a certain commonality so that many people may find themselves attracted and/or enchanted by images of motherhood, fatherhood, heroic achievement, different kinds of love, etc. Issues concerning the role of image and imagination in modern times have become of great concern where, as will be explored later in more detail, an image culture with its own logic of desire is challenging the culture of science and reason with its logic of reason. The advertising industry particularly with its omnipresent TV medium, has built much of its allure and effectiveness on a practical knowing of how images work and how they can be manipulated. The lifelong learning project concerned with values clarification and development has now to be pursued in a media-saturated world where adults and especially children, are consciously and unconsciously learning consumerist and competitive values and the assumptions about the world and people's place in it upon which such values are founded.

Before engaging with the curriculum challenge of lifelong learning and the kind of values education needed to foster inclusive versions of democracy in this media-bound World, questions of inclusive democracy itself and its competing versions need comment.

## 1 Contested Values of Inclusive Democracy

Democratic values in current Australian economic rationalist political discourse do not seem fully representative of the complexity of humans seeking to live together. One current democratic ideal being evoked often under the banner of "economic rationalism" sees humans as shareholders in the nation imagined as a great financial business where exchanges are made and entered into against a profit and loss criterion (cf. Quiggin 1997). While "profit" could refer metaphorically to many elements of human nobility and betterment, an exclusively literal concern with financial matters omits and removes from concern and celebration other valuable elements of human life and activity: community service and inclusivity, creativity, resistance to injustice, forgiveness, and community reconciliation.

The question here is especially concerned with ways in which the power of human imagination to envisage scenarios of compassion and inclusivity can be fostered as a catalyst for a heartfelt understanding and adoption of democratic values (Mackay 2005). The view here, following Foley (2001, p. 63), is that inclusive democracy as a value is essentially about people consciously choosing to share power in the different arenas of human life. Thus the project here is to explore possible educational and cultural practices through which such imagined democratic and utopian futures can be envisioned and embraced and negative alternatives resisted.

Democratic societies, where men and women and their children seek to construct a shared life of freedom and equality through time, can be thought to be held together by a shared vision of ways these ideals are to be pursued together with a combined will to pursue that vision. Given the slippery nature of human thinking and judging and a general kind of moral entropy that sees human ideals eroded over time, there has always been the need for societies to reflect on their culture and to renew themselves in the face of the changes encountered in their history. This has a strong link with emancipatory and communal notions of lifelong learning.

The sociologist Arthur Frank (2000) explored the learning that people with illness pursue in managing their lives when caught up in the so-called health industry. He referred to commonly encountered side effects of the medical processes as “demoralisation” which patients to a greater or lesser extent can experience during their time in hospital. This occurs when, as patients, they are caught up in the objectifying processes of scientific testing, diagnosis, and treatment and somehow feel they are losing their individuality and ability to judge the world and respond to events according to personal values and relationships. Frank points out that people’s sense of themselves and their place in life is dialogically constructed in the interactions they have with members of their social network. If these are somehow suppressed in the medical attention to their ailments rather than to them, people turned patients can become demoralised by the dialogical exchanges within the hospital particularly those between themselves and the medical professionals. Alternative qualities are required in hospital-based exchanges to create a remoralising force within the hospital environment. Frank points out that such remoralising exchanges occur with some doctors and from other people in the hospital context who focus on the personhood of the patient. He was particularly interested in support groups of patients with common ailments and suffering. In their support for others similarly placed, some participants displayed what he calls (revisiting Weber’s idea of the need for charisma to re-enchant society) a “mundane charisma”. Their engagement served to remoralise disenchanted and demoralised people caught up in illness. He refers to: “Their capacity to enlarge the sense of human possibility among those who feel affected by them” (p. 322).

Frank suggests that the root of people’s disenchantment and demoralisation is a contest between “the ride” and “the story”. In Frank’s text, the “ride” refers to what patients experience in the hospital processes. The “story” is what the people receiving these systematised and scientific treatments “make” of their experiences. Newspaper columns of readers’ letters often have notes of appreciation for the care given to relatives during their time in hospital. In this case the grateful story celebrates the patient’s satisfactory ride. In other cases, of course the ride and the story are widely and unhappily divergent.

Although Frank is concerned with how the ride is realised particularly in the medical world of North America, it is a useful metaphor for similar processes which can occur in civil society. The bureaucratic process which labels particular groups of people with abstract names like: “long term unemployed”, “teenage mother”, “alienated youth”, “human resources”, etc. can easily serve to demoralise. Official classifications are required to cluster and treat people to the extent to which

their circumstances can be correlated with categories to which specific treatments: pensions, accommodation support, and the like, are attached according to government policies. Notwithstanding equity ideals which are served by the impartiality of bureaucratic classification, when put into practice by agencies of the state, classificatory processes by their nature tend to objectify and demoralise. These need to be ameliorated by “humanizing” or what Frank call “re-moralising”, processes taking place in these institutions. For this to happen, people need to be accepted as individuals and their stories listened to, shared, and cherished. Frank pushes this further, suggesting that such forms of reciprocal communication amount to the capacity to be able to hear and attend to the stories that others tell and to feel confident to share one’s own. This is an act of focused and caring imagination. He says (2000, p. 21):

[T]he dialogic task – and the profoundly ethical task – is for people to see themselves as characters in other’s stories. It is this desirable even necessary capacity that is a direct product of an energized and democratic imagination.

Ralston Saul refers to a similar dimension of the democratic imagination which emerged in the Truth and Reconciliation Commission in South Africa. He talks of Baba Sikwepere, beaten and blinded during the apartheid regime, who said that he felt he got his sight back by being able to tell his story in this formally constituted arena and being convinced that his story was listened to and heard. He writes (2002, p. 126) that Baba

is still blind. What is the sight he has regained? The ability to imagine himself and his experience as a public part of a society’s experience; its self-declared reality. His sight is that he can now be seen by others through his story.

This form of democratic imagining involves people consciously listening, consciously giving space in their imaginations to allow the imagination of another to enter their own; this amounts to a merging of stories, to use Frank’s phrase. The inclusive and compassionate quality of these democratic values, and their dialogical promotion, that is the central question here.

Democratic values, like any human cultural entity held through time, reinvent themselves many times in different environments and epochs in the exchanges of people of those eras. For some the democratic ideal tends to be seen as a *negative freedom*, – a freedom from constraint and thus maximum opportunity for individual enterprise and development. An alternative view which is of interest here, is one favoured by John Dewey (1916, 1938) and many others. Westbrook (1991) argued that Dewey’s democratic ideal was very much a participatory one. As he writes (p. xv) of participatory democracy, it is:

the belief that democracy as an ethical ideal calls men and women to build communities in which the necessary opportunities and resources are available for every individual to realise fully his or her participation in political, social and cultural life.

In this view, democracy refers to a *positive freedom*, a freedom to work towards the values of living together in peace and collaboration. Lifelong learning in this case and in this chapter, refers to the promotion of this latter view, through appropriate

educational practices. It is thus a deeply challenging curriculum project which needs to draw on a broad foundation which speaks to people's experiences, to their imaginal and rational minds and finally to their capacity for reflective action.

Inclusive democracy is predicated around the notion of fundamental equality of citizens whose rights and opportunities are protected by law and realised by related equitable social policies and practices. As an ideal it stands against individualistic human tendencies to amass wealth and influence at others' expense. The active ideal of inclusive democracy draws on a sense of fairness and equity which is derived from the ideals of the golden rule: *do unto others as you would have them do unto you*. Groups practise sharing power and implementing the golden rule by courteous acceptance and inclusivity. These are the desirable outcomes of an appropriate pedagogy.

Countering this egalitarian ideal are the ideals of recent economic rationalism which tends to stress individualism, competition, and – at least implicitly – the survival of the fittest and the exclusion of the less fit, the “losers” (cf. Martin 1999, p. 3). Under this more competitive notion, democracy is invoked as a *laissez-faire* social system that promotes freedom from constraint on the one hand and opportunity for enterprise on the other. Inclusive democracy wants different changes and emphases. It seeks to look at structural and cultural approaches. Structural approaches look at the kinds of changes to laws, policies, and customs that would have to occur to increase the inclusive quality of a democratic society. An example is increasing real equality of opportunity to public goods and services for groups who are excluded by reason of age, race, ethnicity, sexual preference. Working to increase opportunity tends to mean that in one way or another, the “haves” would need to share their entitlements to include the “have nots”. This immediately introduces the cultural dimensions of social change to the educational project. It includes adding a culture of inclusivity to the dominant culture of competition and social segmentation. Changes to public culture and values are an essential way to encourage the public will to implement changes to the structures and policies of a society.

In a few words the actual challenges of increasing the level of inclusive democratic values in a society are revealed. What is needed, in abstract terms, is a way by which people could be internally motivated to include the “well-being of strangers” in their consciousness.

At the moment in Australia, the discourse from much public leadership is informed by fear and insecurity which finds resonance in (and of course amplifies) people's similar feelings. A partisan and compelling view of the emergence of this culture of fear was provided by Robert Manne in his analysis of the 2004 general election in Australia. In his view election campaigns around issues of refugees and national security drew strongly on fear not only of invasion but of social and economic instability (cf. Manne 2004a, b). The culture of fear is of course generated in part by globalisation and terrorism and by instability of employment and social opportunity. It is variations on this combination of factors that can harden Australian hearts. The smaller voices from some churches and political parties evoking Australian values of “mateship” and a “fair go” have not often found ready

support from the populist and hugely powerful forces of talk back radio and other forms of mass media.

And of course one of the difficulties in seeking to broaden Australian national and interpersonal ideologies is to find forums for adult learning in one way or another where images and ideals of compassion and inclusivity can be evoked and explored. Many sites of interaction which characterised the informal “village” dimension of social and economic life: the school tuck shop, the country fire service, local church groups, environmental groups have been diminishing in size and frequency of interactions. This has been traced to work intensification, the economic pressure for people to spend longer and longer at work and to use the home-based entertainment of television and video (with its hidden consumerist messages) to wind down without having the energy and interest to participate in community activities (Putnam 1993, 1995). One continuing arena is the educational gathering whether school, college, workplace, or community centre where there is sometimes space for an extension of the curriculum to address issues of inclusive democracy. This leads to further considerations of the cultural and social contexts in which such learning agendas are located.

## **2 Consumerist Culture, Imaginal Knowing, and the Media**

Given that lifelong learning of one kind or another is a feature of human social life, and that consciously or unconsciously people are exposed to a range of pedagogies implicit in daily work and community culture, there is a need to take up what was earlier mentioned, the penetration of human cultural contexts by media and its use of what was earlier named “imaginal” (Hillman 1981, p. 4) rather than rational/logical pedagogic strategies: strategies that use seductive, attractive images, and speak immediately to human desire without the necessity for logical argument. This is seen readily in the evolution of advertising where rational argument for the value of a product are replaced by imaginal strategies where attractive images are juxtaposed with an abrupt command to purchase; where fashion is shaped in much the same way and where certain values are embodied in attractive “celebrity” images.

The commercial media tend to assign celebrity status to rich and powerful players in the competition game, and with such status comes their imaginal power to mould ideas of life achievement in the young and not so young. The virtual world, mediated through popular media – particularly soap operas, talk back radio and the raft of images used by TV advertisements – can conspire to exclude or “make strange” certain people’s experiences so they are not attended to nor factored into ongoing social policies and practices. People embodying more inclusive and critical notions of democracy to a marked – even heroic – degree are not necessarily newsworthy.

This raises a key question about ways in which inclusive values relating to civic life can be promoted by education (seen broadly as deliberate processes to foster learning), to modify the strong forces mentioned above. In order to explore

this further, it is necessary to examine the context in which this learning is to take place.

Popular media-based culture combines a seductive mix of advertisement and populist entertainment carrying strong values, opinions, and fashions. These are rarely articulated or defended but are assumed and promoted by the “story telling” capacity of the media to interpret the world. More than a decade ago, Anderson, in his book *Reality isn't what it used to be*, stressed this “re-storying” power of popular media. He wrote (1990, p. 126)

The media provide the theater [*sic*] in which people experience political life and define their identifies, and in turn the experiences of people – all kinds of experiences, from the romances of movie stars to the conflicts of world leaders – become the merchandise of the media. The media take the raw material of experience and fashion it into stories – they retell the stories to us, and we call them “reality TV”.

On top of this is the comment by Donovan Plumb (1995, p. 171) concerning the way image has replaced reason in much of the products of media, particularly when they have replaced the communicative function of language and its claim to reason with the image. As he points out, in the current media setting the unsupported and uninterpreted image achieves its goal “by direct appeal to the observer’s emotions”. As he writes further, (p. 176) “Representations produced as images are consumed without making sense”.

He lists three tendencies in postmodern culture which are most evident in media presentations. The first is *de-linguistication*: the replacement of language and its rules of presentation by images which are “consumed” aesthetically for their appeal without being decoded for their meaning. The second is *de-differentiation* which refers to the penetration by aesthetic modes of experience over theoretical and moral realms so there is no room for a reasoned response concerning truth or a moral response concerning goodness or evil. The third is what he calls *de-politicization*. He suggests that once the aesthetic becomes more relevant than rationality or morality, there is no firm basis for moral and ethical reflection and hence no foundation for emancipatory political action.

While Plumb hastens to assure the reader that these three features are to be seen as tendencies rather than accomplished realities in current postmodern society, his insights form an important and disturbing background in the considerations of this paper.

Anderson, already cited, pointed out that besides its story telling function, there is a kind of theatricality which extends to national and local governance. In the business of running western democracies it is difficult to tell where the real ends and the virtual begins. He points out (p. 182):

The dilemma of democracy is that, while governance issues grow ever more complex and information more copious, the systems of mass communications make it ever more possible for political operators (left, right, and centre) to distort this complexity – to reduce it down to simple stories most people can understand without too much trouble and can believe as long as they don't take in too much information.

He goes on to wonder how it will be possible to “get behind politics to governance”, by which he means how to get behind the ways used by political figures to stay

popular and in power in order to get to where actual decisions are made and policies actually implemented. Of course even if one does get behind politics, the other realisation is that there are no absolutes and so people have to work out ways of getting along without being absolutely sure of anything. Anderson again (p. 183):

Lacking absolutes, we will have to encounter one another as people with different information, different stories, different vision – and trust the outcome. Because once we enter fully into a world in which reality is socially created, democracy is all we have left.

It becomes evident that the kind of education for democracy envisaged here is not seen as ending in a standing ovation for some virtual media construction. It needs to support forms of inclusive and respectful grounded *action* generated from reason enriched and deepened by heartfelt feelings. In the scenario being pursued here, which seeks to give much scope to the imagination, there is plenty of room for the generative and empathetic power of image provided it is linked to an inclusive and emancipatory discourse and praxis and not purely to a virtual aesthetic function evoked by media. In the context of this project, the question is: In what way can educational curriculum in its various forms promote imaginations of democracy which are more inclusive and compassionate?

### 3 Curriculum Elements and Processes

What is suggested here is that there are two related imagining processes in a democracy-enhancing pedagogy. One is the *visioning* process (an idealising pedagogy) by which citizens invent and develop ideals of good management and enterprise radically informed by equity and inclusivity. The other is a *grounding* process of compassionate empathy (a kind of empathy pedagogy) through which people try to imagine themselves in the shoes of others, seeking to share in some small way their feelings and experiences. As Greene (1995, p. 3) says of the imagination, “it is what, above all, makes empathy possible”.

The *visioning* curriculum builds on the work of the democratic futurists to envisage possible worlds and the real challenges that inclusivity and equity bring to human life in local, national, and global scenarios. The *empathetic* curriculum seeks to evoke compassionate understandings and fellow feelings for others in the local, national, and world community.

The question is how these two parts of the democratic imagination can be fostered in Australian society, what “curriculum” can be used to inform educational encounters (Garman 1991, p. 279) to foster the democratic spirit and heart and how these can be tailored to different educational settings. The desirable outcomes of such an imaginal curriculum will be first the purposive desire for equitable social collaboration in creative and productive enterprises, and second, compassionate awareness of the experiences and needs of others. These are essentially acts of a cultivated and altruistic imagination committed to democratic values. Such a project is linked to radical adult educational thinkers and practitioners who drawing from



a range of inspirational thinkers and activists beginning with Jesus and Buddha. In the brief and not exhaustive list that follows, I mention some foundational thinker/educators and one or more of their key texts: Mahatma Gandhi (1968) from India; Grundtvig (cf. Borish 1991) from Denmark; John Dewey (1916), Maxine Greene (1995), Dorothy Day (1952), and Miles Horton (1990) from America; Paulo Freire (1972) from South America; Stuart Hall (1980) and Jane Thompson (1997) from England, Ian Martin (1999) from Scotland and Anton Gramsci (1971) from Italy. Two writer/educators, Mike Newman (1999, 2006) and Griff Foley (1995) have explored these specific themes in the Australian context. Contemporaneous with these are many scholars/educators working around pedagogies of inclusivity linked to culture, ethnicity, race, gender, and sexual orientation whose activities and writings are too numerous to cite.

It is important to recall that lifelong learning refers directly to a necessary response to the rapid change of current social and economic life circumstances which confront everyone to a greater or lesser extent at all times in their lives. It can also refer to Western policies developed in response to rapid economic and technological change, promoting and to some extent funding ongoing learning opportunities mainly to increase workers' productivity. For the purposes of this chapter, the basic notion of lifelong learning as an adaptive response to changing social and economic circumstances is the general concern. The main agenda in these changing times is to reflect on and promote imaginative learning for an inclusive democratic culture on the grounds that equitable social relations in work and civil life, which are under serious threat by anti-inclusive cultures and policies, must be promoted along with productivity-related training.

A key element in contemporary research around lifelong learning (cf. Alheit & Dausien 2002) has been the importance of the emerging individual learner networked in many ways whose biographical needs at different times become a key element in educational policy and provision. This correlates with du Gay's notion (2000, p. 79) of the "entrepreneurial self" with its interest in *informal networks and an emphasis on individual creativity and deal making* and his or her centrality in educational and learning policy.

With these reflections in mind, the question of the promotion of inclusive democracy through education surfaces, and with it, the quest to discover the locations and culture of educational sites and their influence on the lifelong learning agenda.

Formal educational experiences, begun in the years of schooling, continue, though less frequently, into adult life as when people enrol in tertiary study or short Adult Education courses on computers, cooking, literature, or rose pruning, etc. There are also more informal learning environments generated in the exchanges and conversations which occur among children and adults who are members of clubs, churches, political parties, and interest groups of one or other kind. These are the arenas in which specific forms of learning, like those relating to inclusive democracy, can be clarified and fostered.

Three ways to promote visionary and empathetic learning for inclusive democracy emerged in the preparation of this chapter, which does not claim to be exhaustive. The first is a focus on predispositions as a necessary preparation for learning

inclusive democracy. The second is the use of works of art and performance evocatively – not analytically – to draw from learners an empathetic and compassionate “feel” for inclusive democracy. The third characteristic is the use of stories of inclusive democratic life to encourage learners to create their own inclusive visions and to withdraw from and reject the grand narratives of competitive consumerism.

## 4 Finding the Dispositions for Inclusive Democracy

One of the essential tasks is to identify desirable dispositions for pursuing inclusive democratic practices in an appropriate manner. The following nine predispositions were generated in 2003 over two days of brainstorming at the school of Social Ecology at the University of Western Sydney, Australia.

The first and foundational predisposition is *purposive attention* through which people learn to become consciously aware of the real dimensions of their life events. The moral dimension of this awareness has been emphasised by Hugh Mackay’s work on values and morals, particularly in his chapter entitled “Moral mindfulness: Pathways to moral clarity” (2005, p. 78).

The second predisposition is *embodied awareness* which inclines people to be aware of and respond to the bodiliness of life experience – growth and decay, eating, drinking, and defecating, wellness and illness, capacity for pleasure and pain, sexual desire and decline, anger, passion and fear.

The third predisposition, related to bodiliness, is *ecological awareness* which inclines people to become groundedly aware and appreciative of the environmental system of which they are a part.

The fourth predisposition refers to a human preparedness and *desire for aesthetic delight*, the predisposition seeking to be moved by natural and artistic beauty.

The fifth predisposition is a *constant feeling of connectedness* in which the unconscious boundaries of a people’s sense of self and self-interest begin to widen to include others who up to that point were perceived as intrinsically different and separate and are now somehow perceived to be one with rather than separate from.

The sixth predisposition is a *generalised feeling of belonging and agency* which, when held strongly, leads to a person taking responsibility for national and local issues and seeking to collaborate in appropriate social action.

The seventh predisposition is a general stance of *compassion for living beings* founded on a perception of some kind of oneness with “the other”, with people usually and privately judged as “strange” and “different”. This is believed to generate feelings and actions of inclusivity: welcoming the stranger and offering hospitality to her or him and treating them as one would want to be treated should the positions be reversed.

The eighth predisposition is a *permanent desire for fairness and justice*, which leads to espousing social justice and resisting injustice.

The ninth predisposing disposition is a *taste for courtesy* grounded in respect for others, which inclines a person to respect and celebrate others “with” rather than “in spite of” difference. Raymond Gaita, in his book *A Common Humanity* (1999) reflects on the importance of love and inclusion to the imputation of social value. He had seen an exquisite example of loving egalitarian and non-condescending love in the work of a nun ministering to people with profound intellectual disabilities. The following quotation provides a crystalline summation of the centrality of the human imagination in underpinning inclusive values in society and their necessary links to forms of love. Gaita writes (p. 26):

We would not find it even intelligible, I think, that we have obligations to those whom we do not love unless we saw them as being the intelligible beneficiaries of someone’s love. Failing that, talk of rights and duties would begin to disengage from what gives it sense. One of the quickest ways to make prisoners morally invisible to their guards is to deny them visits from their loved ones, thereby ensuring that the guards never see them through the eyes of those who love them. . . . Our talk of rights is dependent on works of love.

Our sense of the preciousness of other people is connected with their power to affect us in ways we cannot fathom and in ways against which we can protect ourselves only at the cost of becoming shallow. There is nothing reasonable in the fact that another person’s absence can make our life feel empty. The power of human beings to affect one another in ways beyond reason and beyond merit has offended rationalists and moralists since the dawn of thought, but it is partly what yields to us that sense of human individuality which we express when we say that human beings are unique and irreplaceable. Such attachments, and the joy and the grief which they may cause, condition our sense of the preciousness of human beings. Love is the most important of them.

It would appear that much depends on the cultivation of appropriate predispositions by which people become able to hear and be smitten by powerful voices of goodness and inclusivity. This stance of “attentive awareness” is radically different from the passivity which media-based advertising requires and evokes and needs its own ecology, its own set of conditions in which it can flower.

As such, the cultivation of enabling preconditions involves individuals in their own self-education so that they can bring to their times of social action, when they need to resist injustice and social exclusion, a certain strength to retain the spirit of inclusive democracy even in times of conflict.

Maxine Greene (1991, p. 117) saw that citizens needed to make a space in their imagination and their heart, before any social movement would have the necessary depth to promote human equity and inclusivity in an equitable and inclusive way. And of course Greene’s preoccupation with art and the aesthetic seemed to be aimed at the depths of the psyche where predispositions find their roots. It was this that introduced the second curriculum theme.

## 5 Aesthetic Education

Works of art are perceived to have power to capture the imagination and move the heart of suitably disposed people who engage with them. People in the right mood, hearing a poem from Seamus Heaney, or a “blues” song from Nina Simone, or

looking at a beautifully designed Japanese garden or Matisse's Icarus painting, can be transported through the very process of engagement into a space of enchanted possibility of time out of time. The capacity to be smitten by such works requires the predispositions discussed above which Maxine Greene calls "wide-awakeness" and "attention" and it is her belief that people can be assisted to learn how to be moved through the process of what she calls "aesthetic education".

According to Greene, (1995) the human contemplating eye and engaged heart can be invited and encouraged to become compassionate and discerning through evocative, non- intrusive educational activities which assist and encourage learners to become oriented to the aesthetic power of a work of art; to listen to it and allow it to take up residence in their mind and heart.

Popular culture can have a huge capacity to evoke the aesthetic sense of brother and sisterhood in state funded festivals. The 2000 Olympic Games held in Sydney were an excellent example of a feeling of oneness that gripped Australia through the rituals and artistic practice surrounding it. The thousands of friendly volunteer guides who peopled the streets of Sydney, and the striking opening ceremony which revisited many national historical experiences and their icons, contributed to a strong "feeling of oneness" among many Australian people. Such oneness, of course, without any other underpinnings is as quickly dissipated as any experience from "show biz". These powerful events may however retain a kind of residual image in memory, particularly if linked to interpretative stories where, as has been suggested, human culture invents and reinvents itself.

## 6 Compassionate Stories

Among human cultures one of the powerful vehicles of cultural renewal, both personal and communal, has been the use of stories which embody the ideals of a culture and show these ideals brought heroically to life in significant events. Many religions carry their foundation stories in sacred texts which are read and reread, interpreted, and reinterpreted in response to the historical conditions they encounter.

Nations in a similar way attempt to encapsulate their core values and achievements in great public monuments, annual festivals, and holidays. At such times attempts are made to evoke among citizens images and feelings of pride in their national identity, by revisiting significant national events and reinterpreting them in the light of the national mythology – the interpretative story which citizens are encouraged to live out in their lives. These stories, implicating citizens in the greatness of past deeds and events, seek to implicate them as well in feelings of solidarity in which they transcend their own personal desires and needs for the sake of the nation. Recent Australian development of the ANZAC memorial and related annual services at Gallipoli presided over by national leaders is a contemporary example.

What has made this process problematic has been the proliferation of stories which people are encouraged to live by which carry radically different messages and evoke radically different emotions and images. Consumerism with its links to

image-based advertising tends to evoke mythologies of individualism and competition together with a blurring between real and virtual realities. Racism and sexism run strong stories which are counter to nobler more inclusive democratic sentiments.

## 7 Conclusion

This chapter, built on earlier work pursued over the last two years,<sup>1</sup> comes to an end with a major challenge for lifelong learning. To safeguard inclusive democratic values, a strong alternative message needs to take root and grow in people's imaginations and hearts. Whereas advertising and its forms of myth making depend on the leverage and undefended impact of seductive images, a deeper alternative is necessary. It will need to seek a more embedded place in human hearts, promoted within the conventions of its democratic ideals, avoiding the short cuts of proselytising and purely image-based persuasion and adopting and working deeply within it according to its character and dimensions. And of course it will need to find its way to judicious and generous action. David Aspin (2003, p. 11) in his commentary on values education in schools wrote of the need for lifelong learners to be *bound* by their ideals and values when he wrote:

[I]t is not sufficient for people to merely clarify the things they value and approve of, to desire those things, accept them, prefer them, incline towards them and even to seek to emulate them. People must also accept them as binding – as committing them to adopting and implementing particular modes of conduct, types of judgement or kinds of choice, and then commend them to other people. One has to show that their values are generalisable and action guiding.

It has been the burden of this chapter to suggest that without an inspired imagination and a compassionate heart, the generosity and inclusivity required for values to issue in action cannot flourish. It has explored respectful pedagogic ways by which social values particularly those of inclusive democracy might be evoked in people's imaginations and hearts knowing that the fostering of such lifelong learning requires a specific imaginal pedagogy which is different from and complementary to pedagogies of instruction and skilling.

## End Notes

<sup>1</sup> This chapter builds on and radically extends ideas from earlier work (Willis 2002, 2004)

## References

- Alheit P. & Dausien B. (2002) The double face of lifelong learning: two analytical perspectives on a silent revolution, *Studies in the Education of Adults* 34(1): 3–21.

- Anderson W.T. (1990) *Reality Isn't What It Used To Be: Theatrical Politics, Ready-To-Wear Religion, Global Myths, Primitive Chic, and Other Wonders of the Postmodern World*. San Francisco, CA: Harper & Row.
- Aspin D.N. (2003) Actions speak louder, *EQ Australia*. Melbourne, Australia: Curriculum Corporation, Issue No. 4.
- Borish S. (1991) *The Land of The Living: The Danish Folk High Schools and Denmark's Non-Violent Path to Modernization*. New York: Nevada.
- Corbin H. (1969) *Creative Imagination in the Sufism of Ibn Arabi*. Princeton, NJ: Princeton University Press.
- Day D. (1952) *The Long Loneliness*. Harper & Row.
- Dewey J. (1916) *Democracy and Education*. New York: The Free Press.
- Dewey J. (1938) *Experience and Education*. New York: Macmillan.
- Du Gay P. (2000) *In Praise of Bureaucracy*. London: Sage. Foley G. (1995) *Understanding Adult Education and Training*. Sydney, Australia: Allen & Unwin.
- Foley G. (2001) *Strategic Learning: Understanding and Facilitating Organisational Change*. Sydney, Australia: Centre for Popular Education.
- Frank A. (2000) Illness and the interactionist vocation, *Symbolic Interaction* 23(4): 321–332.
- Freire P. (1972) *Pedagogy of the Oppressed*. London: Penguin.
- Gaita R. (1999) *A Common Humanity: Thinking About Love and Truth and Justice*. Melbourne, Australia: Text Publishing.
- Gandhi M. (1968) *The Mind of Mahatma Gandhi*, 3rd edn., ed. Prabhu & Rao. Ahmedabad, India: Navajivan.
- Garman N. (1991) The drama of the classroom: dramaturgy as curriculum inquiry, in Willis G. & Schubert W.H. (eds) *Reflections from the Heart of Educational Inquiry*. New York: State University of New York Press.
- Gramsci A. (1971) *Selections from the Prison Notebooks*. London: Lawrence & Wishart.
- Greene M. (1991) Blue guitars and the search for curriculum, in Willis G. & Schubert W.H. (eds) *Reflections from the Heart of Educational Inquiry*. New York: State University of New York Press.
- Greene M. (1995) *Releasing the Imagination: Essays on Education, the Arts and Social Change*. San Francisco, CA: Jossey-Bass.
- Hall S. (1980) Cultural studies: two paradigms, *Media, Culture and Society* 2: 57–72.
- Heron J. (1992) *Feeling and Personhood: Psychology in Another Key*. London: Sage.
- Hillman J. (1975) *Re-Visioning Psychology*. New York: Harper & Row.
- Hillman J. (1981) *The Thought of The Heart*. Dallas, TX: Spring Publications.
- Horton M. & Freire P. (1990) in Brenda B., John G. & John P. (eds) *We Make the Road by Walking: Conversations on Education and Social Change/Miles Horton and Paulo Freire*. Philadelphia, PA: Temple University Press.
- Jung C. (1963) *Memories, Dreams, Reflections*, recorded and edited by Jaffe A. London: Collins and Routledge & Kegan Paul.
- Kidd R. (1959) *How Adults Learn*. Cambridge, MA: Cambridge Book.
- Mackay H. (2005) *Right and Wrong: How to Decide for Yourself*. Sydney, Australia: Hodder.
- Manne R. (2004a) Labor must confront its identity crisis, *The Age*, 18 October, Melbourne, Australia.
- Manne R. (2004b) ...and where are we now? thoughts on the 2004 Election. *Sambell Oration Brotherhood of St. Laurence*. Melbourne, Australia: Australian Catholic University.
- Martin I. (1999) Introductory essay: popular education and social movements in Scotland today, in Crowther J., Martin I., & Shaw M. (eds) *Popular Education and Social Movements in Scotland Today*. Leicester, UK: NIACE.
- Newman (2006) *Teaching Defiance*. San Francisco, CA: Jossey-Bass.
- Newman M. (1999) *Maehler's Regard: Images of Adult Learning*. Sydney, Australia: Stewart Victor.
- Plumb D. (1995) Declining opportunities: adult education, culture and postmodernity, in Welton M. (ed.) *In Defense of the Lifeworld: Critical Perspectives on Adult Learning*. New York: SUNY Press.

- Putnam R.D. (1993) *Making Democracy Work*. Princeton, NJ: Princeton University Press.
- Putnam R.D. (1995) Bowling alone: America's declining social capital, *Journal of Democracy* 6.
- Quiggin J. (1997) Economic rationalism, *Crossings* 2(1): 3–12.
- Saul J.R. (2002) *On Equilibrium*. Camberwell, Victoria, Australia: Penguin.
- Thompson J. (1997) *Words in Edgeways: Radical Learning for Social Change*. Leicester, UK: NIACE.
- Westbrook R. (1991) *John Dewey and American Democracy*. Ithaca, NY: Cornell University Press.
- Willis P. & Carden P. (2004) Introduction, in Willis P. & Carden P. (eds) *Lifelong Learning and the Democratic Imagination: Revisioning Justice, Freedom and Democracy*. Flaxton, Queensland, Australia: Post Press.
- Willis P. (2002) *Fostering the Democratic Imagination: Lifelong Learning to Re-Vision Freedom and Community*. Paper presented at the Lifelong learning, Adult and Community Education conference at Ballarat, Victoria, Australia, 30 September–1 October 2002.
- Wolfe J. (1997) On civic society and the virtuous citizen, *The Carleton University Student Journal of Philosophy* 17(1).

# Chapter 21

## Whole-School Approaches to Values Education: Models of Practice in Australian Schools

Libby Tudball

In Australian schools, values education policies and programmes have existed in various forms in the past, but in recent years, the area has received renewed attention since the publication of the *National Framework for Values Education in Australian Schools* (DEST 2005) by the Australian government. The Framework was developed from the national *Values Education Study* (DEST 2003) and the *Australian National Goals for Schooling in the Twenty-First Century* (MCEETYA 1999). In this chapter, models of practice are explored where schools articulate and implement values education in whole-school approaches: through their school ethos, classroom teaching, and learning and co-curricular programmes, and through links to the wider community. In presenting the models of practice, the intersection between the schools' stated and implicit values, and the synergies and tensions in their connections with current education policies are explored.

### 1 Introduction

In Australia, current government and school-based initiatives are demonstrating that values education is widely regarded as an essential component of curriculum, "at the heart" of education goals (Lovat & Schofield 2004, p. 11). While there is recognition that values education is a "complex and controversial area" (Hill 2004, p. 1), "inextricably tied to the philosophical, social, geographical, political and technological environments around us" (Pascoe 2005, p. 2), there has been increasing acceptance of the view that young people need explicit guidance in considering and enacting what should be and are core values in a civil society. In Australia, there has been a long tradition of harmony amongst multicultural groups, but there have recently been disturbing instances of decreased tolerance in the community, evidenced for example by the riots amongst cultural groups in Cronulla in December 2005, in Sydney, and concern that values such as empathy, respect, and consideration amongst people is frequently absent. Australian curriculum policies are also reflecting the fact, that on a global level, issues of sustainability and increasing socio-economic division require the development of understandings in young people connected to the values domain (Curriculum Corporation 2002).



These realities necessitate responses from the education community. In the Australian report of the IEA Study of the Civic Identity of Students in Twenty-eight Countries, Mellor et al. (2001) found that 98% of Australian teachers surveyed agreed that civics and citizenship education is vital in developing student attitudes, values, and opinions. The values they most want their students to learn are:

[C]onsciousness about the needs of the whole world, honesty, as well as (the ability to) fight against injustice, to stand up for one's opinion, to ensure opportunities for minorities to express their own culture, and to recognise the value of Australia as a nation. (p. xxii)

These emphases clearly range from personal to local, regional and global levels, and require a range of school strategies for values education. The report of the IEA Civic Education (2001) study concluded:

The times we are in raise both new challenges and new opportunities for countries seeking to nourish and preserve democratic values and institutions. New global realities call for a major reconsideration by educators and policy makers of how young people are being prepared to participate in democratic societies in the early 21st century. (Torney-Purta et al. 2001)

These are challenging times for educators exploring values dimensions with young people. Their youth culture is often dominated by consumption and materialism yet, when given opportunities to engage with issues of relevance to their lives and the lives of others, and take action for a better future, students respond with enthusiasm (Duncan 2006). Kenway and Bullen (2005) express concern:

Young people's culture. . . has its own aesthetic. It is flashy, fast, frenetic, fantastic and fun . . . (p. 37) . . . It is our view that schools should challenge the dominance of consumption as a way of life and help kids to find other satisfying codes to live by . . . (p. 41).

In this chapter, models of practice are explored where schools have articulated and implemented values education through whole-school approaches, through their school ethos, classroom teaching and learning, co-curricular programmes, and through links to the wider community. In addition, the intersection between the schools' stated and implicit values, and the synergies and tensions in their connections with current education policies are discussed.

## 2 The Context of Values Education in Australia

While values education has been a key element of curriculum in many schools in the past, the area received renewed attention in Australia in the period after *The Adelaide Declaration on National Goals for Schooling in the Twenty First Century* (MCEETYA 1999) emphasised:

Schooling provides a foundation for young Australians' intellectual, physical, social, moral, spiritual, and aesthetic development. By providing a supportive and nurturing environment, schooling contributes to the development of students' sense of self-worth, enthusiasm for learning and optimism for the future.

(Students should) . . . have the capacity to exercise judgement and responsibility in matters of morality, ethics and social justice, and the capacity to make sense of their world, to think about how things got to be the way they are, to make rational and informed decisions about their own lives and to accept responsibility for their own actions. (MCEETYA 1999)

In a spate of curriculum reforms occurring across Australia at this time, these goals agreed to by all state and territory Education Ministers were reflected in curriculum policy documents. The values education agenda was further promoted in 2002, when a media release from the then Australian Government Minister for Education, Science and Training argued:

The great challenge of education is not only for students to learn and acquire skills for an increasingly complex world, it is also to assist in the building of character. . . . We want children to become adults who are caring, persistent, tolerant, fair, and imbued with a deep sense of compassion. We should teach them to do their best, to be just, reasonable, loyal and trustworthy . . . Without a context of meaning rooted in values, education serves only a utilitarian purpose. It must also be the basis of our faith in the next generation to build a better future. (Hon'ble Dr. Brendan Nelson 2002)

These views pre-empted the national *Values Education Study* (DEST 2003), and the subsequent publication of the *National Framework for Values Education in Australian Schools* (DEST 2005), announcing the Australian government vision:

[A]ll schools will address values in an ongoing, planned and systematic way, articulating, in consultation with their school community, the school's mission/ethos; developing student responsibility in local, national and global contexts and building resilience and social skills; ensuring values are incorporated into school policies and teaching programs across the key learning areas, and reviewing the outcomes of their values education practices. (Cole 2005, p. 6)

The *Values Education Study* (DEST 2003) adopted Halstead and Taylor's (2000) definition of values as "the principles and fundamental convictions which act as general guides to behavior", and "the standards by which particular actions are judged as good or desirable" (pp. 169–202), and their view of "values education" as:

Any educational activity that relates to teaching and learning in relation to these principles, convictions and the resultant thoughts and actions including spiritual, moral, social or cultural development; character education; education in the virtues; and the development of attitudes and personal qualities. (pp. 169–170)

This broad conception of values education clearly "necessitates a range of explicit and/or implicit school-based activity" (DEST, p. 8), and varied models of practice to ensure the development of these capacities.

In 2005, every school in Australia was asked to showcase a poster provided by the national government outlining the national core *Values for Australian Schooling* (DEST 2003) which included:

- Care and Compassion: Care for self and others
- Doing Your Best: Seek to accomplish something worthy and admirable, try hard, pursue excellence
- Fair Go: Pursue and protect the common good where all people are treated fairly for a just society

- Freedom: Enjoy all the rights and privileges of Australian citizenship free from unnecessary interference or control, and stand up for the rights of others
- Honesty and Trustworthiness: Be honest, sincere and seek the truth
- Integrity: Act in accordance with principles of moral and ethical conduct, ensure consistency between words and deeds
- Respect: Treat others with consideration and regard, respect another person's point of view
- Responsibility: Be accountable for one's actions, resolve differences in constructive, non-violent and peaceful ways, contribute to society and to civic life, take care of the environment
- Understanding, Tolerance and Inclusion: Be aware of others and their cultures, accept diversity within a democratic society, being included and including others'

This poster was met with cynicism from some teachers, who argued that prescribing a list of values was not the way to proceed, whereas others agreed that the framework could provide a useful starting point for discussion of values in school communities. However, the commitment of the Australian government to a range of activities including national values forums, and the publication of online and text resources has further stimulated action at the school level in the development of many different models of practice related to values education.

Schools have also been responding to the values education agenda through other Australian government-funded teacher professional development and school resource programmes which have included strong values dimensions. From 1997–2004, the *Discovering Democracy* programme (Curriculum Corporation 1997) aimed to stimulate knowledge, skills, and values in Civics and Citizenship Education (CCE) and included the goal for “students to understand their role as active citizens” and to “develop appropriate personal character traits (e.g., empathy and critical thought)” (Curriculum Corporation 1998, p. 9). The *Discovering Democracy School Materials Project* (Curriculum Corporation 1998) stated that students should learn about the importance of values and principles such as:

[D]emocratic decision making and popular sovereignty; government accountability; civility, truth-telling and respect for the law; the value of individual and collective initiative and effort; and, concern for the welfare, rights and dignity of all people. (p. 8)

The materials supported teachers in designing learning activities to develop values such as “tolerance, acceptance of cultural diversity, respect for others and freedom of speech, religion and association” and “the skills of disciplined inquiry and reflection” (ibid.).

Since 1993, the Asia Education Foundation has developed national programmes, guidelines, and more than 70 publications for supporting teaching and learning about Asia, and a range of national activities related to Studies of Asia that include a strong focus on values dimensions (see for instance, *The Statement for the Studies of Asia* (AEF 2000) and the *Big Beliefs Project* (Curriculum Corporation 2005) ). In addition, the work of the *Global Education Project* (see Curriculum Corporation 2002) has provided schools with opportunities to consider the inclusion of values education with global dimensions. Other projects with

connections to values education include *Mind Matters* (see <http://cms.curriculum.edu.au/mindmatters>), a national programme that encourages a whole-school approach to mental health promotion and suicide prevention. The programme aims to enhance the development of school environments where young people feel safe, valued, engaged, and purposeful. Social and emotional well-being have been linked to young people's schooling outcomes, their social development, and their capacity to contribute to the workforce and the community and to reducing the rate of youth suicide. However, while these projects and the more recent programmes with a specific values focus have played a role in stimulating schools' thinking and practice, it would be wrong to claim that renewed interest in values education has been driven only by these policies and programmes.

Countless other school-based initiatives have reflected the philosophy and actions of school leaders, practitioners, and communities who are committed to values education because they see it as core work for their schools to encourage young people to think, learn about, and question the beliefs and principles underlying their behaviour and actions. There is evidence of school leaders in diverse settings recognising that values must be articulated in their mission statements, policies, curriculum, and behaviours. As a result, many schools adopt what could be described as an eclectic approach to values education.

The *Values Education Study* (DEST 2003) celebrated the existing range of models of practice, and showcased programmes in their publications where schools are already attempting to increase student engagement as part of values education and are exploring:

[H]ow to improve student and staff health and wellbeing, how to foster improved relationships, how to build student resilience as an antidote to youth suicide and youth substance abuse, how to encourage youth civic participation, how to foster student empowerment, how to improve whole-school cultures, and how to develop a school mission statement incorporating a set of values. (p. 4)

There was a clear recognition in the study that values education has strong connections to many aspects of school curricula and co-curricular programmes.

Developments in the sphere of values education in Australia have at times been marked by controversy. In 2004, teachers in state government schools expressed outrage when Prime Minister John Howard sparked debate by claiming that "the lack of traditional and Australian values education in state schools is encouraging a move by some families to private schools". Mr. Howard's comments about the state education system sparked outrage from parents' groups, the Federal Opposition, and unions representing government and non-government school teachers. They rejected Mr. Howard's claim that government schools are "values-neutral", and the Victorian Independent Education Union described the views as "divisive and nonsense". Cherylinne Graham, a parent and teacher at a government school was one who replied:

I am appalled by Mr Howard's comments. Our schools instil many worthy values into our students such as tolerance for all types of people, looking after each other and love of learning. His statements show an ignorance of what is really happening in our schools. (*The Age*, Letters to the Editor, 21 January 2004)

Ray Willis, Principal of Melbourne High School, also argued that varied approaches to values education occur in schools:

The PM didn't elaborate sufficiently on the meaning of the term "values", and therefore left himself exposed to a chorus of abuse from people who argued that all schools are into the business of teaching universal values such as tolerance, hard work, ecological sustainability, equal rights for all, etc . . . . All schools must incorporate values in their entire ethos. From its publicity, to its curriculum, its co-curricular program and the whole range of activities (assemblies, speech nights, sports days, house competitions, debating programs, musical programs, leadership programs, discipline policy, academic expectations, newsletters etc) the school's value system should be understood and known by students and their families. (*The Age*, 21 January 2004)

When the *National Framework for Values Education* (DEST 2005) was subsequently released in 2005, it was interesting to note the recognition and acknowledgement of the various effective policies and programmes already in place in schools throughout the different States and Territories. In the following sections of this chapter, the various models of practice in values education explored clearly demonstrate that Australian education is far from "values-free" and that teachers and schools are working in diverse ways to stimulate young peoples' critical engagement in thinking about their beliefs, attitudes, and actions in the sphere of values.

### 3 Whole-School Approaches to Values Education

The *Values Education Study* (DEST 2003) recommended that schools should "involve students, staff, school management, parents and sector advisers in structured discussion to negotiate and manage the process of clarifying school values and the roles of parents and teachers" (p. 6). Clearly, values are contestable, sometimes provisional, and often changing, so there can be positive outcomes when school communities consciously explore and define their values, and explore what is stated in their school prospectus, policies, procedures, and expectations for areas as diverse as uniform policy, attitudes to bullying, pastoral care, discipline policies, and the content of the curriculum.

Lance Holt School is a small primary school with 100 students in Fremantle, Western Australia. The school lies within the traditional country of the indigenous community of Whadjuk Nyungars, whose traditions date back tens of thousands of years. It is located close to the port at the mouth of the Swan River and in an area now experiencing economic, social, cultural, and environmental pressures. The values defined by the whole-school community encompass and have synergy with the *Values for Australian Schooling* (DEST 2005) but go beyond this framework. Core to their whole-school approach to values is a commitment to actively practising sustainability, "developing a wonder of the natural world, and encouraging a care of the environment which reflects a global stewardship" (Netherwood & Stocker 2004, p. 11). Neither of these values emphases is reflected in the

national values list, but both are reflected in the broader goals of the *National Framework for Values Education*. The Lance Holt school community believes that the context for their school to value sustainability is “deep, broad and complex” (p. 2). Netherwood and Stocker (2004) and the school community define values education as:

[T]he process of deeply engaging with what it means to be a human in relationship with other humans and with the world around us. It means recognizing the links between rights and responsibilities . . . building links among abstract values, actions within the broader community, daily practice within the school, the educative process . . . and the substantive content of our curriculum. (p. 4)

To ensure that the children have tangible and authentic experiences in sustainability education, one project the school has operated involved the Upper primary school children spending time at Murdoch University’s Environmental Technology Centre to learn the basics of permaculture gardening, environmentally friendly technology and indigenous land use practices. The values objectives were to “empower the children to care for their world in a constructive and guilt-free manner and to create lasting partnerships between the school and members of the community” (p. 4).

The Lower school project was located at “Bathers Beach” known traditionally by indigenous communities as Manjaree, 5 min walk from the school. The objectives were to formally establish Lance Holt school as a Coast Care group and for the children to learn “what it means to become stewards of a place, and the values and actions necessary for this” (p. 5). The learning activities included a friendship ceremony where a local Nyungar Elder presented the school with a handmade friendship stick, and taught children about indigenous lifestyles and environmental monitoring tasks and to learn how humans impact on the environment. Through the programmes across the school, many key values were addressed. It is clear that the programme developed the children’s ability to understand that sustainability includes the cultural, social, economic, and environmental dimensions of our lives. They learned that: “sustainability recognises our ecological embeddedness, and therefore that in caring for, and developing an attachment to place, we are also caring for the wider world” (p. 10). The whole-school approach to values education in the school ensured the development of values that ranged from personal to local and global levels of understanding.

#### **4 Values in School Ethos and Policies**

Clearly, there are many values that schools will choose to emphasise in their various policies, mission statements, and school philosophies, and the recent government initiatives have encouraged schools to hold conversations with members of their school communities to enact their values statement, and define the values and ethos unique to their own school. In comparing the *Lance Holt School Values Statement* (School website 2006) with the national *Values for Australian Schooling*

(2005) poster, synergies can be seen with the dual emphases on students developing responsibility, being accountable for one's own actions, resolving differences peacefully, care and compassion, awareness of others and their cultures, and the centrality of peoples' right to freedom. But in addition, the Lance Holt School articulates a special focus on valuing the relationship between self and the local community, the unique value of individuals, and the core theme of sustainability underpinning the school ethos and policies.

In religious-independent schools including Catholic, other Christian and faith-based schools, the articulation of the school's values in policy documents has always been common practice, but there is evidence now across the nation that the funding of schools through current values programmes is stimulating further thought about values-in independent and government schools' ethos and policies, often where schools in cluster groups are gathering together to hold values forums. Conducting an audit of values in 2003 enabled St Monica's College in Victoria to see that "values education, both implicit and explicit is extensive at the college, pervading all areas of school life" (*Values Education Study* 2003, p. 51). This led the school's project steering committee to conclude that "values education lies at the core of the school community . . . (drawing) very much from the Catholic faith tradition and, naturally enough, Christian beliefs and values fuel the school day" (p. 51).

At Modbury School in South Australia, where the schools' enrolments were falling, due partly to the school losing its sense of identity and purpose, the new Principal, Lina Scalfino, concentrated on reculturing the school based on developing a set of values to guide the vision and identity of the school (Scalfino 2005). The school staff, governing council and students participated in a process to measure peoples' values and choices from a comprehensive set of 130 values, to identify the commonality and disparity of values across the community, and identify which values the whole community shared. Alongside this, curriculum policies were introduced embedding values in a range of areas including: social skills programmes to encourage resilience and self-esteem; a mentoring programme for students identified as needing special support; new behaviour management programmes "based on valuing restorative relationships and supporting students to learn with a mind-set that supports positive behaviour and positive outcomes in relationships" (Scalfino 2005, p. 3). The school sent a questionnaire to parents to obtain a clearer picture of what parents wanted the school ethos to achieve. Scalfino (2005) reported that the parents' responses included these views:

We need to create an image of our school in terms of our visions/directions/values/practices etc., and promote it to both the school and local community. Parents need to know our school will provide a learning environment that will give their children all the skills and knowledge necessary to take them to their next level of learning, and indeed foster a life-long love of learning for their journey through life. (p. 2)

The *Values Education Study* (DEST 2003) recognised the importance of schools making the link between policy and practice and noted:

Schools use values education to address a wide range of issues including behavior management and discipline, violence and bullying, substance abuse and other risk behaviour,

disconnectedness and alienation, student health and well being, improved relationships and students' personal achievement.

Achieving action in these varied dimensions requires careful consideration in the definition of the school's ethos and policies. Springvale Secondary College in urban Melbourne is another school redefining their school ethos and policies as an aspect of their desire to redress declining school enrolments in recent times. The staff identified the following values which underpin their mission and vision:

Caring, respect, happiness, consistency, cooperation/support, enthusiasm, responsibility, achievement. Members of the staff are required to work within the context of legislation and regulations, and of policies determined by the Department of Education and Training, including the Racial and Religious Tolerance Act 2001 which supports racial and religious tolerance and prohibits vilification on the grounds of race or religion. (School web site)

The students were also involved in the process of identifying the values which they believe should underpin the school's mission and vision and said that they value: "respect, responsibility, pride, justice, enthusiasm, cooperation, support, enjoyment, team work, hard work, good behaviour".

The challenge for all school communities is to ensure that the values they define become part of all levels of school programmes, but the process of stating what is believed is a crucial part of that process. Titus (1994) found that a synthesis of character education research revealed that the common features of schools that "seem to have a positive impact on the development of student values" include participation, encouragement to behave responsibly, provision of an orderly school environment, and clear rules that are fairly enforced (p. 4). These features are obviously linked to a school's ethos and policies. The role of various models of teaching and learning discussed in the following section is also crucial in the development of effective values education in school.

## 5 Models of Practice in Classroom Teaching and Learning

The *Values Education Study* (2003) found "strong empirical indications that the adoption of different teaching and learning approaches is much more effective than the adoption of a single approach in isolation" to values education (p. 36). There is evidence of a great diversity of strategies for values education in schools. In some classrooms, values are an *object* of study, and students are encouraged to investigate different beliefs and actions of diverse groups and communities through studies of history or social education, and different values and beliefs over time. This can also encourage young people to reflect on and scrutinise their own values stance. Students can be asked to consider ethical dilemmas and debate and argue different stances in order to appreciate varied points of view.

The "Studies of Society and Environment" (SOSE) learning area curriculum policy documents (Board of Studies 2001) in the state of Victoria recognised that:



Through analysing the values of others and clarifying their own, students become aware of how values are formed and see how moral and ethical codes of conduct are shaped by many influences, including family, cultural and religious frameworks. . . . The SOSE area promotes the knowledge, skills attitudes and values that enable students to participate as active and informed citizens in a democratic society and within a global community. Students deal with significant matters such as ethics, social justice and ecologically sustainable development. (p. 3)

The American educator James Beane (1998) argued that schools must develop models of teaching and learning where the students focus on issues that they personally care about. He suggests the use of negotiated and integrated curriculum, designed around student's questions about themselves and the world, and what they value or are intrigued about, so that curriculum is informed by their questions. He found that examples of commonly negotiated themes in classrooms are: problems in the environment, political issues, and youth issues such as sexuality, family conflict, unemployment. Beane (1998) concluded that young people must have opportunities to explore values related to their lived experience and commented that:

Regardless of what we may want them to be, the fact is that early adolescents are young people trying to work through the issues that face them at this time of their lives. . . . The success of a middle school curriculum clearly depends in part on the degree to which it (addresses) . . . problems like poverty, homelessness, pollution and racism. . . . Many young people experience these problems every day of their lives. Moreover, these issues are marginalised by the typical academic-centred subject-area curriculum both in terms of the narrow view of what it presents and by what it leaves out. . . . An adequately framed general education must thus address these issues or risk collapsing under the weight of its own irrelevancy. (p. 128)

Another teaching and learning approach that encourages values clarification is inquiry methodology, where students investigate issues in a sequence of steps including hypothesising, data gathering, analysis, and drawing conclusions. Students' thinking about values can be also challenged through models of classroom practice where they are asked to complete situational analyses, or simulations of real situations that encourage them to experience empathy and understanding or varied points of view.

While values education can occur in a myriad of ways in school classrooms, Lovat (2005) argued that the feature of professional practice which has most impact on the development of values is the relationship of due care, mutual respect, fairness, and positive modelling established between teachers and students in classrooms. The *Values Education Study* (2003) findings gave further credence to the view that where "schools provide a positive climate within and beyond the classroom it helps to develop students' social and civic skills, build student resilience, and ensure a safe and supportive environment for values education" (p. 7).

At the start of each school year at Wilmott Park Primary school in Melbourne, all the children from the preparatory year to grade six explicitly discuss in class, and with their parents and teachers, what should be the values to develop in their school. In 2006 they agreed to emphasise: respect, acceptance, achieving your personal best, happiness, honesty, and cooperation, as the core values to promote. The Principal, Evan Hughes (2006) states on the school's web site:

Students are expected to “live” these values at school and we hope students take these values with them through life. The values form an intrinsic part of every day interactions at school and at the commencement of each year every class embarks on a “Quality Beginning” program where these values are practiced. (see <http://www.willmottparkps.vic.edu.au/principal.htm>)

Recognition of achievement in demonstrating these core values is celebrated in the school community newsletter each month, when a student from every level is congratulated for demonstrating a particular value. For instance, one newsletter congratulated these students: Lisa in prep “for knowing lots about road safety”, Tianah “for being cooperative”, Matthew “for helping others”, Abdul for “displaying honesty”, Meg “for displaying school values”. On another occasion, Jason was rewarded for “being a responsible leader”, and Canel “for showing qualities of persistence” (School newsletters 2005).

## 6 Values Education in Co-Curricular Programmes

Co-curricular programmes adopted by schools can have a positive impact on the development and clarification of values in young people. Peer support systems which encourage older students to mentor and care for younger children are common in both primary and secondary schools. Other schools develop community service schemes to provide students with opportunities to develop a sense of responsibility and empathy and to work in settings where they can appreciate that life can be difficult for the elderly or for young people with special needs.

In some schools, students are involved in values clarification through “student action teams” where groups of students define problems or issues within their school communities and then work with their peers to resolve the problems. At Altona Secondary College in Melbourne, the student action team realised that there was a problem with truancy in their school and that some students were involved in shoplifting and other antisocial behaviour in the local area. Through a student-initiated programme, and with the support of teacher mentors, students who had in the past themselves been involved in “wagging school” attended student leadership training programmes, and then came back to school to work with fellow students. They talked to their peers about why they “wagged”, and suggested strategies to solve the problems. Teachers interviewed about the programme argued that the fact it was the students, rather than the teachers who were asked to take action made the difference. Prior and Stephens (1998) agreed that student leadership programmes are important, particularly where the learning experiences are “real” and lead to positive outcomes and social action, but the “decision making must take account of students’ opinions”.

Effective student participation has been evident at Christies Beach High School in Adelaide, where there have been successful values education programmes connected to studies of the environment. Many of the 800 students at the school come from families with low incomes, but the school motto is “Education for all”, so

there is a variety of programmes and courses to help all students stay at school and “do their best”— one of the goals of the *National Values for Schooling*. Christies Beach High School is also committed to maintaining and increasing strong parent and community relationships. The school has an active student voice forum which has an annual conference with a different focus each year. Teachers noticed that students had very poor skills in running class meetings and making decisions, so were keen to improve the students’ ability to voice their opinions effectively. In addition they wanted to improve students’ understanding and valuing of democratic principles, which they believed would have positive outcomes for students’ skills as active participants in their community. The teachers wanted to seek and value students’ viewpoints, and construct programmes and lessons around the important ideas and students’ questions. The teachers wanted the students to know that they believed in their capacities as learners and expressed the view that:

Young people are intrinsically good, and are willing and able to make a commitment to improve and shape their community; we have a commitment to supporting young people to take the lead and to voice their ideas, values and opinions and then translate them into positive action; a willingness to let young people learn from their successes and mistakes – supporting but not taking the “risk factor” out of the experience. (School web site 2006)

In 2002, the teachers and students decided to focus on environmental issues in order to be proactive and positive about caring for their environment. The Youth Environment Activists (YEA) group was formed by interested students from the annual school Student Voice conference. The group meets weekly for students to develop projects with an environment focus. The YEA looks at grant applications and submissions from students who want to run projects, gives feedback, and support to the students on their student-initiated curriculum and offers project management advice. The YEA manages a budget (of AU\$3,000) and goes through a democratic process to decide which grants are approved. The students want the whole school to become ecologically sustainable by developing an environmental action plan which includes energy saving, providing more shade, minimised water wastage, less paper consumption, and more recycling bins. Through observing students’ participation in the YEA project, teachers concluded:

students value teachers who listen to students’ conditions and concerns, being empowered to achieve things in school, being given responsibility and respected, working with friends, and being taken seriously. (as evidenced by being able to access a real budget)

Students willingly gave up their own time and weekends when supported by purpose and nurtured by someone familiar to them. The YEA programme provided a space for a diverse range of students to come together. Some had been identified by the school as “at risk” kids, “withdrawn” or “class clowns”. The students themselves acknowledged this. For these students the YEA offered the opportunity to reframe their sense of identity. In the YEA it is not “good” or “bad” in terms of behaviour that counts, but the shared concern for the environment. The production of a special T-shirt became a way for the students to express their group identity and pride in the school. The teachers also identified:

Individual students have also changed, some more than others, and there is less verbal abuse and harassment, better attendance at school, and some are better behaved in regular classes. One reported getting on better at home. All students have developed leadership skills and many of them have experienced first-hand the ways that the different levels of government are involved in decision making.

## 7 Values Education through Links to the Wider Community

In 2002, Abbotsleigh Girls' school, an urban Sydney school, developed a service learning programme called the "Outback-City Experience" that had many synergies with the *Values for Australian Schooling*. The school believes that values education and service learning are strongly related so the programme aimed to:

[B]uild resilience, self-discipline, connectedness to the school, civic engagement, participation, service to others, confidence and self-esteem. It is about empowering students to make wise choices through self-knowledge and by articulating the links between personal responsibility and responsibility to parents, peers, teachers and the wider community.

The project developed as a collaboration programme between Abbotsleigh and two remote rural schools: Cobar School of Distance Education, where many of the students receive lessons via radio broadcasts since they live so far from towns, and Nyngan Public school, where many of the students rarely leave the community because of socio-economic constraints. Twenty-five of the country students travelled to Abbotsleigh, where 31 of the senior school city students led the experience, hosted the students, and planned activities for their country visitors that included interaction with the Abbotsleigh junior school students. The programme aimed to enhance all the participants' understanding of their commonalities as well as their differences in lifestyles, concerns, and values, and provided opportunities for personal growth, interpersonal development, and improved community relationships. At the end of the programme, Abbotsleigh reported that the students had experienced first-hand the following values that are discussed in the case study of the schools' experience. (see [http://www.valueducation.edu.au/verve/\\_resources/abbotsleigh.pdf](http://www.valueducation.edu.au/verve/_resources/abbotsleigh.pdf).)

Tolerance, empathy, fairness, compassion, social responsibility, respect for diversity, caring for others, respect for the individual and self, value of inner self (and specifically, a contemplation of specific issues such as those facing rural dwellers, urban dwellers, those whose lives are isolated, those with different skills, and those with a less affluent lifestyle), and civic engagement – the duty and obligation to work with others; including participation in processes that impact on the lives of others and democratic processes that consider all stakeholders and their perspectives. (p. 3)

As one Abbotsleigh student said: "One aspect of the week that took me completely by surprise was humility. I didn't expect a few kids in Year 5 and 6 to change my perspective of life, but that's what they did" (p. 12). Marg Haley, principal of Nyngan School reflected that:

The social benefits are great for the children from Nyngan. They found out that Sydney is not a scary place, and that city kids are great kids, and there is a world outside Nyngan . . . the children of this generation are going to have to spread their wings and leave Nyngan if they are to gain employment. This program may be the start of the confidence to do just that. (p. 12)

At Abbotsleigh, the programme led to recognition of the influence and benefits of service learning in values education. In Australia, there is increasing discussion amongst educators of the value of both service learning and links to community, as a way of generating authentic real-life learning experiences for young people that can transfer to lifelong learning experiences. In many schools, programmes including the Duke of Edinburgh Awards scheme, service learning as a part of the International Baccalaureate and at other levels of schooling, and the development of programmes connected with local councils and community groups, are being seen as effective ways of encouraging students' active participation and values clarification.

## 8 Conclusions

While the varied models of school practice for values education discussed here provide evidence of diverse and positive strategies, there needs to be consideration of other powerful forces impacting on the development of student values: the media, youth culture and peer groups, consumerism, and families, which all have powerful influences beyond the school.

As Kenworthy (1969) observed:

The best way to learn values is to live them. They are not taught. They are not even caught. They are learned in situation after situation, day in day out. They are learned at home. They are learned in churches and synagogues and in other community groups. They are learned from the mass media. They are learned from peers and older people. But schools have a very special obligation to help develop values, and this learning does happen continually in schools.

The current emphasis on values education in Australia is not only stimulating debates about the place of values in the curriculum, but also about the overall goals for schooling, the ethos of schools, links to community, and real-life learning. The strategies for values education discussed in this chapter provide only small snapshots of the many approaches to values education being developed in schools, where the importance of young people clarifying their beliefs, and how they should be connected with their communities is recognised.

There has not been space in this chapter to explore examples of practice where schools are developing insights into global understanding and exploration of multicultural values, something which is not emphasised in the *Values for Australian Schooling* (2005). However, at the 2005 Australian National Values Forum, Pascoe (2005) argued that these values "will be strengthened by reference to universal values and rights, and to international efforts to promote dialogue, intercultural and

interfaith understanding and peace” (p. 4). There is evidence of synergy between key international documents relevant to values education and the thinking and actions of Australian policymakers and practitioners in this area. In the publication *Learning – The Treasure Within* (UNESCO 1996) Delors argued that the four main pillars of education ought to be: Learning to Know; Learning to Do; Learning to Live Together; Learning to Be. Here in Australia, there is recognition that the times we are in, the issues young people grapple with in their personal, family, and social lives, and both the civic and global realities that impact on their lives, necessitate the development of school programmes that teach about values.

There is a need for sustained attention to the area of values education in Australian schools, but it is encouraging to note that the discussion here shows that many schools are already engaged in deep thinking and action to ensure that their staff, parents, and students are all part of the process of defining the values of the school, and adopting whole-school approaches to ensure that their students are developing values that will sustain them in their future lives and communities.

## References

- Asia Education Foundation (AEF) (2000) *Studies of Asia: A Statement for Australian Schools*, 2nd edn. Melbourne: Curriculum Corporation.
- Beane J. (1998) *Curriculum Integration: Designing the Core of Democratic Education*. Columbia, NY: Teachers College Press.
- Board of Studies (2001) *Studies of Society and Environment Curriculum and Standards Framework*. Melbourne: Arena, p. 3.
- Christies Beach High School (2005) *Christies Beach High School, South Australia: The School and Its Community*, retrieved 8 February 2006 from <http://www.civicsandcitizenship.edu.au/cce/default.asp?id=9021>.
- Cole P. (2005) *Values Education in Perspective, 2005 National Values Education Forum*. Report prepared for DEST by Cole P. from PTR Consulting Pty on behalf of the Organisers, retrieved from [http://www.valueseducation.edu.au/verve/\\_resources/Values\\_Education\\_Forum\\_2005\\_Report\\_16\\_June.pdf](http://www.valueseducation.edu.au/verve/_resources/Values_Education_Forum_2005_Report_16_June.pdf).
- Curriculum Corporation (1997) *Introducing Discovering Democracy: School Materials Project*. Canberra: Commonwealth of Australia, p. 8.
- Curriculum Corporation (1998) *Discovering Democracy School Materials Project*. Canberra: Commonwealth of Australia.
- Curriculum Corporation (2002) *Global Perspectives: A Statement on Global Education for Australian Schools*. Canberra: Commonwealth of Australia.
- Curriculum Corporation (2005) *The Really Big Beliefs Project*. Canberra: Commonwealth of Australia.
- DEST (2003) *Values Education Study Final Report*, retrieved August 2003 from [www.dest.gov.au/schools/publications/2003/ves/ves\\_report.pdf](http://www.dest.gov.au/schools/publications/2003/ves/ves_report.pdf).
- DEST (2005) *National Framework for Values Education in Australian Schools*. Canberra: Department of Education, Science and Training.
- Duncan L. (2006) Student action about values, in *Connect*, no. 157, February 2006, Melbourne.
- Global Education Project (2004) *Global Education Project*, retrieved 4 February 2006 from [http://www.gtav.asn.au/Global\\_Education](http://www.gtav.asn.au/Global_Education).
- Halstead J. & Taylor M. (2000) Learning and teaching about values: a review of recent research, *Cambridge Journal of Education* 30(2): 169–202.

- Hill B. (2004) *Values Education in Schools*. Keynote address, Values Education National Forum, National Museum of Australia, 3–4 May 2004, retrieved from [http://www.valueseducation.edu.au/verve/\\_resources/ve\\_acsa\\_paper.pdf](http://www.valueseducation.edu.au/verve/_resources/ve_acsa_paper.pdf) p.1.
- Hughes E. (2006) *Principal's Message*, retrieved 5 May 2006 from <http://www.willmottparkps.vic.edu.au/principal.htm>.
- Kenway J. & Bullen E. (2005) Globalizing the young in the age of desire: some educational policy issues, in Apple M., Kenway J., & Singh M. (eds) *Globalizing Education*. New York: Peter Lang.
- Kenworthy L.S. (1969) *Social Studies for the Seventies*. Waltham, MA: Blaisdell.
- Lance Holt School website (2006) *Lance Holt School Website*, retrieved from <http://www.lanceholtschool.wa.edu.au/main.htm>.
- Lovat T. (2005) *Australian Perspectives on Values Education: Research in Philosophical, Professional and Curricula*. A paper presented at the National Values Education Forum, National Museum of Australia, May 2–3, 2005, Canberra.
- Lovat T. & Schofield N. (2004) Values education for all schools and systems: a justification and experimental update, *New Horizons in Education* 111: 4–13.
- MCEETYA (1999) *The Adelaide Declaration on National Goals for Schooling in the Twenty First Century*. Ministerial Council on Education, Employment, Training and Youth Affairs, Canberra: AGPS.
- Mellor S., Kennedy K., & Greenwood L. (2001) *Citizenship and Democracy: Students' Knowledge and Beliefs – Australian Fourteen Year Olds and the IEA Civic Education Study*. Department of Education, Science and Training, Commonwealth of Australia, Canberra: AGPS.
- Mind Matters (2005) Retrieved 23 January 2006 from <http://cms.curriculum.edu.au/mindmatters>.
- Netherwood K. & Stocker L. (2004) Lance Holt school, in *Case Studies: Good Practice Schools*, retrieved 20 January 2006 from <http://www.valueseducation.edu.au/values/default.asp?id=13806>.
- Nelson B. (2002) School must teach values, *The Age*, 23 September 2002, p. 13.
- Pascoe S. (2005) *Values Education: Setting the Context*, retrieved from [http://www.valueseducation.edu.au/verve/\\_resources/Values\\_Conf\\_020505\\_forum\\_address\\_Pascoe.pdf](http://www.valueseducation.edu.au/verve/_resources/Values_Conf_020505_forum_address_Pascoe.pdf). Values Education National Forum, National Museum of Australia, 5–6 May 2005.
- Prior W. & Stephens S. (1998) *Civics and Citizenship Education in Victorian Schools*. Melbourne: Deakin University, Consultancy Development Unit.
- Scalfino L. (2005) *Modbury School*, retrieved 14 February 2006 from [http://www.dest.gov.au/nitl/site\\_visits\\_modbury.htm](http://www.dest.gov.au/nitl/site_visits_modbury.htm).
- Springvale Secondary College (2006) *Springvale Secondary College School Website*, retrieved from <http://www.springvalesc.vic.edu.au>.
- Titus D. (1994) *Values Education in American Secondary Schools*, p.4. Paper presented at Kutztown University Education Conference, September, retrieved 22 January 2006 from [http://servicelearning.org/resources/links\\_collection/index.php?popup\\_id=538](http://servicelearning.org/resources/links_collection/index.php?popup_id=538).
- Torney-Purta J., Lehmann R., Oswald H., & Schulz W. (2001) *IEA Civic Education Study*. Amsterdam, The Netherlands: International Association for the Evaluation of Education Achievement. Available at: [www.wam.umd.edu/~iea](http://www.wam.umd.edu/~iea).
- UNESCO (1996) *Learning: The Treasure Within*. Report to UNESCO of the International Commission on Education for the Twenty-first Century by Delors J., Paris: UNESCO.
- Wilmott Park Primary school (2005) School newsletters, retrieved November 2005 from <http://www.willmottparkps.vic.edu.au>.

# List of Authors: Biographical Details

## Short Biographical Notes

### David Aspin and Judith Chapman

The editors of this book are **David Aspin** and **Judith Chapman**. David Aspin is Emeritus Professor of Education, School of Graduate Studies, and formerly Dean of the Faculty of Education, Monash University, Australia; prior to this he was Professor of Philosophy of Education at King's College in the University of London. Judith Chapman is Professor of Education at Australian Catholic University and Director of the Centre for Lifelong Learning; she was formerly Dean of the Faculty of Education at ACU, Professor of Education at The University of Western Australia, and Director of the Centre for School Decision-Making and Management at Monash University. They are co-authors of the publication *The School, the Community and Lifelong Learning* (London: Cassell 1997) and co-editors of the *International Handbook on Lifelong Learning* (Dordrecht: Kluwer 2001).

**David Aspin**, after teaching Classics, English, and Religious Education in schools, was at the universities of Nottingham and Manchester, before assuming the Chair of Philosophy of Education at King's College, University of London, in 1979. He was also Adjunct Professor in the Department of Philosophy of Education in the Institute of Education in the University of London. In 1988 he left the UK to take up the Chair of Education at Macquarie University, Sydney. In 1989 he took up the position of Dean of the Faculty of Education at Monash University, teaching philosophy in addition to his duties as Dean. After completing a term of five years as Dean he returned to teaching, research, writing, and consultancy, nationally and internationally. He has served as a Visiting Professor at the universities of Newcastle, Tasmania, Auckland, Western Australia, Witwatersrand, Rand Afrikaans, Stellenbosch, Pretoria, and South Africa. In 1999 he was awarded a Visiting Fellowship at the Rockefeller Foundation Center for International Study in Bellagio, Italy; and for 2007 he has been elected a Visiting Fellow of St Edmund's College, Cambridge. He retired from full-time service in Monash University at the end of 2001. His publications include *Quality Schooling: A Pragmatic Approach to Current Problems, Trends and Issues* (London: Cassell 1994); *Creating and Managing the Democratic School* (London: Falmer 1995); *Logical Empiricism and Post-Empiricism in Educational Discourse* (London: Heinemann 1997); and *The School, the Community and Lifelong Learning* (London: Cassells 1998).



With Judith Chapman, Michael Hatton, and Yukiko Sawano he co-edited the *International Handbook on Lifelong Learning* (Dordrecht: Kluwer 2001). He has also edited a symposium *Philosophical Perspectives on Lifelong Learning*, Dordrecht: Springer (2007).

**Richard G. Bagnall** is a Professor in Adult and Vocational Education in the Hong Kong Institute of Education. His work lies chiefly in the social philosophy of adult and lifelong education, with particular emphasis on the ethics of educational theory, advocacy, and policy. He has published over 80 books and papers in that field. Recent publications include *Cautionary Tales in the Ethics of Lifelong Learning Policy and Management: A Book of Fables* (Kluwer 2004), “Locating lifelong learning and education in contemporary currents of thought and culture” (in Aspin D., Chapman J., Hatton M., & Sawano Y. (eds), *International Handbook of Lifelong Learning* (Kluwer 2001) and *Discovering Radical Contingency: Building a Postmodern Agenda in Adult Education* (Peter Lang 1999). His teaching is centred on the philosophy of adult and lifelong learning.

**Sue Cahill** is Student Well-being Coordinator at St. Charles Borromeo Primary School in Templestowe, a suburb of Melbourne, Australia, where she has been on staff for 12 years. Sue has also been the Cluster Coordinator for the Manningham Catholic Primary Schools Cluster in the Values Education Good Practice Schools Project of the Australian Commonwealth Government. Prior to holding this position, she worked in Nuclear Medicine in both Sydney and Melbourne. Sue chairs the Manningham Youth and Family Services organisation and is a board member of Doncare and Catholic Aids Ministry. She is a member of the Manningham/Maroonah School Focused Youth Services reference group.

**Judith D. Chapman** is currently Director of the Centre for Lifelong Learning at Australian Catholic University, where she was Dean of the Faculty of Education from 1998 to 2003. Judith was Professor of Education at the University of Western Australia between 1993 and 1998; prior to that she had been Director of the School Decision-Making and Management Centre in the Faculty of Education at Monash University and a teacher in schools in Australia and Europe. In 1999 she was awarded a Visiting Fellowship at the International Studies Centre of the Rockefeller Foundation in Bellagio, Como, Italy; in 2004 she was appointed Visiting Professor at Nottingham University; and for 2007 she has been elected a Visiting Fellow of St Edmund’s College, Cambridge. She is currently working in the area of values education and lifelong learning. She has been engaged in major research and consultancy projects for the OECD, the UNESCO, and the Australian Commonwealth and State Governments. Included among her publications are the following authored books: Chapman J.D. and Aspin D.N., *The School, the Community and Lifelong Learning* (Cassell 1997); and Aspin D.N. and Chapman J.D. with Wilkinson V., *Quality Schooling* (Cassell 1994). Her co-authored symposia include: Aspin D.N., Chapman J.D., Hatton M., and Sawano Y. (eds) *International Handbook of Lifelong Learning* (Kluwer 2001); and Leithwood K., Chapman J.D.,

Hallinger P., Weaver-Hart A., and Corson D.J. (eds) *International Handbook in Educational Leadership and Administration* (Kluwer 1996). She has co-edited with Cartwright P. and McGilp E.J. *Lifelong Learning, Participation and Equity* (Springer 2006). In 1999 she received an Order of Australia for services to higher education teaching and research.

**Neville Carr** has recently completed a period as Chief Executive Officer of The Council for Christian Education in Schools, an ecumenical agency in Victoria, Australia, providing government school students with values and religious education, pastoral care and chaplaincy; principals with mentoring and coaching services; and, through its publications, a values and religious education programme for primary schools throughout Australia and New Zealand. He is a Member of the Australian College of Educators and the Australian Institute of Company Directors. An ordained Anglican minister, he is also Chairman of the Christian Research Association. He has taught at both secondary and tertiary levels across a range of systems, in both Australia and the Philippines.

**Maryanne Davis** has worked in single sex and co-educational schools throughout Australia. She is currently the Deputy Principal of St Hilda's School in Queensland. Maryanne has spoken at a number of conferences on values education, service learning, pastoral care in secondary schools, and successful parenting of teenagers.

**Penny Enslin** is a Professor in the School of Education at the University of Glasgow, Scotland, where she teaches philosophy of education. Her research interests are in the areas of citizenship and democracy education, peace education, social justice, and gender.

**Janet Gaff** works as a Research Officer at Australian Catholic University, where she has undertaken a range of projects for the Lifelong Learning Centre. She commenced her career as a secondary school science teacher; then taught biological sciences in a number of tertiary institutes in Victoria. Her current academic interests centre on education policy and administration.

**Duck-joo Kwak** earned her Ph.D. at Columbia University Teachers College with a dissertation on the possible contributions of existential experience to civil and moral education in postmodern societies (2001). After a year as a Research Fellow at the City University of Hong Kong, she is now an Assistant Professor at Konkuk University in Seoul, Korea. Her current research interests are in democratic citizenship in the liberal Confucian culture, communitarian moral education, and teacher education for the reflective practitioner.

**Terence J. Lovat** is currently Professor of Education and Pro-Vice-Chancellor (Education and Arts) at The University of Newcastle, Australia. He has been at this university since 1985, serving formerly as Dean of the Faculty of Education and

Pro-Vice-Chancellor of the Central Coast Campuses of the university. Nationally, he is currently a member of the Board of the Carrick Institute for Learning and Teaching in Higher Education, Immediate Past President of the Australian Council of Deans of Education, and a former member of the National Inquiry into the Teaching of Literacy. Professor Lovat's research interests span those of philosophy of education, curriculum theory, and religious and values education. Among a number of prestigious awards, he has received the award of "Outstanding Service to the Field" from the Australian Association for Religious Education, and an Affinity Intercultural Foundation award for academic work that promotes the understanding of Islam. Professor Lovat's work in Values Education has been disseminated nationally and internationally through keynote addresses at the National Values Education Forums of 2005 and 2006 and through the 2004 UNESCO International Conference on Values Education. Professor Lovat has published widely in his field, including a translated text published by Forlagshuset Gothia of Goteborg.

**Jim Mackenzie** teaches Philosophy of Education at the University of Sydney. His background is in philosophical logic. He has published both on the formal logic of dialogue, for example "Four dialogue systems", *Studia Logica* 49 (1990) and on a variety of topics related to education, including "The new professor of theology", *Journal of Philosophy of Education* 28 (1994), "The idea of literacy", *Journal of Philosophy of Education* 34 (2000).

**Julie Mitchell** has taught English at all secondary levels for over 20 years. In 1993 she was appointed Head of English at Presbyterian Ladies' College, Melbourne, Australia. In 2003 and 2004 she became Project Manager and Writer for a Values Education initiative sponsored by The Council for Christian Education in Schools, exploring values and worldviews in English texts studied at the middle secondary level. In 2005 she worked with Curriculum Corporation developing materials for teachers in the field of values education under the Australian government's new values education programme.

**Darcia Narvaez** is an Associate Professor of Psychology at the University of Notre Dame where she is also Director of the Centre for Ethical Education. After college, she was a church musician, K-12 music teacher, middle school Spanish teacher, and owned her own business. She also earned a Master's of Divinity, and her Ph.D. in Educational Psychology from the University of Minnesota, where she also taught (1993–2000) and was executive director of the Center for the Study of Ethical Development. She received a Carey Senior Fellowship at the Erasmus Institute of the University of Notre Dame. She has published numerous articles and chapters as well as *Moral Development in the Professions: Psychology and Applied Ethics* (1994), *Postconventional Moral Thinking* (1999), *Moral Development, Self and Identity* (2004). Theoretically, she tries to bridge the gaps in approaches to character education and moral psychology. Integrating cognitive science, expertise, and classical notions of virtue cultivation, she has developed the Integrative Ethical Education model. She has published various curriculum materials and was the leader of the design team for the

Minnesota Community Voices and Character Education Project which she reported on at a White House conference. Her Triune Ethics theory is a comprehensive account of moral psychology rooted in neurobiology. She is the head of the Good Media, Good Kids Project that provides positive ratings of children's media.

**Janis (John) Ozolins** is the Head of School of Philosophy and was the Foundation Head of the Graduate School for Research in Philosophy and Theology at Australian Catholic University. He is a Fellow of the Higher Education Research and Development Society of Australasia. His teaching and research interests include metaphysics and epistemology, applied ethics, the philosophy of education, the relationship between religion and science, and issues concerning the mind and personal identity. He has published in a variety of areas ranging from applied ethics to metaphysics. He is editor of *Ethics Education*, a refereed journal, member of the Editorial Board for *Filosofija Almanahs*, an occasional series of volumes in philosophy, published by the Institute of Philosophy and Sociology, University of Latvia, member of the Editorial Board of the Australian e-journal of Theology, Vice-President of the Philosophy of Education Society of Australasia, member of the Board of Management of *Educational Philosophy and Theory* journal and member of the International Association of Catholic Bioethicists.

**Jean-Luc Patry** is Professor of Education at the Institute of Educational Science (now Department of Education and Sociology) at the University of Salzburg; from 1995 to 1997 and from 1999 to 2004 he was Head of the Institute. He received his Diploma in Natural Science (1972), his Teacher Certificate (biology), and his doctoral degree (1976) at the Swiss Federal Institute of Technology in Zurich, and his Habilitation at the University of Fribourg, Switzerland, for "research in education" (1991). His main research activities have focused on situation specificity of human actions, on methodological questions such as evaluation theory, field research, critical multiplism, on the relationship between theory and practice, on meta-theoretical questions of educational research, on questions of moral development and education, on professional responsibility, and on constructivism in education. He has conducted several research projects in these fields. Patry's publications include books in German on field research (1982), on situation specificity (1991; 2000 with F. Riffert), on counselling (with M. Perrez and others 1985), on music education (with E. Weber & M. Spsychiger 1993), etc. He has been co-editor of books on evaluation (with W. Hager & H. Brezing 2000) on situation specificity (with F. Riffert 2000), on teacher responsibility (in English, with J. Lehtovaara 1999), on values (with C. Giordano 2005), on theory and practice (with G.-A. Eckerle 1987; with C. Giordano 2006), and, in English, on effective and responsible teaching (with F. Oser & A. Dick 1992; with J. Lehtovaara 1999), etc.

**Susan Pascoe** is State Commissioner (Regulatory Reform) with the Victorian State Services Authority with specific responsibilities in the area of regulation review to support the reform agenda of the Council of Australian Governments. Prior to this role Ms Pascoe was Chief Executive of the Catholic Education Commission of Victoria and the

Director of Catholic Education at the Archdiocese of Melbourne. During 2001–2002 Ms Pascoe was Chief Executive Officer of the Victorian Curriculum and Assessment Authority. Earlier in her career she taught at all educational phases from primary to higher education and participated in a number of national educational reform initiatives. Ms Pascoe has been a member of several Australian delegations to the OECD and to the UNESCO, and led Australia's delegation to the UN World Education Forum in Senegal in 2001. She is Chair of the Australian National Commission for the UNESCO, and a member of the Senate of the Australian Catholic University. She was a visiting scholar at Harvard University in 1994. She is a Fellow of the Australian College of Educators, the Australian Council for Educational Leaders, the Australian Institute of Management, the Australian Institute of Company Directors, and the Institute of Public Administrators of Australia.

**Shirley Pendlebury** is Director of the Children's Institute, and a Professor of Education, at the University of Cape Town, South Africa. Prior to joining the Children's Institute in 2007, she was Professor of Education at the University of the Witwatersrand in Johannesburg. Her main research interests are in social justice and education; practical wisdom in teaching; and the relationship between time, trust, and place in teaching and learning.

**Larry Sackney** is a Professor in the Department of Educational Administration, University of Saskatchewan, Canada. His research interests include school improvement, school effectiveness, learning communities, leadership, and organisational analysis. His most recent publication, which he co-authored with Keith Walker, is *Canadian Perspectives on Beginning Principals: Their Role in Building Capacity for Learning Communities* (JEA 2006).

**Ivan Snook** is Emeritus Professor of Education at Massey University, New Zealand. He is the author or co-author of numerous articles and chapters and several books including *Indoctrination and Education; Concepts of Indoctrination; More Than Talk: Moral Education in New Zealand; Education and Rights; Church, State and New Zealand Education; The Ethical Teacher; and Values in Schools*. In 1994 he received the McKenzie Award of the New Zealand Association for Research in Education. He is an Honorary Fellow of the New Zealand Educational Institute and a Fellow of the Philosophy of Education Society of Australasia. He is Vice-President of The Quality Public Education Coalition, and has been involved in many organisations devoted to social justice.

**Joanna Swann** is a Popperian philosopher of education with a particular interest in learning and method. Her recent publications include *Educational Research in Practice: Making Sense of Methodology* (Continuum 2003, edited with John Pratt). She works at the University of Brighton, in the UK, and is the founding editor of the journal *Learning for Democracy*.

**Ron Toomey** is an Adjunct Professor within the Centre for Lifelong Learning at Australian Catholic University. He is currently managing the research programme that is part of the Australian Government's *Values Education Good Practice Schools Project*. Previously he was the Foundation Head of the School of Education at Victoria University in Melbourne, Australia, where his research was supported by the Australian Research Council, the Commonwealth Government, the Victorian Government, BP Australia, and others. He has been involved in a number of research projects in both the Values Education and Lifelong Learning.

**Libby Tudball** is a Senior Lecturer in the Faculty of Education, Monash University Australia. She is President of the Social Education Association of Australia, and a member of the Centre for Strategic Education Internationalisation and Indigenous Education advisory groups. Her recent publications and research focus on values education, civics and citizenship education, teacher professional learning, and the internationalisation of curriculum in schools.

**Keith Walker** is a Professor in the Department of Educational Administration at the University of Saskatchewan, Canada. His research interests include leadership and governance, organisational development and effectiveness, and the personal/spiritual lives of leaders. Keith has recently co-authored two books which exemplify his range of interests: *Valuing Literacy: Rhetoric or Reality* (2006) and *Apem Moa Solomon Islands Leadership* (2005).

**Johannes L. van der Walt** retired as Dean of the Faculty of Education at the former Potchefstroom University, now the North-West University, in South Africa in December 2000. He currently holds the position of specialist researcher in the Faculty of Education Sciences of the North-West University (Potchefstroom Campus) as well as that of presenter of an annual course to newly appointed academic staff on behalf of the School of Philosophy at the same university. He has received various grants for educational research and further training in South Africa as well as in several countries abroad, including Germany, the UK, the Netherlands, Belgium, Austria, Malawi, and Korea. He was national chairperson of the Education Association of South Africa for three three-year terms of office; chairperson of the education committee of the Reformed Churches of South Africa for two three-year terms, and vice-chairperson of the Interdenominational Committee for Education and Training for several terms; he was vice-chairperson of the South African Foundation for Education, Training, and Development. He has received several grants from various institutions, mainly for research in the philosophy and history of education, and educational management.

**Alfred Weinberger** is a teacher in a secondary school in Upper Austria and lecturer at the Teacher Training College in Linz. He studied Education at the University of Salzburg and completed his studies in 2005 with a doctoral thesis entitled "Teaching Knowledge and Values". His emphasis in research is on moral education and constructivist teaching.

**Sieglinde Weyringer** is assistant manager in the research-project VaKE (Value and Knowledge Education) at the Institute of Educational Research (*Fachbereich für Erziehungswissenschaft*) of the University of Salzburg, Austria. She is currently working on research on value education and knowledge acquisition of highly gifted adolescents. From 1999 to 2004 she worked at the Austrian Centre for the Gifted. She was a co-founder of this institution; the areas of her responsibility were all issues concerning school education (counselling of teachers, programmes for school development), teacher training, research in gifted education, conceptualisation, and realisation of international enrichment programmes. In 1998 she founded the Austrian Association of ECHA (European Council for High Ability) and she is currently President of this organisation. Since 2004 she has organised the international summer camp of “Plato Youth Forum” in which gifted young people from different nations come together to work on ethical issues from diverse points of view.

**Peter Willis** is Senior Lecturer in Education at the University of South Australia specialising in the education and training of adults. In his early career, he worked firstly as a religious missionary priest and then an adult educator in community development and cultural awareness education with Aboriginals and non-Aboriginals in the outback Kimberley area of North Western Australia and in Central Australia. His recent book *Patrons and Riders: Conflicting Roles and Hidden Objectives in an Aboriginal Development Program* (Post Press) is a critical reflection on missionaries and Aboriginal people in the Kimberleys. Currently, his main research areas concern transformative and “second chance” learning among adults and the relationship between religion, spirituality, and civil society. He pioneered the use of phenomenological approaches in arts-based research in his recent publications: *Inviting Learning: An Exhibition of Risk and Enrichment in Adult Education Practice* (NIACE), and an edited collection entitled *Being, Seeking, Telling: Expressive Approaches to Qualitative Adult Education* (Post Press). Recent edited publications (both by Post Press) are: *Lifelong Learning and the Democratic Imagination* (with Carden) and *Towards Re-enchantment: Education, Imagination and the Getting of Wisdom* (with Heywood, McCann, & Neville). He is currently working on an edited book (with Leonard) entitled *Roads of Transformation: Mythopoetic Pedagogy in Educational Practice*.

**Wing-On Lee** is Vice-President (Academic) of the Hong Kong Institute of Education. He was previously head of the Centre for Citizenship Education at the Hong Kong Institute of Education. He has published widely in the areas of Civics and Citizenship Education, as well as in moral and values education. He was a principal drafter of the 1996 Guidelines on Civic Education in Schools and the 1998 Civic Education Syllabus in Hong Kong, a contributor to the World Yearbook of Education on *Values Culture and Education* (2001), and an international speaker at the Australian National Forums on Civics and Citizenship Education (2003) and Values Education (2005). Between 1995 and 2003 he served as a member of the Steering Committee for the IEA Civic Education Study. In 2003 he received the

Medal of Honour from the Hong Kong government, in recognition of his contribution to the development of citizenship education in Hong Kong.

**Gerhard Zecha**, after a three-year career as primary school teacher in the Tyrol, studied education, psychology, and philosophy at the universities of Innsbruck and Salzburg, Austria. He earned the degree Dr. Phil. in 1968 with the dissertation *Beiträge neuerer österreichischer Universitätspädagogen zur Erziehungswissenschaft* at the University of Salzburg. He started lecturing at the same university and studied philosophy and value theory. In 1975 he received an Alexander von Humboldt research fellowship and spent two years at the University of Konstanz, Germany, mainly under Professor Wolfgang Brezinka. In 1977 he submitted his “Habilitation” thesis *Philosophische Grundlagen der pädagogischen Wert- und Zielproblematik* to the School of Humanities, University of Salzburg, and received the title “Universitätsdozent”. In 1980, he was appointed Professor at the Department of Philosophy, University of Salzburg. Gerhard Zecha has served as a Visiting Professor at universities in Switzerland (Fribourg), in South Africa (UNISA, Bloemfontein, Potchefstroom, Stellenbosch), Luxembourg (Centre Universitaire de Luxembourg), and the USA (University of California at Irvine). For many years, he has been teaching philosophy at the University of Portland, Oregon (Salzburg Cultural Programme), and St. John’s University, Minnesota (Salzburg Programme). He has also been involved in foundational research as a member of the Institute of Philosophy of Science at the International Research Centre Salzburg. Zecha’s specialties in research are philosophy of the humanities, value theory, ethics, and the philosophy of education. His publications include *Für und wider die Wertfreiheit der Erziehungswissenschaft* (München 1984); with Paul Weingartner he edited *Conscience – An Interdisciplinary View. Salzburg Colloquium on Ethics in the Sciences and Humanities* (Dordrecht 1987); in 1999 he edited *Critical Rationalism and Educational Discourse* (Amsterdam); and in collaboration with several colleagues he edited *Rationalität in der Angewandten Ethik* (Banská Bystrica, Slovakia 2004).



# Author Index

## A

Abbott-Chapman, J., 301  
Abernathy, C.M., 131  
Ackermann, B., 149, 150, 152  
Adeyemi, M.B., 250  
Adeyinka, A.A., 250  
Albert Hirschman, A.O., 151, 152  
Al-Ghazzali, A., 205  
Alheit, P., 388  
Amelie Rorty, A.O., 239, 240, 242, 249  
Anderson, L.M., 138, 139  
Anderson, T., 258  
Anderson, W. T., 386, 387  
Annette, J., 57  
Anscombe, G.E.M., 32, 127  
Appignanesi, R., 194  
Appleyard, B., 89  
Aquinas, T., 113, 205  
Arendt, H., 119, 120  
Argyris, D., 268  
Aristotle, 9, 28, 32, 58, 108, 119,  
124, 128, 130, 135, 137, 204,  
205, 271, 295, 298  
Armour, J.A., 132, 134  
Asch, S.E., 99, 104  
Aspin, D. N., 6, 27–46, 52, 55, 56, 236,  
316, 323, 377, 392, 411, 412  
Atchoarena, D., 365, 370  
Athanasίου, T., 78  
Augustine, 110, 304  
Austin, J.L., 32

## B

Bagnall, R. G., 7, 8, 61, 69, 72, 412  
Baier, K., 71  
Bailey, F., 264, 265, 269, 270  
Bailey, R., 289  
Bakker, C., 194  
Bakker, C.B., 183, 184, 186, 192, 195

Bales, R., 199  
Bandura, A., 141, 164  
Bargh, J.A., 129  
Bateman, D., 101, 104  
Bauman, Z., 48, 75  
Baumeister, R., 136  
Bechara, A., 133  
Beck, C., 48  
Benedict, R., 50  
Benhabib, S., 96, 119  
Benson, P., 136  
Bentham, 59  
Berkowitz, M.W., 168  
Best, D., 29  
Biesta, G.J.J., 194  
Blaauwendraat, E., 198  
Blackburn, S., 180  
Blasi, A., 128, 129, 168  
Blatt, M., 128, 160, 168, 169  
Blomberg, D., 185, 194, 195  
Bloom, A., 48  
Bloom, H., 133  
Blumenthal, J., 143  
Blyth, D., 142  
Bohr, N., 256  
Bonner, S., 146  
Bonnet, M., 91  
Botkin, J. W., 61, 64, 65, 67  
Boulding, K.E., 105  
Bramah, E., 99, 104  
Brandes, F., 120, 121  
Brandom, R.B., 96  
Brezinka, W., 52, 80, 419  
Bromiley, G., 296  
Bronfenbrenner, U., 141, 262  
Brooks, A., 204  
Brooks, E., 204  
Brown, D.H., 14, 81, 211–236  
Bryk, A., 204, 206

Bube, R., 296  
 Buber, M., 71, 268  
 Büchner, G., 170  
 Bundy, P., 74  
 Burgess, T., 280, 287  
 Burgh, G., 77  
 Burt, S., 152

## C

Callan, E., 241, 242, 252  
 Calley, W.J., Jr., 99, 100  
 Candee, D., 168  
 Cantor, J., 141  
 Carnegie, 201  
 Carr, N., 18, 81, 295–312, 413  
 Cartwright, P., 413  
 Castells, M., 180, 181, 183, 189, 190, 195  
 Castiglione, B., 94, 103  
 Castiglione, D., 150–153  
 Cavell, S., 11, 148  
 Chadwick, O., 295, 296  
 Chapman, J.D., 36, 236, 315–344  
 Charles J.D., 295–298, 304, 305  
 Chartrand, T.L., 129  
 Chen, L., 194  
 Cicero, 107  
 Clark, A., 229, 231  
 Cocking, D., 68  
 Codd, J., 90  
 Colby, A., 167, 168  
 Collins, 182, 184, 194  
 Collins, C., 229, 236  
 Collins, J., 258  
 Comenius, J.A., 55  
 Confucius, 204, 205  
 Cooper, M., 305  
 Cotterill, R., 134  
 Crenshaw, J.L., 295, 298

## D

Danton, 168, 169  
 Darling-Hammond, L., 200  
 Darwall, S., 71  
 Darwin, C., 133, 139, 264  
 Dausien, B., 388  
 Daveney, T.F., 38  
 Davies, W.K., 63, 67  
 Day, D., 388  
 De Klerk, J., 60  
 De Muynck, A., 184–186  
 De Ruyter, D., 195  
 De Waal, F., 132, 133, 135, 143  
 De Wolff, A., 182, 185, 194–196  
 Delors, J., 2, 63–68, 74, 355, 371, 409

Denholm, C., 301  
 Denniss, R., 140  
 Derrida, J., 103, 194  
 Descartes, 194  
 Dewey, J., 31, 66, 137, 205, 262, 282, 298,  
 383, 388  
 Doolittle, P.E., 165  
 Downs, C., 293  
 Dreyfus, H.I., 69, 131  
 Dreyfus, S.E., 69, 78, 131  
 Du Gay, P., 388  
 Du Plessis, W.S., 60  
 Duffy, T.M., 162  
 Dursi, J.J., 99  
 Dutta, A., 70

## E

Edelman, G.M., 284  
 Einstein, 256  
 Ellison, C., 300  
 Elmandjra, M., 78  
 Enslin, P., 15, 16, 104, 238–253, 413  
 Erasmus, P.A., 183, 184  
 Etzioni, A., 298

## F

Fagan, R., 137  
 Farrer, F., 204  
 Fauré, E., 1, 61, 63, 65–68  
 Ferguson, M.J., 129  
 Finnis, J., 51  
 Flanagan, K., 127  
 Flyvbjerg, B., 69  
 Foerster, H. von, 165  
 Foley, G., 381, 388  
 Fosnot, C.T., 165  
 Foucault, M., 368  
 Frank, A., 382, 383  
 Frankena, W., 127  
 Freakley, M., 77  
 Friedman, M., 98  
 Froumin, I., 46  
 Fukuda-Parr, S., 196  
 Fullan, M., 259, 274  
 Furedi, F., 181

## G

Gadamer, H.G., 120  
 Gagné, R.M., 74  
 Gairdner, W.D., 48  
 Garman, N., 387  
 Garrat, C., 194  
 Geelen, F., 181, 190  
 Gelpi, E., 63–68

George, S., 85  
 Gandhi, M., 388  
 Ghazālī, M., 101, 102  
 Giedd, J.N., 133, 143  
 Gilligan, C., 127, 128, 143, 248, 253  
 Glasersfeld, E. von, 162, 164  
 Glatthorn, A., 298  
 Glaucon, 263, 265  
 Goffman, E., 96  
 Gould, C., 241, 246  
 Gramsci, A., 388  
 Gray, J., 284  
 Greene, M., 387, 388, 390, 391  
 Greenspan, S.I., 133, 136  
 Gruendel, J., 141  
 Grundtvig, 388  
 Gutmann, A., 148, 241, 244, 252

**H**

Herbermas, J., 96, 118, 205, 206, 208  
 Haertel, G.D., 145  
 Haeusler, M., 315  
 Haidt, J., 128  
 Hall, S., 388  
 Halstead, J.H., 147, 158, 240, 241, 397  
 Hamilton, C., 140, 211, 212  
 Hammond, K.R., 129  
 Han, S.H., 363, 365, 367–369, 372  
 Hare, R.M., 5, 33, 59, 107, 127  
 Harmin, M., 79, 92  
 Harris, K., 94, 104  
 Harvey, C.W., 101  
 Hattie, J., 201, 209  
 Heaney, S., 390  
 HeartMath, 137  
 Heid, H., 51, 52, 54, 55  
 Heisenberg, 256  
 Herdt, H., 113  
 Heron, J., 380  
 Hill, B., 72, 73, 395  
 Hillman, J., 380, 385  
 Hirschman, A.O., 151, 152  
 Hodgkinson, C., 268, 269, 272  
 Hofmann, F.B., 160  
 Hofstede, G., 194  
 Hogan, P., 120  
 Hogarth, R.M., 129–131, 136, 139  
 Holderness, M., 88  
 Hollinger, D.P., 295, 296, 298, 301, 304, 305  
 Hon Brendan, N., 125, 211, 221, 324, 352, 397  
 Hoogland, J., 186, 194, 195  
 Horton, M., 388

Howard, J., 213, 216, 217, 220, 221, 226, 231, 352, 399  
 Huitt, W., 298, 299  
 Hume, D., 95  
 Hunter, 137  
 Hursthouse, R., 127  
 Hutchins, R.M., 94

**I**

Ian, M., 388  
 Ian, McEwan, 249  
 Ibrahim, T., 89  
 Ignatieff, M., 245  
 Illich, I., 102

**J**

Jackson, P.W., 102  
 Jeeves, M., 303  
 Jeffries, N.O., 143  
 Jensen, P., 301  
 Johnson, LeRoy, 101  
 Johnson, M., 129  
 Jonassen D.H., 162

**K**

Kahneman, D., 129  
 Kandel, E.R., 129  
 Kant, I., 95, 98, 103, 304  
 Kasser, T., 140  
 Keating, P., 349  
 Kekes, J., 74  
 Kennedy, K.J., 368, 372  
 Kennedy, P., 363, 364, 368–371, 373  
 Kierkegaard, 308  
 Kim, K., 298  
 Kincheloe, J.L., 85  
 Kohlberg L., 11, 80, 104, 127–129, 133, 134, 160, 161, 166–169, 177  
 Kohn, A., 128, 138  
 Kole, I., 198  
 Kovach, R.146  
 Kovesi, J., 31  
 Krakauer, J., 101, 103, 104  
 Krebs, D.L., 128  
 Kuhn, T., 260

**L**

Labov, W, 97  
 Lakoff, G., 129  
 Lanting, F., 133  
 Lapsley, D., 127, 130, 139, 142  
 Laura, R.S., 45  
 Lawrence K., 166

- Lawrence, D.H., 94  
 Le Grange, L., 250  
 Leary, M., 136  
 Leffert, S.P., 142  
 Leming, J.S., 128  
 Lengrand, P., 63–65, 67, 68  
 Li, J., 136  
 Lickona, T., 147, 148, 298  
 Lind, G., 168  
 Lipman, M., 77  
 Locke, J., 71, 94  
 Longworth, N., 63–68  
 Louden, W., 201, 203, 206  
 Lovat, T., 13, 14, 204, 207, 235, 301, 302,  
 323, 395, 404  
 Loye, D., 133  
 Luke, A., 122, 308, 311
- M**
- Machiavelli, N., 263, 264, 266, 270,  
 271, 273  
 MacIntyre, A., 69, 95, 109–113, 117–119,  
 122, 124, 127  
 Mackay, H., 381, 389  
 MacKillop, M., 207  
 MacLean, P.D., 132, 133  
 Maffesoli, M., 71  
 Mahatma Gandhi, 388  
 Makgoba, M.W., 194  
 Malitza, M., 78  
 Manne, R., 384  
 Marcuse, H., 87  
 Marley, B., 293  
 Martin, I., 384, 388  
 Mason, M., 297, 300  
 Masserman, J.H., 100  
 Masten, A.S., 136  
 Matisse, 391  
 Mauch, W., 378  
 McAdams, D.P., 140  
 McDowell, J., 127  
 McGeorge, C., 82  
 McGilp, E.J., 413  
 McGuigan, J., 194  
 McKinnon, C., 127  
 McLaughlin, T., 147, 240, 241  
 McNamee, S., 168  
 McNeel, S., 128  
 Medel-Añonuevo, C., 362, 363, 370,  
 371, 373  
 Mencius, 130,  
 Meyers, D.T., 98  
 Middleton, J.R., 181  
 Miedema, S., 184–187, 193–195
- Milgram, S., 99, 100  
 Mill, J.S., 94, 104, 298  
 Miller, D., 149, 150  
 Miller, P., 298  
 Mitchell, B., 126  
 Mitchell, C., 255, 257, 258, 260, 275, 277  
 Mitchell, J., 81, 295, 302, 306, 314  
 Montague, A., 137  
 Munz, P., 284
- N**
- Nagel, T., 27  
 Narvaez, D., 10, 127, 128, 131, 132,  
 135, 138, 142  
 Nash, R., 297  
 Neill, A.S., 94  
 Nelson, B., 125, 141, 211, 212, 324, 352,  
 354, 397  
 Neurath, O., 186  
 Newman, M., 200, 388  
 Newmann, F., 200  
 Nietzsche, F.W., 71  
 Noddings, N., 71, 134  
 Nørretranders, T., 284  
 Nussbaum, M., 239, 249, 252
- O**
- O’Loughlin, M., 181  
 O’Neill, C., 74  
 Oakley, J., 68  
 Ohsako, T., 378  
 Ozolins, J.T., 115, 126
- P**
- Panksepp, J., 132, 133, 136  
 Parsons, T., 199  
 Pascoe, S., 19, 20, 81, 228, 236, 355–357,  
 395, 408, 415, 416  
 Patry, J.-L., 11, 160, 164, 165, 171, 415  
 Paulo, F., 125, 388  
 Pearce, J.C., 133, 134  
 Pendlebury, S., 15, 16, 121, 416  
 Petersen, A.F., 287  
 Phillips, D.C., 283  
 Piaget, J., 11, 127, 128, 139, 141,  
 162–164, 166  
 Plato, 58, 59, 130, 137, 139, 205, 263  
 Plumb, D., 386  
 Pope, P., xi, 94  
 Popper, K., 50, 58, 111, 115, 116  
 Popper, K.R., 4, 31, 93, 280–286  
 Power, C., 128  
 Prescott, J.W., 134, 141  
 Preston, N., 71

Pring, R., 120, 121  
 Proctor, R.W., 70  
 Putnam, R.D., 385

**Q**

Quart, A., 140  
 Quine, W.V., 31  
 Quine, W.V.O., 118

**R**

Raths L.E., 77  
 Rawls, J., 127, 149  
 Raymond, G., 390  
 Reber, A.S., 129, 137  
 Regnerus, M., 301  
 Reimer, J., 179  
 Rest, J., 129, 131, 138  
 Rest, J.R., 128, 129, 131, 138  
 Richard, E., 220  
 Richard, R., 154  
 Robb, W.M., 72  
 Robespierre, 168–170  
 Rorty, A.O., 239, 240, 242, 249  
 Rorty, R., 31, 119, 154, 181, 190, 191  
 Rousseau, 94  
 Rowe, K.J., 200, 202, 203, 206  
 Ryan, K., 128

**S**

Salomon, G., 175  
 Sandel, M., 95  
 Sartre, J.-P., 95, 96  
 Sasai, H., 379  
 Saul, J.R., 380, 383  
 Sawano, Y., 412  
 Schank, 140  
 Schläfli, A., 168  
 Schneider, B., 204, 206  
 Schnittker, J., 300  
 Schoeman, P.G., 49, 55  
 Schofield, N., 207, 395  
 Schon, D., 268  
 Schonert-Reichl, K., 141  
 Schor, J.B., 86  
 Schore, A., 134, 141  
 Scruton, R., 194  
 Seidensticker, E., 196  
 Senge, P.M., 63, 65, 68  
 Sergiovanni, T., 259  
 Shanker, S.I., 133, 136  
 Shapovalenko, S., 94  
 Shweder, R., 127  
 Shweder, R.A., 128  
 Siegel, D.J., 133

Simon, S.B., 79  
 Simone, N., 390  
 Simpson, J., 125, 229, 230  
 Singer, P., 71  
 Smart, J.J.C., 71  
 Smith, C., 301  
 Smyth, J., 80, 89  
 Snarey, J.R., 166  
 Snook, I., 8, 9, 81, 82, 84, 416  
 Sockett, H., 241  
 Spencer, C.P., 104, 264, 265  
 Starratt, R.J., 257–259, 274, 275  
 Steinberg, L., 136  
 Steinberg, S., 85  
 Stephenson, J., 72, 280, 298–300, 306  
 Sternberg, R., 130  
 Sternberg, R.J., 136  
 Steyn, J.C., 56  
 Stout, J., 110, 116  
 Strauss, D.F.M., 48  
 Strietman, H., 181, 187, 191, 192, 194, 195  
 Strike, K.A., 100  
 Sugarman, B., 92  
 Suppes, P., 298  
 Swann, J., 16, 17, 280, 282, 283, 285,  
 287–290, 416  
 Sweeting, A., 364, 368, 370, 371, 373

**T**

Tatsuta, K., 379  
 Taylor, C., 120, 244  
 Taylor, M., 56, 57, 397  
 Terry, L., 235  
 Tervoort, A., 180, 195  
 Thalberg, I., 98  
 Thomas, J., 129  
 Thompson, J., 388  
 Thomson, H., 99, 100  
 Thorbecke, 187  
 Thrasymachus, 263, 266  
 Tjiattas, M., 1  
 Tung, C.H., 368  
 Tversky, A., 129

**U**

Ullian, J.S., 31  
 Urmson, J.O., 139

**V**

Valenkamp, M., 184, 194  
 Van der Plas, E., 194  
 Van der Walt, B.J., 12, 13, 186, 190  
 Van, E., 50  
 Van Wyk, B., 250

Varela, F., 131  
Verbrugge, A., 194  
Verducci, S., 71  
Vermeer, 50  
Vico, G., 125, 282  
Vygotsky, L.S., 162, 163

**W**

Wain, K., 63, 64, 66, 67  
Walberg, H.J., 298  
Waldfoegel, J., 52  
Walker, L.J., 168

Walsh, B.J., 181, 194  
Wang, M.C., 99, 137  
Warnock, M., 25, 28, 32, 55, 56  
Wechkin, S., 100  
Weigand-Timmer, H.A.C., 186, 194,  
195, 196  
Weinberger, A., 11, 170, 171, 177, 417  
White, P., 241  
Wilde, O., 102  
William, J., 99, 107  
Willis8 R., 400  
Wynne, E.A., 128, 298

# Subject Index

## A

- Abbotsleigh Girls' school, 407  
Abortion, 51, 154, 309  
About people consciously choosing to share power, 381  
About reliability, 206  
Absolutes, 387  
Academic charter, exclusiveness of, 207  
Academic credits, 368  
Academic prowess, 199  
Accommodation, 163, 167, 383  
Accountability, 8, 90, 201, 243, 244, 247, 251, 263, 273, 275, 289, 300  
Accredited classroom experiences, 368  
Action, 2, 5, 8, 19, 23, 29, 32, 33, 35, 38–40, 50  
Action feedback, 380  
Action Scheme for Invigorating Education (1998), in China, 366  
Action-guiding, 5, 239  
'Active citizenship', 21, 68, 150, 319, 374–377  
Active partnership, 232  
Active student voice forum, 406  
Adaptability, 20, 56, 113–115, 283  
Adaptive leadership, 259  
Adaptive response, 388  
Adolescence, 72, 300, 306  
Adult education, 21, 22,  
Advertising industry, 381  
Advertising, 86, 302, 308, 310, 381, 385, 390, 392  
"Aesthetic development", 207, 396  
Aesthetic education, 22, 390, 391  
Affective, 12, 171, 298, 301, 374  
Affirmed, 202  
Affirming presence, 274  
Africa, 83, 85, 194, 239, 243, 250, 251  
Agreements and conventions, 41  
Aims of Education, 45, 93, 110, 119, 120, 295  
Aims of life-long teaching and learning, 193  
Alienation, 96, 220, 258, 298, 304, 312, 403  
Alternative worldview, 255, 256  
Altona Secondary College, 405  
Altruistic imagination, 387  
Anger, 220, 389  
Anthropologists, 308  
Anxiety, 48, 220  
ANZAC, 229, 391  
Apartheid, 15, 187, 188, 191, 195, 238, 239, 243, 244, 249, 252, 383  
Approaches to values education, 10, 22, 77, 127, 128, 213, 222, 223, 228, 233, 239, 240, 400, 408  
Appropriate criteria, 40  
Archbishop of Canterbury, 296  
Archetypal images, 381  
Aretaic ethic, 7, 61, 62  
Aretaic, 68  
Arguments, 31, 49, 57, 59, 91, 100, 109, 164, 166–170, 175  
Aristotelian ethics, 11, 69, 147, 205  
Arts, 25, 35–37, 39, 103, 243, 244, 248, 249, 299, 301, 333, 413, 418  
Arts and culture (s), 37, 248  
Arts education, 103  
Asia, 20, 21, 83, 217, 348, 355, 365, 369, 372, 373, 376, 398  
Asia Education Foundation, 398  
Asia Pacific region, 346, 355, 368  
Asian nations, 369  
Assessment for learning, 275, 282, 362  
Assessment programmes, 348, 358  
Assessment, 20, 67, 72, 90, 127, 165, 177, 214, 217, 275, 280, 282, 283, 322, 334, 343, 348, 358, 362, 416  
Assessments of social competence, 358  
Assimilation, 163

- Asylum seekers, 220, 307  
 ‘Attentive awareness’, 390  
 Australia and languages, 217  
 Australia, 14, 15, 18, 19, 22, 23, 81–83, 103, 104, 112, 117, 123, 125, 200, 201, 212–217, 219  
 Australia’s schools, 360  
 Australian Catholic University, 104, 232, 411–413, 415, 416  
 Australian College of Educators’ 2002 Yearbook, *Values in Education*, 356  
 Australian Commonwealth Government, 315, 317, 412  
 Australian Council of Deans of Education, 233, 235, 414  
 Australian Council of State School Organisations, 233, 234  
 Australian curriculum policies, 395  
 Australian education system, 296  
 Australian Education Union, 231  
 Australian Government, 14, 15, 18, 207, 211–222, 224, 226  
 Australian government’s agenda for schools, 215  
 Australian Government’s Minister for Education, 217  
 Australian Joint Council of Professional Teacher Associations, 233  
 Australian Labor Party, 216  
 Australian Minister of Education, 324  
 Australian National Commission for UNESCO, 355  
 Australian Parents Council, 234  
 Australian Principals Associations Professional Development Council, 233  
*Australian Values Framework*, 356  
 Australian values, 123, 125, 213, 221, 229, 230, 301, 312, 350, 353, 356, 358, 384, 399  
 Author’s context and values, 310  
 Automatic behaviors, 139  
 Autonomous decision-making, 42  
 Autonomous individuals, 30, 40  
 Autonomy and mutuality, 7, 41, 44, 46  
 Autonomy, 1, 7, 9, 17, 24, 26, 27, 29, 31, 37, 40–44, 46  
 Avian flu, 89  
 Awareness and imagination, 44
- B**  
 “Bag of virtues”, 128  
 Balance, 30, 33, 42, 44, 87, 134, 163, 219, 221, 226, 230, 242, 268  
 Balanced mix of activities, 44  
 ‘Balanced’ curriculum, 44  
 Basic information processing system, 129  
 Basic needs, 49, 133, 134  
 Basic value (s), 51, 54, 80  
 Behavioural, 38, 223, 298, 300  
 Beliefs, 6, 16, 18, 23, 24, 28, 35, 36, 39, 41, 48, 49, 70, 88, 101, 102  
 Belonging, 81, 120, 122, 136, 140, 223, 296, 301, 389  
 Best practice instruction, 138  
 The Bible, 88, 297  
*Big Beliefs Project*, 398  
 Binding, 5, 38, 41, 195, 323, 392  
 Biology, 127, 415  
 Bio-technology, 170, 172, 174  
 Bonobos, 133  
*Bound*, 14, 17, 30, 34, 67, 271, 392  
 Boy-Girl issues, 311  
 Brain, 132–134, 141, 284, 389  
 Breastfeeding, 134, 141  
 Britain, 85, 214  
 British education system, 299  
 Building student well-being, 223  
 Building the character, 234  
 Bureaucratic process, 382
- C**  
 Capacity for learning, 16, 258, 276, 416  
 Capacity for reflection, 220  
 Capacity for reflective action, 384  
 Capital punishment, 51, 52, 104  
 Cardinal Virtues, 54, 59, 298  
 Care, 4, 8, 11, 13, 14, 16, 20, 23, 24, 50  
 Careerism, 262, 268, 269, 272, 275  
 Caring relationships, 134, 136  
 Caring schools and classrooms, 137  
 Caring, 4, 10, 71, 72, 82, 131, 134–137, 141, 205, 206, 211, 258, 298, 300, 322, 383, 397, 401, 403, 406, 407  
 Caritas, 85  
 Case studies, 74–76, 235  
 Categorical Imperative, 95, 128  
 Catholic and Independent schools, 215, 346  
 Catholic Education Commission of Victoria, 357, 415  
 Catholic Education Office, 321, 324  
 Catholic schools, 19, 322, 347, 356, 357, 360  
 Catholics, 87, 214  
 Cavellian self-understanding, 157  
 CCES, 18, 306  
 Celebrity status, 385  
 Challenges of the environment, 163, 164



- Changing culture and values, 236  
 Changing social, 372, 388  
 Channel One, 86  
 Character and imagination, 239  
 Character education, conceptions of, 16, 240  
 Character education, 11, 15, 16, 18, 128, 130, 138, 147, 148, 239  
 Character ethics, 10, 127, 128  
 Character formation, 139, 241, 242, 299, 305, 311, 312  
 Character formation, familial patterns, 305  
 Character, 4–8, 10–18, 20, 25, 29, 30  
 Character-focussed values education, 240, 242  
 Character-focussed values education, criteria for evaluating, 242  
 Characters, 107, 310, 383  
 Charter, 66, 67, 207, 302  
 Chasm between knowing and doing, 129  
 Chief “pillars”, of lifelong learning, 30  
 Childbirth, 134  
 Childcare, 109, 133, 141  
 Childhood, 72, 85, 86, 108, 134  
 Children are different, 141  
 Choice, 1, 2, 9, 13, 34, 38, 39, 42, 94, 95, 97, 98, 107, 108, 112, 128, 129, 188, 193, 215, 229, 248, 251, 262, 266, 267, 269, 273, 296, 298, 301, 352, 372, 392  
 Christian fundamentalism, 87, 88, 195  
 Christian, 18, 55, 56, 87, 88, 94, 101, 112, 119, 180, 183, 184, 186, 188, 189, 195  
 Christianity, 88, 112, 186, 214, 311  
 Christies Beach High School, 405, 406  
 Churches, 25, 85, 87, 88, 101, 188, 384, 388, 408, 417  
 Circle time, 288  
 Citizen-oriented view, 152  
 Citizens, members of communities, 34  
 Citizenship and values education, 200, 355, 357, 359  
 Citizenship education program, 15, 217  
 Citizenship education, 11, 15, 57, 80, 89, 147–150, 157, 158, 217, 349, 351, 352, 356, 359, 374, 396, 398, 417, 418  
 Citizenship, 3, 4, 11, 15, 20, 21, 57, 68, 80, 81, 89, 138, 140  
 Civic Education Study, 348, 418  
 Civic Identity of Students in Twenty-eight Countries, IEA Study of, 396  
 Civic responsibility, 24, 300  
 Civic virtue, 147, 151, 152, 239, 241, 242, 246, 247, 250, 252  
 Civic virtues, expansive approaches, 242  
 Civics and citizenship education project, 217  
 Civics and citizenship education, 15, 217, 349, 351, 352, 356, 359, 396, 398, 417, 418  
 Civics and citizenship values education, 359  
 Civics and citizenship, 3, 15, 217, 218, 299, 300, 349, 351, 352, 356, 358, 359, 396, 398, 417, 418  
 Civics education Australia, 349  
 Civics Education Committee, 350, 352  
 Civics education, 349, 350, 352, 359  
 Civics Expert Group, 349, 350, 356  
 Civics, 3, 15, 94, 200, 217, 218, 299, 300, 349–351  
 Civil life, 303, 388  
 The Civil society, 306  
 Civil society, 18, 26, 221, 312, 382, 395, 418  
 “Clashes of values”, 236  
 Classical egoism, 263, 264  
 Classroom learning, 280–282  
 Classroom teaching, 22, 395, 396, 403  
 Climate change, 88  
 Climate, 4, 10, 46, 88, 135–137, 184, 185, 187, 216, 219, 307, 329, 343, 357, 404  
 Clockwork worldview, 257, 258  
 Club of Rome report, 61  
 Clubs, 25, 366, 367, 388  
 Cluster arrangement, 19, 321, 322, 327, 330, 331, 335–337, 340–342  
 Cluster coordinator, 321, 322, 327, 335, 336, 341–343, 412  
 Cluster leadership, 329, 335  
 Cluster or network, 315, 329  
 Cluster school projects, 232, 235  
 Cluster school, 232, 235, 340  
 Cluster(s), 15, 18, 19, 186, 187, 223, 232, 233, 235, 261, 315–322, 329, 334, 340, 342, 343, 353  
 Clusters as a Reform Strategy, 329, 342  
 Coaching, 139, 413  
 Co-curricular programmes, 22, 23, 395, 396, 399, 400, 405  
 Codes of conduct, 70, 75, 76, 404  
 Codes of ethics, 41  
 Coercion, 18, 21, 279, 280, 289, 290, 293.  
     *See also* Negative values  
 Cognition, 36, 45, 163, 202, 298  
 Cognitive and affective, 298, 374  
 Cognitive conflicts, 167, 168, 175  
 Cognitive development, 163, 167, 199, 224  
 Cognitive repertoires, 5, 25, 44

- Cognitive requirements, 44, 251  
 Cognitive style, 35  
 Cohesive civil society, 221  
 College, 37, 101, 180, 182, 192, 223, 315, 330–333, 337  
 Commitment, 1–4, 6–9, 14, 19, 23–25, 27, 28, 30, 31  
 Commitment to constructive engagement in learning, 62, 63  
 Commitment to democratic governance, 68  
 Commitment to individual and collective autonomy, 66  
 Commitment to oneself and one's cultural inheritance, 63  
 Commitment to others and their cultural differences, 64  
 Commitment to particular values, 40  
 Commitment to practical reason and its contribution to bettering the human condition, 65  
 Commitment to social justice, 66, 259  
 Commitment to human condition and its potential for progress, 64, 65  
 Commitment to non-violent resolution of conflict, 67  
 'Commodity', 42  
*Common and Agreed Goals for Australian Schools in the Twenty-first Century (The Adelaide Declaration)*, 347  
*Common and Agreed Goals for Schooling in Australia (The Hobart Declaration)*, 350  
 Common language, 224, 234  
 Communal concern, 205  
 Communicating citizen, 206  
 Communication, 28, 29, 31, 32, 35–37, 55–57, 93, 136, 140, 172, 202, 206, 321, 323, 335, 339, 344, 366, 383, 386  
 Communicative capacity, 202, 208, 323, 324, 326  
 'Communicative competence', 206  
 'Communicative knowledge', 206  
 Communitarian, 95, 247, 413  
 Communities of practice, 73, 259, 260  
 Community centre, 366, 385  
 Community harmony, 37  
 Community leadership, 43, 258, 274  
 Community of learners, 232, 271  
 Community of race, 28  
 Community reconciliation, 381  
 Community service, 3, 7, 23, 57, 332–334, 381, 405  
 Community service schemes, 23, 405  
 Community, 2–7, 9, 10, 13, 19, 22–25, 27–31, 33, 35, 38, 40, 45, 56, 250  
 Community-building conversations, 260  
 Companionship, 303  
 Compassion, 56, 81, 82, 134, 141, 204, 221, 227, 229, 239  
*Compassion for living beings*, 389  
 Compassion towards, 204  
 Compassionate empathy, *grounding* process of, 387  
 Compassionate heart, 392  
 Compassionate stories, 22, 391  
 Compassionate understandings, 22, 387  
 Competence, 4, 5, 25, 36, 37, 138, 202, 204, 206, 208, 260, 261, 299, 358, 374, 399  
 Competition, 57, 82, 91, 111, 147, 244, 363, 371, 372, 376, 384, 385, 392, 400  
 'Competitive edge', 35, 369  
 Compulsory education, 17, 287, 293, 371  
 Conative, 298  
 Concept of the good, 50  
 Conceptions of life and value, 29  
 Conceptions of their lives, 33  
 Conclusion, 4, 5, 7, 10, 12, 21, 23, 29, 33, 39, 45, 48  
 Conditional knowledge, 10, 129, 130  
 Conditional, 10, 129, 130, 219, 230  
 Conditions of life, 49  
 Confidence, 19, 37, 55, 203, 280, 286, 288, 290, 291, 297, 300, 321, 323, 325, 407, 408  
*Connectedness*, 10, 16, 81, 108, 276, 354, 356, 389, 403, 407  
 Conscience, 40, 49, 56, 139, 202, 208, 245, 268, 295, 354, 419  
 Consciousness studies, 284  
 Consensus, 35, 53, 87, 190, 191, 225, 226, 235, 241, 242, 352  
 Consideration for their interests, 37  
 Constitution, 162, 187, 214, 216, 242, 243, 245–248, 251, 252, 347, 349, 367  
 'Constitutional politics', 150, 152  
 Construct, 2, 13, 25, 70, 140, 166, 175, 183, 191, 202, 308, 316, 382, 406  
 Constructed, 8, 15, 62, 65, 68, 69, 76, 77, 114, 137, 192, 308, 368, 382  
 Constructivism, 161, 162, 164, 165, 171, 175, 181, 280, 282, 283, 415  
 Constructivist approaches, 259, 286  
 Constructivist knowledge acquisition, 162  
 Consultative approach, 234  
 Consumer' citizenship, 149, 150

- Consumer-oriented view, 152  
 Content, 4, 7, 12–14, 17, 35, 38, 41, 54,  
     56, 72, 80  
 Contextualised guided practice, 70  
 Contextualised, 68, 70, 72  
 Continuing education, 364, 370–373,  
     375, 376  
 Conventional level, 167  
 Cooperation, 1, 35, 51, 81, 87, 91, 167, 207,  
     343, 403, 404  
 Cooperative learning, 298, 326  
 Core of values, 41  
 Core values, 6, 36, 55, 83, 189, 193, 212,  
     224, 226, 227, 229, 233, 241, 243, 244,  
     275, 302, 318, 320, 329, 391, 395, 397,  
     404, 405  
 The Council for Christian Education in  
     Schools (CCES), 18, 306  
 Countering separatist doctrines, 31  
 Courage, 54, 59, 82, 132, 229, 272, 298, 300  
 Courteous acceptance, 384  
 Courtesy, 37  
 Creativity, 27, 29, 34, 37, 56, 82, 260, 299,  
     300, 363, 381, 388  
 Creator, 66, 298, 304  
 Credit Bank System in Korea, 368  
 Critical friends, 232  
 Critical imagination, 380  
 ‘Critical literacy of life’, 308  
 Critical literacy, 308  
 Critical presence, 274  
 Critical reflection, 8, 70, 74, 75, 312  
 Critical thinking, 56, 59, 160, 171  
 Critical thought, 80, 94, 220, 398  
 Criticalist curriculum, 289  
 Critiques of Kohlberg’s, 128  
 Cross-cultural understanding, 30  
 Cross-sectoral cluster arrangement, 340  
 Cross-sectoral structure, 334  
 Cultivated, 11, 33, 51, 130, 139, 147, 148,  
     153, 158, 287, 387  
 Cultural anthropology, 127  
 Cultural conformism, 149  
 Cultural contexts, 68, 69, 75, 385  
 cultural inheritance, 63  
 Cultural relativist, 50, 51  
 Cultural values, 72, 306, 408  
 Cultural wars, 212, 221, 230  
 Culturally constructed, 8, 69  
 Culture of community, 6, 29  
 Culture of fear, 384  
 Culture of inclusivity, 384  
 Culture of opinion, 307  
 Culture or religion, 28  
 Culture, 6, 21, 22, 28, 29, 35, 36, 45, 48,  
     50, 51, 64, 65, 69, 72, 73,  
     84–86  
 Curiosity-driven enquiry, 27  
 Curriculum aims, 15, 240  
 Curriculum and instruction, 296, 301  
 Curriculum Corporation, 214, 222, 226,  
     232–234, 236, 318, 321, 395,  
     398, 414  
 Curriculum polices, 402  
 Curriculum, 3, 6, 8–10, 14, 15, 17–20, 22,  
     23, 30, 31, 37  
 Curriculum, 3, 6–10, 14, 15, 17–20, 22  
     *See also* Student-initiated curricula  
 Cynicism, 220, 222, 261, 398
- D**  
 Dating, 103  
*Deal making*, 388  
 Death penalty, 50  
 Deborah Appleman’s, 308  
 Decentralization, 21  
 Declarative, 129, 130  
 Deconstructionism, 194, 221  
*De-differentiation*, 386  
 Deep imagining, 380  
 Defenses, 133  
 Define values education, 401  
 Definition of values, 72, 397  
 Definitions, naming and meaning, 224  
 Deification, 262, 268, 271–272  
 Deliberation, 4, 7, 29, 59, 96, 129, 130, 334  
 Deliberative mind, 130, 139  
 Deliberative reasoning, 128, 129, 134  
 Deliberative, 10, 70, 71, 76, 128–131,  
     134, 139  
*De-linguistification*, 386  
 Delors Report , 355, 371  
 “Democracy of sympathetic citizens”, 375  
 Democracy, 3, 6, 21, 22, 25, 28, 30, 31, 34,  
     43, 45, 46, 58, 94  
 Democratic countries, 53, 195  
 Democratic culture, 240, 375, 388  
 Democratic education, 158, 239  
 Democratic engagement, 30  
 Democratic form of life, 30, 44  
 Democratic freedoms, 307  
 Democratic futurists, 22, 387  
 Democratic life, 389  
 Democratic national character, 243  
 Democratic principles and values, 351  
 Democratic process, 68, 167, 406, 407  
 Democratic relativism, 53  
 Democratic rights, 88

- Democratic values, 21, 22, 147, 158,  
245–247, 249, 347, 351, 380, 381,  
383, 384, 387, 392, 396
- Democratic virtues, 11, 147, 148, 228,  
251, 359
- ‘Demoralisation’, 382
- Department of Education, Science and  
Training, 81, 222, 353
- De-politicization*, 386
- Depression, 83, 220
- Description-and-evaluation, 36
- Design projects, 232
- Desire for aesthetic delight*, 389
- Destiny, 181, 195, 199, 309
- Detachment, 152, 220
- Develop models of teaching and learning, 404
- Development, 1, 3, 8–12, 14, 15, 17, 18,  
20–25, 30, 33, 35
- “Developmental assets”, 136
- Devolution of decision-making, 42
- Dialogic task, 383
- Dialogically constructed, 382
- Difference, 6, 18, 27, 39–41, 62, 64, 67–71,  
74, 81
- Different kinds of value, 6, 32
- Dignity, 37, 59, 64, 67, 82, 85, 167, 221, 242,  
244, 246, 250, 251, 252, 271, 303, 351,  
354, 398
- Direct appeal to the observer’s emotions’, 386
- Direct contact, 137
- ‘Disappointment’, 114, 151, 152, 155, 156
- Disciplinary issues, 160
- Discipline, 20, 54, 56, 65, 67, 82, 102, 107,  
137, 247, 264, 273, 298, 299, 302, 305,  
350, 351, 359, 398, 400, 402, 407
- Discovering Democracy civics*, 217
- Discovering Democracy Project*, 353
- Discovering Democracy School Materials  
Project*, 398
- Discovering Democracy*, 217, 350, 351, 353,  
357, 359, 398
- Disenchanted, 382
- Disequilibrium, 163, 167
- Disillusionment, 151
- Dispositions to act, 7, 38, 39, 240
- Dissatisfaction, 152, 220
- Doctrines of egoism, 262, 267
- Dogma, 6, 31
- Dogs, 100, 104
- Draft National Framework for Values  
Education in Australian Schools*, 224
- Drug education, 217
- ‘Duck-rabbit example’, 156
- Due care, 14, 204, 404
- Duke of Edinburgh Awards scheme, 408
- Duties, 4, 34, 53, 54, 66, 71, 76, 82, 90, 131,  
142, 149, 167, 190, 262, 263, 305, 372,  
390, 407
- E**
- Earning community, 43, 257–261, 266, 269,  
274, 275, 328
- Easter, 304
- Ecological and ethical leadership, 273
- Ecological awareness*, 389
- Ecological learning community, 257, 274
- Ecological perspective, 16, 255, 257,  
258, 262
- Eco-mental systems, 261
- Economic ‘reforms’, 80
- Economic advancement, 25, 30
- Economic and social trends, 216
- Economic arrangements, 43, 93
- Economic capacity, 37
- Economic circumstances, 183, 388
- Economic development, 35, 63, 372, 374
- Economic efficiency and effectiveness, 37
- Economic Globalisation, 363, 374
- Economic imperatives, 30
- Economic Liberalism, 87
- Economic rationalism, 384
- Economic theories, 96
- Economic theorists, 93
- Education Act in Victoria, 351
- Education Acts, 3, 296, 347, 360
- Education and Democracy, 188, 239, 242,  
243, 245, 252
- Education Blueprint, for 21<sup>st</sup> Century (2000)  
in Hong Kong, 366
- Education definition, 28
- Education for Citizenship, 349
- Education for democracy, 3, 6, 30,  
242, 387
- Education for lifelong learning, 44
- Education for Shared Values and for  
Intercultural and Interfaith  
Understanding*, 355
- Education Law (1996), 366
- Education outcomes, 213, 218
- Education policy development, 216
- Education Reform Act 1988, 280
- Education, various modes, 1–20
- Educational engagement, 207, 226
- Educational gathering, 22, 385
- Educational *inclusion*, 72
- Educational institutions, 7, 12, 41, 42, 88,  
180, 188–191, 194, 243, 246
- Educational outcomes, 299, 348

- Educational reform, 20, 308, 315, 362, 365, 369, 376, 416
- Educator, 2, 4, 10, 15, 23, 29, 38, 45, 46, 52, 54–56, 58, 94, 127, 128, 135
- Effective communication, 206
- Effective decision-making, 204
- ‘Effective learning’, 13, 200
- Effective partnerships, 44
- ‘Effective schooling’, 13, 200
- Effective values education, 22, 224, 227, 228, 235, 403
- Effectiveness, 13, 28
- Efficiency, 25, 37, 100, 190, 260, 301, 362, 372
- Egalitarian, 68, 214, 384, 390
- Egoistic, 16, 71, 72, 75, 259, 262–265, 267, 271, 276
- Embodied awareness*, 389
- Emotion, 12, 31, 64, 65, 69, 82, 95, 96, 115, 116, 121, 131, 132
- Emotional signaling, 136
- Emotionality, 380
- Emotions, 96, 115, 116, 121, 163, 170, 252, 386, 391
- Empathetic power of image, 387
- Empathic, 134, 135, 324
- Empathising, 71
- Empathy, 22, 23, 56, 57, 82, 111, 133, 141, 202, 249, 300, 387, 395, 398, 404, 405, 407
- Empirical experience*, 72
- Empirical-analytic knowing, 206
- Enabling pre-conditions, 390
- Enabling presence, 274
- Enduring learning communities, 260
- Engagement, 3–5, 8, 24, 25, 29, 30, 32, 40, 44, 62, 63, 69, 70
- England, 188, 280, 346, 388
- English curriculum, 18, 302
- English, 18, 103, 195, 218, 221, 299, 301, 302, 306, 308, 310–312, 330, 333, 349, 351, 411, 414, 415
- Enhanced social support, 204
- Enlightened egoism, 267
- Enlightenment, 95, 112, 125, 296, 303
- Enmeshment, 33, 37
- Enrichment, 20, 25, 35–37, 44, 373, 418
- Entire ethos, values in, 400
- ‘Entrepreneurial self’, 388
- Environment education, 217
- Environmental sustainability, 82
- Environments, 4, 109, 112, 114, 118, 121, 130, 131, 133, 136, 139, 141, 165, 172, 175, 328, 366, 383, 388, 395, 399
- Epicurus, 263, 265, 267
- Epistemic commitments, 30
- Epistemology, 161, 162, 205, 280, 283, 285, 297, 309, 415
- Equal objectivity and significance, 36
- Equality, 41, 59, 67, 118, 186, 221, 245, 246, 248, 250, 251, 273, 300, 375, 382, 384
- Equilibrist egoism, 267
- Equity, 20, 22, 82, 186, 215, 243, 244, 246, 383, 384, 387, 390, 413
- Essential value, 50
- Ethic of care, 16, 76, 259, 274, 276
- Ethical and responsible citizenship, 213
- Ethical *commitment*, 69, 71, 73–75, 77
- Ethical dispositions, 228, 356, 359
- Ethical egoism, 71, 76, 266, 267, 269
- Ethical expertise, 69, 75
- Ethical foundations, 295
- Ethical growth, 224
- Ethical knowledge, 8, 69, 70, 71, 73, 75–77
- Ethical rationalism, 71, 76
- Ethical reasoning, 71
- Ethical skill, 10, 71, 74, 75, 77, 135, 137
- Ethical theory, 8, 75, 77
- Ethical values, 7, 61, 62, 68, 72, 73, 81, 107, 273
- Ethics, 3, 7, 8, 10, 11, 14, 37, 41, 49, 58, 68–72, 76 (151 instances)
- Europe, 83, 172, 175, 214, 374, 375, 412
- European Association for the Education of Adults (EAEA), 374
- Evidence-based inquiry, 65
- Evolution, 88, 89, 139, 216, 234, 243, 283, 385
- Evolutionary epistemology, 17, 280, 285
- Excellence, 6, 10, 28–30, 36, 41, 42, 81, 82, 127, 130, 131, 261, 272, 301, 353, 357, 397
- Exclusivism, 205
- Expansive approaches*, 16, 241, 242
- Expansive justification, 246, 252
- Expansive’ character education, 147
- Experience, 3, 8, 10, 12, 19, 23, 28, 33, 37, 42, 49, 50
- ‘Experienced identity’, 184, 186, 192, 193
- Experiential learning activities, 368
- Expert-education, 131
- Expert-in-training pedagogy*, 138
- Expertise, 10, 50, 69, 71, 75, 130, 131, 134, 139, 238, 292, 299, 301, 319, 337, 350, 414
- Experts, 53, 130, 131, 134, 139, 170, 174, 182, 186, 315, 325, 337
- Explicit systems, 129

- Explicit, 8–10, 17, 19, 20, 61, 81, 91, 96, 98
- Explicitness, 235
- Extrinsic goals, 220
- Exxon, 84
- F**
- Facilitation of learning*, 72, 76
- Facilitators of learning, 166, 175
- Fact-opinion dichotomy, 49, 50
- Fact-opinion, 49, 50
- Facts, 6, 17, 31, 49, 50, 52, 53, 55, 115, 116, 138, 162, 173, 174, 176, 206, 264, 281, 282
- Facts and values, 17, 31, 116, 281
- Facts and values, dualism of, 17
- Fair play, 215, 221
- Fairness, 14, 56, 82–84, 186, 204, 243, 298, 384, 389, 404, 407
- Faith-based schools, 212, 222, 347, 357
- Families, 10, 23, 29, 30, 42, 48, 51, 55, 71, 81, 109, 117, 119, 136, 140, 141, 151, 172, 199, 219, 228, 232, 261, 311, 348, 355, 399, 400, 405, 408
- Family–school partnerships, 217
- Fate, 309
- Federal Government, 81, 212, 213, 217–219, 229, 233, 318, 347
- Fellow feelings, 387
- Feminist, 134
- Fiduciary responsibilities, 268, 269
- Financial literacy education, 220
- Financial management, 220
- The First person, 153, 155
- First task in values education, 56
- Flourish, 8, 29, 33, 61, 62, 65, 108, 116, 119, 120, 133, 135–137, 141, 142, 149, 219, 236, 252, 259, 392
- Focus on predispositions, 388
- Followers of Jesus, 304
- Forgiveness, 82, 83, 296, 305, 381
- Form of life, 4, 30, 33, 44, 45, 56
- Form of society, 41
- Formal education, 18, 199, 207, 279, 287, 295, 368, 372
- Formal educational experiences, 388
- Forming conclusions, 39
- Forms of discourse, 36
- Forms of life, 35
- Foundational presuppositions, 308
- Framework for Australian Values*, 358
- Free education, 14, 211, 212
- Free market economics, 88
- Free trade agreements, 85
- Freedom, 12, 25, 41, 42, 48, 55, 56, 58, 59, 66, 81, 83, 149, 151
- Freedom in education, 182
- Freedom of education, 12, 186, 195
- Fryer Report, 375
- Fundamental standard, 52
- Fundamental value, 43
- Fundamentalism, 71, 87–89, 195
- G**
- Garden of Eden, 304
- Gender inequality, 248
- Gender justice, 248
- Generalisable, 38, 392
- Generalised feeling of belonging and agency*, 389
- Generation Y, 220
- Generative power of image, 387
- Global developments, 181
- Global market-place, 219
- Global terrorism, 213, 220, 351
- Globalisation, 2, 8, 20, 84, 85, 89, 181, 192, 255, 363, 365, 368, 376, 384
- Globalised, 89, 91, 363, 372
- Goals of values education, 58, 207
- God, 51, 185, 190, 191, 271, 296–298, 303–305, 309
- Golden Rule of the Educator, 55
- Golden Rule, 55, 204, 303, 384
- Good citizen, 137, 140
- Good life (the), 18, 28, 53, 58, 59, 72, 107, 127, 137, 138, 148, 149, 153, 154, 303, 304, 306, 312
- Good person, 62, 69, 137
- Good practice pedagogy, 208
- Good practice schools projects, 233
- Good practice values education, 208
- Good Practice, approaches and keyelements to inform, 224, 227, 228
- Good Samaritan, 33, 122
- Goodness, 267, 271, 303, 304, 311, 386, 390
- Government and non-government schools, 19, 224, 346, 358, 360
- Government of Western Australia, 358
- Government or non-government schooling, 352
- Government schools are “values-neutral”, 399
- Government schools, 215, 225, 305, 331, 343, 346, 347, 352, 353, 399, 402
- Governmentality, 365, 368, 369, 373, 376
- Gratefulness, 54, 56, 58
- Grief and Loss, 302, 311
- Growth of autonomy, 31
- Guiding principles, 224–230

**H**

Habitat view, 113  
 Habitat, 9, 10, 107–109, 112–118, 120–123  
 Habits, 9, 57, 58, 107–109, 114, 115, 118, 119, 121–123, 128, 130, 148, 153  
 Happiness, 55, 100, 107, 120, 137, 140, 205, 220, 263, 264, 295, 301, 304, 310, 403, 404  
 Happy life, 54  
 Harlem, 84  
 Harmony, 37, 67, 82, 103, 213, 250, 257, 303, 356, 357, 395  
*Harmony through Understanding Project*, 356  
 “Heart-brain”, 134  
 Hedonistic egoism, 263  
 Heroes, 229, 311  
 Heteronomic morality, 166  
 Heteronomy, 66  
 Hidden curriculum, 9, 18, 102, 286, 302, 312, 377  
 High expectations, 135, 137  
 Higher education qualifications, 368  
 Highest good, 52  
 Historical-hermeneutic, 206  
 Historicists, 49  
 History, 9, 12, 18, 23, 36, 37, 43, 49, 50, 54, 63  
 Holistic view of education, 222  
 Holistic well-being, 213  
 Holistically, 62, 256  
 Homosexuals, 88  
 Hong Kong’s economic situation, 369  
 Honour, 82, 243–245, 418  
 Hope, 13, 19, 24, 25, 45, 102, 118, 119, 121, 183, 191, 243, 260, 262, 275, 280, 290, 302, 312, 356, 405  
 Howard Government, 216  
 Human behaviour, 99, 297, 306  
 Human being, commitment to life, 25, 29  
 Human beings, 7, 10, 25, 29, 31, 33, 34, 36, 37, 41, 42, 48, 51, 57  
 Human cultures, 51, 391  
 Human dignity, 37, 59, 64, 82, 246, 250, 252  
 Human flourishing, 8, 61, 62, 120, 135, 141, 252  
 Human interactivity, 206  
 Human life, 22, 25, 34, 50–52, 54, 55, 81, 119, 256, 303, 380, 381, 387  
 Human moral sense, 133  
 Human nature and self, 309  
 Human nature, 49, 55, 113, 116, 120, 121, 127, 256, 264, 272, 297, 309, 311  
*Human rights*, 19, 85, 129, 176, 239, 251, 253, 261, 351, 354, 374

Human significance, 309  
 Humane values, 37, 38  
 Humanism, 37, 65  
 Humanistic, 11, 20, 64, 125, 297, 311, 370, 372  
 Humanitarian values, 21, 374, 377  
 Humanity, value of, 37  
 Humility, 119, 124, 258, 268, 300, 407  
 Humor, 137

**I**

Identifying outcomes, 236  
 Identifying the values, 403  
 Identity, 12, 13, 33, 35, 45, 63, 64, 101, 119, 120, 124  
 Ideology, 73, 88, 134, 263, 264, 290  
 Idiosyncratic values, subjective and, 29, 40  
 Idiosyncratic, 29, 40  
 IEA Civic Education (2001), 396  
 Image-based persuasion, 392  
 Imaginal curriculum, 387  
 Imaginal strategies, 385  
 ‘Imaginal’, 22, 385  
 Imagination and creativity, 27, 29, 34, 37  
 Imagination, 21, 22, 27–29, 34, 37, 44, 113, 132–134, 137, 139, 140, 142 (80 instances)  
 Imaginative learning, 388  
*Imago dei*, 303  
 Immersion, 8, 44, 73, 77, 120, 131, 138  
 Impatience, 220  
 Implicate order, 256  
 Implicit system, 129  
 Implicit, 3, 6, 10, 13, 20, 22, 27, 28, 32, 38, 102  
 “Impression management”, 269  
 Impulsivity, 133  
 Inclusive and emancipatory discourse, 387  
 Inclusive democracy, 22, 380, 381, 384, 385, 388, 389, 390, 392  
 Inclusive democratic life, use of stories of, 389  
 Inclusive democratic values, 22, 380, 384, 392  
 Inclusivity, 22, 133, 205, 381, 384, 385, 387–390, 392  
 Inclusivity, and engagement, 205  
 Incommensurability, 110  
 Independent entities, 31  
 Independent schools, 102, 214, 215, 217, 222, 330, 346, 347, 402  
 India, 84, 347, 388  
 Indispensable preconditions, 44

- Individual autonomy, 26, 29, 44, 303  
*Individual creativity*, 388  
 Individual development, 44  
 Individual excellence, 41  
 Individual freedom, 66, 149  
 Individual good, 51  
 Individual happiness, 205  
 Individual initiative, 27  
 Individual learning needs, 72  
 Individual life, 55  
 Individual worth, values of, 37  
 Individualism and privacy, 307  
 Individualism, 69, 190, 191, 195, 250, 251, 307, 384, 392  
 Individualistic, 54, 142, 264, 384  
 Indoctrination, 80  
 'Ineffective teaching', 200  
 Infancy, 51, 133  
 Informal learning environments, 388  
*Informal networks*, 388  
 Informed commitments, 8, 62, 68, 72, 73  
 Ingroup loyalty, 133  
 Ingroup, 133, 134  
 Inquiry methodology, 23, 404  
 Inspired imagination, 392  
 Institutes of higher education, 180  
 Institution of education, 35  
 Institutional fact, 52  
 Institutional identities, 12, 13, 180–183, 186–195  
 Instrumental thinking, 65  
 Integrate, 1, 14, 21, 62, 134, 137, 138, 163, 182, 185, 202, 212, 230, 257, 322, 335, 340, 344, 351, 358, 365, 371, 374, 375, 404  
 Integration, 63, 65, 134, 139, 171, 173, 233, 235, 243, 316, 340, 365  
 Integrity, 25, 56, 81, 82, 132, 204–206, 227, 243–245, 247  
 Intellectual depth, 203, 208, 323, 324  
 Intellectual development, 90, 202  
 Intellectual quotient (IQ), 203  
 Intelligent design, 88, 89  
 Intelligibility, 35  
 Intelligible, 29, 33, 43, 110, 390  
 Interaction, 42–44, 115, 116, 131, 137, 140, 141, 162–164, 166, 167, 172, 262, 273, 288, 301, 310, 334, 336, 338, 341, 343, 385, 407  
 Interactivity of Communities, 116  
 Intercultural understanding, 354  
 Inter-dependence, 43  
 Interest groups, 87, 388  
 Interfaith understanding, 354–356, 409  
 International Association for the Evaluation of Educational Achievement (IEA), 348  
 International Baccalaureate, 408  
 International Commission on Education for the Twenty-first Century, *Learning: The Treasure Within*, 354, 355  
 International Congress for School Effectiveness and Improvement (ICSEI), 348  
 International Labour Office (ILO), 364  
 Internet, 85, 164, 169, 171, 172, 174, 339  
 Inter-personal relations, sensitivity, 37  
 Interpersonal sensitivity, 30  
 Interpretation, 21, 36, 131, 177, 196, 202, 236, 239, 241, 247, 248, 250–253, 282, 363, 371, 373  
 Interpretive competence, 206  
 Interpretive or social learning, 13, 203  
 Interpretive skills, 208  
 Intrinsically, 65, 274, 389, 406  
 Intuition, 10, 69, 128, 130, 131, 134, 136, 139–142, 323  
 Intuitive, 10, 70, 75, 129–131, 139, 298  
 IQ testing regimes, 203
- J**  
 Jesus Christ, 101, 268, 303  
 Job-shifting training, 364  
*Journal of Philosophy of Education*, 91, 158, 414  
 Judaeo-Christian ethic, 296  
 Judaeo-Christian worldview, 303, 305  
 Justice, 10, 11, 35–37, 40, 41, 51, 54, 55, 58, 59, 62
- K**  
 Key Elements, 15, 224, 227–230, 264  
*Key Elements and Approaches that Inform Good Practice*, 227  
 Key questions, 29, 41, 295  
 Key values, 125, 224, 245, 401  
 Kinder culture, 8, 85–87, 89  
 Knowing oneself, 206  
 Knowing, 10, 20, 22, 129, 130, 134, 156, 157, 165, 171, 202, 206, 259, 309, 323, 327, 331, 359, 381, 385, 392, 405  
 Knowledge application, 173  
 Knowledge economy, 20, 21, 23, 301, 312, 362–365, 368, 369, 374, 376, 377  
 Knowledge society, 16, 255, 259, 276  
 Knowledge, 4, 5, 7, 8, 10, 11, 12, 14, 16, 20, 21, 23  
*Kominkani*, 366  
 Kyoto agreement, 88



**L**

- Lance Holt School Values Statement*, 401
- Lance Holt School, 400–402
- Language of morality, 59
- Languages of science, 35
- Laws of nature, 50, 53, 271
- Leader-centric, 262
- Leaderful organizations, 268, 274
- Leadership, 16, 25, 43, 213, 217, 218, 231, 235, 255, 257, 258
- Learned dependency, 287, 290. *See also* Learner autonomy
- Learner autonomy, 17, 279, 280, 282, 288, 293. *See also* Learned dependency
- Learning -The Treasure Within*, 409
- Learning, 1–21
  - [whole chapter]
- Learning activities, 3, 5, 20, 44, 61, 74, 337, 368, 372, 373, 398, 401
- Learning community, 43, 257–261, 266, 269, 274, 275, 328
- Learning *engagement*, 63, 72
- Learning of language, 42
- Learning orchestrator, 175
- Learning organization, 65
- Learning principles, 228, 359
- Learning styles, 64, 299, 326, 342
- Learning throughout life, 2, 24, 28, 67, 72
- Learning to Be*, 1, 2, 61, 202, 355, 409
- Learnings about Clusters, 343
- Learning-to-learn, 64
- Legislation of lifelong learning, 366
- Lesson interruption method, 171, 173
- Liberal democracy, 94
- Liberal democratic society, 148
- Liberal ethics, 147
- 'Liberal', 11, 31, 40, 69, 80, 87, 88, 94, 100, 101, 147
- 'Liberal' notion of citizenship, 149
- Life, 2–8, 12, 14, 15, 18, 22–30, 32
- Life education, 55
- Life management skills, 220
- Life necessities, 50
- Life world, 27, 258, 262
- Lifelong Education Law (2000) in Korea, 366
- Lifelong education, 1, 4, 21, 22, 61, 63, 65–68, 76, 88, 365–367, 370–373, 376, 412
- Lifelong Learning Bureau, 366
- Lifelong Learning Centres, 366
- Lifelong Learning Council, 366
- Lifelong learning ethic, 8, 72, 73, 76, 77
- Lifelong learning theory, 7, 61, 62, 64, 66, 68, 69, 71–73, 76
- Lifelong learning, 1–9, 11, 12, 17, 19–26, 370
- Life-long teaching and learning, 193
- Lifetime employment, 363, 372
- Life-view foundation, 184
- Life-view, 12, 184–187, 193–196
- Limits of moral values, 58
- Limits to values education, 58
- Limits to values, 58
- Links and exchanges, 235
- Links to the wider community, 22, 395, 396, 407
- Literacy and numeracy, 217, 299, 333, 350, 356
- Literacy education, 220, 311
- Literary texts, 308
- Literary theory, 308
- Living systems perspective, 257
- Locations and culture of educational sites, 388
- Logical rationality, 380
- Looking for Alibrandi*, 310
- Love, 19, 55, 58, 59, 71, 72, 82, 83, 117, 121, 125, 134, 142, 204, 205, 208, 211, 266, 267, 270, 296, 300, 303, 304, 356, 381, 390, 399, 402
- "Loving others", 58
- Lunya, 204
- Lyotard, 113

**M**

- Macbeth*, 302, 310
- Majority, 19, 53, 101, 117, 134, 149, 150, 167, 188, 216, 260
- Making judgments, 39
- Making plans for action, 39
- Making values a core part of schooling, 230, 234
- Male and female, 303
- Management skills, 37, 220
- Managing one's own learning, 66, 72
- Manifesto on Values, 188, 239, 243, 245, 252
- Manipulation, 17, 98, 269, 279, 280, 289, 293. *See also* Negative values
- Manpower 21 (1999) in Singapore, 366
- Market philosophy, 42
- Market, 20, 24, 25, 35, 42, 85, 87, 88, 93, 140, 149, 219, 362–365, 370, 373, 374
- Marketing, 86, 140
- Market-oriented Human Resource Development (HRD), 362
- Masters, 299

- Materialism, 190, 220, 396  
 Matters of life and death, 35  
 “Measures to Promote Lifelong Learning Utilizing New Information Communication Technology” (2000), 366  
 Mechanistic versions, 30  
 Media culture, 140  
 Melbourne Catholic Education Office, 324  
 Members of society, 7, 27, 36, 37, 42, 43, 80  
 Meta-ethics, 41  
 Meta-philosophical, 41  
 Metaphysics, 194, 299, 309, 415  
*Mind Matters*, 399  
 Minds imaginal and rational, 384  
 Ministerial Council for Employment, Education Training and Youth Affairs (MCEETYA), 14, 218, 221, 222, 347, 350, 352, 353, 355–358, 395–397  
 Ministry of Education, 81, 300, 366, 367  
 Mission and goals, 302  
 Mission, 186, 187, 191–193, 227, 275, 298, 302, 318, 359, 397, 399, 401, 403  
 Mistrust, 134, 220  
 Mixed citizenship, 11, 148, 153  
 Modbury School, 402  
 Modelling established between, teachers and students in classrooms, 404  
 Modelling, 4, 14, 70, 73, 137, 138, 204, 207, 224, 228, 235, 241, 359, 404  
 Models of practice, in classroom teaching and learning, 403  
 Models of practice, 22, 395–400  
 Modern representative, 30  
 Modernism and postmodernism, 312  
 Modes of conduct, 38, 39, 323, 392  
 Modes of discourse, 35  
 Monitoring Standards in Education (MSE), 358  
 Moral action, 33, 128, 133, 168  
 Moral agency, 8, 26, 33, 90, 130  
 Moral and practical wisdom, 10, 134, 135  
 Moral awareness, 29, 30  
 Moral behavior, 128–130, 137, 138, 142, 168  
 Moral commonwealth, 262  
 Moral development, 9, 11, 80, 90, 104, 108, 122, 160, 161, 166, 167, 168, 177, 199, 200, 248, 415  
 Moral education, 9, 12, 49, 72, 75, 80, 84, 108, 119, 120, 122, 123, 125, 128, 130, 148, 160, 166–168, 295–298, 301  
 Moral educational leadership, 259  
 Moral environment, 9, 108, 109, 112, 115, 116, 121, 122, 139  
 Moral exemplars, 130, 134  
 Moral experts, 130, 139  
 Moral expressiveness, 139  
 “Moral fascism”, 40  
 Moral formation, 18, 295  
 Moral goals, 134, 140  
 Moral habit, 9, 10, 108, 109, 112–118, 120–123  
 Moral habits, 107–109, 114, 118, 121–123, 148  
 Moral imagination, 140, 239, 248  
 Moral imperative, 259, 264  
 Moral life, 14, 32, 83, 109, 115, 122, 241, 296  
 Moral mindfulness, 389  
 Moral norms, 5, 40, 50, 114, 115, 263  
 Moral order, 49, 50, 53, 54, 116, 242, 296  
 Moral personhood, 15, 130, 240  
 Moral perspectivism, 11, 147  
 Moral principles, 53, 83, 107, 114, 122, 123, 128, 304  
 Moral purpose, 259, 273, 275  
 Moral reasoning, 10, 128, 129, 166–168, 240  
 Moral reconstruction of society, 239  
 Moral Regeneration Campaign, 239, 250, 251  
 Moral relativist, 51, 54  
 Moral rule, 50, 53, 124, 271  
 Moral theory, 112, 114, 121, 239, 240, 242  
 Moral values, 48–51, 55, 58, 61, 82, 86, 109, 115, 121, 122, 123, 147, 185  
 Moral virtues, 9, 54, 122, 128, 147, 295  
 Moral, 4–12, 14, 15, 18, 25, 26, 28–30, 32  
 Morality is love, 59  
 Morality is *relative*, 48  
 Morality or religion, 35  
 Morality, 3, 33, 35, 36, 48, 50, 53, 54, 56, 59, 127, 132, 133  
*Morally adept*, 10, 142  
 Morally responsible citizen, 7, 57  
 Mortal questions, 27  
 Motivation, 12, 62, 89, 90, 132, 136, 142, 149, 152, 168, 185, 216, 251, 266, 273, 295, 319, 327, 330, 337, 362  
 MSE, 358  
*Mugyousha*, 364  
 Multicultural population, 212  
 Multicultural’ society, 39, 101, 307  
 ‘Mundane charisma’, 382  
 Muslim, 87, 125, 180, 184, 194, 205, 216, 301  
 Mutual acceptance, 42  
 Mutual association, 43  
 Mutual inter-relation, 41

- Mutual relationship, 43  
 Mutual respect, 14, 64, 204, 246, 404  
 Mutuality, 7, 41–44, 46, 257, 303  
 Myth making, 392
- N**
- Narrative, 15, 94, 113, 139–141, 183, 213, 234, 304, 389  
 National activities, 231, 233, 398  
 National approach, 216–218, 222, 234  
 National College for School Leadership (NCSL), 315  
 National commitment, to values education initiative, 234  
 National constitution, 214  
 National curriculum, 188, 189, 239, 240, 243, 280  
 National Education Act (1999) in Thailand, 366  
 National education priorities, 218, 219  
 National forum in values education, 226  
*National Framework for Values Education in Australian Schools (DEST, 2005)*, 227, 395, 397  
*National Framework for Values Education in Australian Schools Australian Government*, 353  
*National Framework for Values Education in Australian Schools*, 212, 224, 225, 227, 228, 232, 234, 353, 395, 397  
 National Framework, 15, 207, 212, 224–232, 234, 235, 320, 332, 353, 354, 395, 397, 400, 401  
*National Goals for Schooling in Australia in the Twenty-First Century*, 217, 356  
*National Goals for Schooling in the Twenty-first Century*, 207, 353, 395  
 National Goals for Schooling, 207, 217, 230, 353, 356, 395, 396  
 National immigration policy, 220  
 National initiative in values education, 14, 221, 234  
 National programmes, 218, 224, 235, 350, 398, 399  
 National social cohesion, 213  
 National Social Trends Report, 219  
 National statements, 82  
 National unity, 212  
 National values education conference, 301  
 National values education forum, 229, 231, 234, 414  
 National values education initiative, 213, 216, 221, 234, 235, 312, 352  
 National values education study, 352, 355, 395, 397  
 National values framework, 300, 333, 352  
 Natural laws, 33, 50, 53, 264  
 Naturalistic, 77, 295, 311  
 Nature of our multiculturalism, 220  
 Nature of values, philosophical and educational debates about, 213  
 Nature, 1, 3, 4, 6, 8, 10, 14–16, 21–24, 44, 49  
 Needs, 1, 11, 13, 23, 49, 52, 63, 64, 72, 74, 83, 84  
 “*Negative freedom*”, 383  
 Negative values, 17, 280, 288, 293. *See also* Coercion, manipulation  
 Negotiation, 43, 56, 81, 154, 157, 165, 173, 202, 208, 235, 259, 260, 352, 360  
 Neo-liberalism, 372, 373, 376  
 Neo-pragmatist, 190, 191  
 Neo-progressivism, 372, 373, 376  
 Netherlands, 12, 85, 180, 182, 187, 191, 194–196, 417  
 Networked learning, 315  
 Networks, 18, 19, 21, 31, 33, 41, 181, 259, 315–317, 336, 340, 343, 375, 388  
 Neutrality, 80, 195, 359  
 New human life, 51  
 New paradigm, 129  
 New Right, 80, 87, 89, 91  
 New Scientist, 88, 89  
 New Zealand, 81–83, 85, 86, 312, 413, 416  
 Newtonian physics, 256  
 Newtonian science, 255  
 Non-expansive and expansive conceptions, 239  
*Non-expansive approaches*, 241, 249  
 ‘Non-expansive’, 11, 239–244, 247, 249–252  
 Non-government schools, 14, 19, 212, 215, 216, 224, 225, 346, 352, 356, 358, 360  
 Non-proselytizing, 311  
 Non-racism, 246, 248, 250  
 Non-sectarian, 311  
 Non-sexism, 246, 248, 250  
 Non-violent, 62, 67, 81, 353, 398  
 Non-Western cultures, 301  
 ‘Normal politics’, 149, 150, 152  
 Normative systems of values, 41  
 Norms and conventions, 31  
 Norms, 5, 13, 31–33, 40, 41, 49, 50, 51, 54, 114–117, 129, 166, 167, 181, 185, 191, 193, 213, 263  
 Norway, 85  
 Novices, 130, 131  
 Novice-to-expert pedagogy, 10, 138

- Numenification and deification, 262, 268, 275  
*Numenification*, 262, 268–270, 272, 275  
 Nurture, 18, 51, 122, 133, 134, 136, 153, 221, 227, 244, 261, 295, 305, 365, 406  
 Nurture, familial patterns, 305
- O**
- Objectified knowledge, 284, 289  
 Objections to character education, 15, 240  
 Objective approach, 40  
 Objective certainties, 221  
 Objective criteria, 35  
 Objective values, 55  
 Objective (s), 5, 6, 25, 29, 31, 35, 36, 40, 52, 55, 59, 90, 91, 110, 115, 116, 124, 128, 151, 153–155, 188, 199, 202, 203, 221, 264, 289, 344, 365, 371, 401, 418  
 Objective<sub>1</sub>, 116  
 Objective<sub>2</sub>, 116  
 Objectivity and verifiability, 31  
 Objectivity, 6, 29, 31, 36, 116, 300, 357  
 Observation, 21, 23, 61, 117–119, 137, 166, 171, 172, 176, 177, 190, 203, 266, 288, 358, 373  
 Occupying an Moral Habitat, 114  
 OECD, 1, 19, 24, 63–65, 67, 315, 348, 362, 363, 412, 416  
 OECD/CERI, 19, 315  
 OECD's Program for International Student Assessment (PISA), 348  
 One Nation', 307  
 On-job training, 364  
*Only the Heart*, 310  
 On-the-job occupational skill development, 363  
 Ontology of values, 6, 31, 36  
 Order, 7, 10, 13, 24, 33, 34, 45, 49, 50, 51, 53–55, 65  
 Organizational change and reform, 204  
 Organizational integrity, 268  
 Organizational property, 204  
 "Ought", language of, 29  
 Our talk of rights is dependent on works of love, 390  
 Outcomes, 25, 44, 62, 63, 67, 69, 71, 72, 74, 75, 136, 137, 201, 203, 213, 218
- P**
- Pain-experience, 155  
 Parable of the Good Samaritan, 33, 122  
 Parables, 304, 312  
 "Paradox of freedom", 58  
 "Paradox of tolerance", 58  
 Paradox, 36, 42, 58  
 Parasite Freeter, 364  
 Parental choice, 215, 296, 352  
 Parental education, 141  
 Parents, 2, 3, 14, 15, 19, 38, 43, 45, 48, 56, 58, 103  
 Participative democracy, 3, 30, 31, 43, 45  
 Participatory one, 383  
 Partnership, 43, 44, 228, 231–233, 303, 344  
 Pathologies of careerism, 262  
 Pathologies of leadership, 262  
 Patriotism, 82, 83, 244, 249, 300  
 Peace and civility, 307  
 Peace, 28, 55, 59, 67, 68, 81, 82, 83, 110, 243, 244, 300, 302, 307, 355, 383, 409  
 Pedagogical, 13, 101, 165, 184, 185, 193, 194, 299, 302, 311, 312, 357  
 Pedagogy, 10, 14, 22, 49, 67, 123, 125, 127, 128, 138, 185, 201, 203, 204, 208  
 People to accumulate, 368  
 'Perfect privatist', 149, 150, 152  
 Performativity, 362  
*Permanent desire for fairness and justice*, 389  
 Personal and moral development, 199, 200  
 Personal attacks, 170  
 Personal attributes, 228, 359  
 Personal character, 14, 209, 260, 299, 398  
 Personal commitment, 206, 221  
 Personal development, 3, 24, 35, 44, 94, 233, 243, 299, 322, 333, 338, 372, 373, 407  
 Personal growth, 2, 24, 26, 30, 37, 407  
 Personal life choices, 30  
 Personal moral development, 209  
 Personal morality, 202, 208  
 Personal opinion, 50  
 Personal privacy, 307  
 Personal regard, 204  
 Personal, 1–4, 6, 11, 13, 14, 17, 23–26, 28–30, 35  
 Personal, health and social education (PHSE), 288  
*Petits recits*, 240  
 Phenomenological, 70, 154, 418  
 Philosophical problem of privacy', 148, 153–155  
 Philosophical system, 308  
 Philosophies, 6, 10, 18, 42, 44, 66, 77, 80, 89, 90, 95, 98, 104, 127, 281, 297, 370, 401  
 Physical development, 351, 396  
 Pietism, 205  
 Pig, 104, 171  
 Pillarization, 180, 182, 187, 188, 195

- Pillars, 2, 30, 65, 187, 195, 298, 355, 409  
 Pitfalls of values education, 239  
 Place of values in school education, 213  
 Place of values in the curriculum, 23, 408  
 Play, 3, 9, 19, 26, 28, 29, 33, 37, 44, 51, 57, 59, 66, 71, 73  
 Plethora of cultures and values, 34  
 Pluralistic liberal society, 149, 150, 153  
 Policy for values education, 15, 239, 240, 242  
 Policy, 1, 3, 8, 10, 14, 15, 16, 19, 21, 31, 36, 41, 43, 61, 65, 73, 76  
 Political and personal values, 6, 28  
 Political parties, 25, 41, 384, 388  
 Political principles, 30  
 Political reality, 41  
 Political values, 34  
 Political, 3–7, 9, 11, 12, 14, 16, 21, 25, 28, 29, 30, 32  
 Politically correct, 148, 216, 225  
 Politics, 35, 36, 44, 96, 148–153, 191, 207, 222, 226, 240, 244, 275, 303, 350, 351, 368, 369, 386, 387  
 Polygamy, 51  
 Poorer personal relationships, 220  
*Popular Media: Advertising and Soap operas*, 310  
 Portugal, 84, 315  
 Positive and conducive environment, 202  
 Positive climate, 136, 137, 343, 404  
*Positive freedom*, 383  
 Positive modelling, 14, 204, 404  
 Positive relationship, between teacher and student, 204  
 Positivist view, 31  
 Post-apartheid era, 188  
 Post-apartheid South Africa, 188, 191, 239, 244  
   values education for, 239  
 Post-conventional level, 167  
 Post-corporatist societal citizenship, 375  
 Poster, 397  
 Postmodern culture, 386  
 Postmodernism, 48, 183, 194, 221  
 Post-modernist approaches, 40  
 Powers of negotiation, 208  
 Practical action, 125, 205  
*Practical knowledge*, 72  
 Practical love of others, 204  
 Practical problems, in real-life world 27  
 Practice, 6–9, 12, 14–17, 19, 22, 25, 28, 29, 31–33, 35, 36, 40  
 Pragmatic, 16, 154, 166, 242, 372, 380, 411  
 Pragmatism, 48, 66  
 Praxis, 185, 241, 387  
 Pre-conventional level, 166  
 Preconventional stages 1–2, 133  
 Preferred life-options, 43  
 Pre-job training, 364  
 Prescribed, 4, 17, 76, 94, 97, 158, 188, 216, 279, 280, 282, 283, 286–289, 293  
 Pre-service teacher training, 302  
 Pride, 221, 239, 249, 250, 299, 304, 305, 325, 391, 403, 406  
 Primitive information processing system, 130  
 Principles or procedures, 236  
 Prior learning, 67  
 Priority area, 217, 218  
 Privacy, 11, 148, 153–155, 307  
 ‘Private citizenship’, 11, 148–154, 157  
 Private schools, 83, 186, 187, 188, 211, 212, 216, 342, 399  
 ‘Privately-oriented civic virtue’, 152  
 Privatisation, 75, 86  
 Privatised schooling, 216  
 Procedural, 10, 129, 130, 138  
 Process drama, 74, 75  
 Process, 7, 10, 13, 17, 18, 22, 27, 30, 44, 46, 48, 49, 152  
 ‘Productive pedagogies’, 201  
 Professional development, 218, 225, 233, 290, 302, 328, 332, 334, 343, 344, 349, 350, 356, 359, 398  
 Professional learning, 15, 231, 233, 235, 258, 275, 317, 327, 330, 336, 339, 340, 417 structures, 328  
 Professor, 36, 101, 235, 308, 349, 411–417, 419  
 Progressive, 69, 75, 372, 376, 377  
 Progressively, 33, 69, 71, 152  
 Propaganda, 75, 87  
 Proper time, 235  
 Protection of rights, 43  
 Protective factor, 136, 300  
 Protestants, 87, 214  
 Proverbs, 304  
 Prudentia, 72, 142  
 Pseudo transformational leadership, 269  
 Psychoanalytic theory, 127  
 Psychological egoism, 265, 266, 269  
 Public and private moralities, 148  
 ‘Public citizen’, 149  
 Public enterprises, 42  
 Public good, 75, 149, 152, 384  
 Public institutions, 35, 36  
 Public life, 58, 350  
 Public Moral Language, 100  
 Public part of a society’s experience, 383  
 Public policies, 43, 141

‘Public Service’, 42, 238  
 Public system of education, 42  
 Public versus private schooling, 216  
 ‘Public-oriented civic virtue’, 152  
*Purposive attention*, 389  
 Pursuit of knowledge, 30, 31

**Q**

Qualities of character, 241, 243, 245  
 Quality of education, 24, 212  
 Quality of life, 30  
 Quality of pedagogy, 201  
 Quality of the teacher, 14, 201, 209  
 Quality of their life, 44  
 Quality teaching practice, 201, 208  
 Quality Teaching, 13, 14, 200–204, 206–208, 217, 228, 235, 274, 299, 355  
 Quality, 1, 8, 9, 13, 14, 24, 28, 30, 34, 41, 44, 59, 62, 67  
 Questionnaire, 171, 324, 402

**R**

*Rabbit Proof Fence*, 310  
 Racism, 200, 246, 248, 250, 290, 302, 311, 374, 392, 404  
 Rational autonomy, 9, 93–96, 98, 100  
 Rational/logical pedagogic strategies, 385  
 Rationality, 28–30, 70, 71, 111–113, 116, 117, 129, 264, 266, 271, 303, 380, 386  
 Raw facts, 52  
 Rawlsian liberal theories, 148  
 Rawlsian political liberalism, 158  
 “Reality TV”, 386  
 Reality, 1, 7, 24, 31, 38, 41, 49, 50, 52, 54, 66, 67, 69, 72, 85, 89, 134, 162, 186, 207, 208, 229, 256, 264, 274, 286, 297, 307–309, 337, 383, 386, 387, 417  
 Reasoning, 10, 48, 52, 71, 96, 127–132, 134, 142, 150  
 Reciprocity, 51, 134, 257, 270, 273, 344  
 Reconciliation, 27, 81, 238, 240, 244, 246, 248, 249, 381, 383  
 Red Cross, 170, 333, 337, 338, 340  
 Redemption, 304, 312  
 Reflection, 3, 8, 15, 27, 29, 32, 39, 70, 74, 75, 157  
 Reflective, 8, 13, 77, 98, 119, 138, 139, 163, 187, 193, 203, 205, 208, 223, 249–251, 253, 258, 260, 261, 264, 310, 311, 319, 338, 339, 380, 384, 413  
 Reflective or personal learning, 13, 203  
 Reform strategy, 19, 316, 329, 334, 342, 343  
 Regard and benefit, 43  
 Relational trust, 13, 14, 204

Relationships  
   elder and younger person, 203  
   practitioner and student, 203  
   teachers and their students, 208  
   with students, 14, 209  
 Relative, 48–55, 201, 203, 251, 273, 282  
 Relativism, 7, 53, 59, 112, 115, 128, 221, 240, 295  
 Relativist educator, 54  
 Relativity, 49, 256, 257  
 Relevance, 57, 173, 202, 203, 208, 296, 311, 396  
 Religion, 18, 28, 35, 36, 51, 87, 88, 93, 94, 120, 147, 180, 181, 183, 185, 189  
 Religion-based schools, 180  
 Religious and values education, 207, 414  
 Religious beliefs and values, 88, 300  
 Religious education, 295, 322, 333, 411, 413, 414  
 Religious independent schools, 402  
 Religious instruction, 214  
 Religious, 3, 10, 25, 27, 32, 35, 80, 81, 87, 88, 101, 109  
 Re-moralising force, 382  
 Renaissance’ in values education, 236  
 Report of the Working Group on Values in Education, 239, 243  
 Republican or liberal civic virtue, 152  
 Research, 10, 13, 14, 18, 19, 36, 51, 53, 65, 128, 129, 135  
 Residual image, 391  
 Resilience, 220, 223, 227, 233, 300, 397, 399, 402, 404, 407  
 Resistance to injustice, 381  
 Resonant leaders, 274  
 Respect for others, 37, 56–58, 81, 300, 333, 351, 390, 398  
 Respect for Persons, 117, 118, 122, 288  
 Respect, 4, 6, 14, 24, 27, 30, 34, 37, 38, 40, 42, 48, 51, 52, 54  
 Respectful grounded *action*, 387  
 Responsibility, 1–3, 8, 11, 23, 24, 26, 29, 38, 39, 49, 53, 56  
 Restructuring of education, 42  
 Resurgence in values education, 14, 216  
 Revitalising school cultures, 223  
 RFID technology, 170, 172–174, 176  
 Rhesus monkeys (macaques), 100  
 ‘The ride’, 382  
 Right and wrong, 205, 272, 296, 305, 309  
 Right, 8, 10, 21, 24, 32, 45, 48, 50, 52, 53, 62, 66, 67, 76, 80  
 Rights of the individual, 307

- Risk-taking behaviour(s), 39, 300  
 'Rival tradition', 111–113  
 Role models, 139, 140, 340  
 Role of the teacher, 175, 202, 206, 208, 224  
 Role-taking, 167, 168, 176  
 Romeo and Juliet, 310  
 Rule ethics, 10, 127, 128  
 Rule of law, 221, 246, 248, 347  
 Rule-governed, 71
- S**
- Safe schools, 217  
 Safe, 133, 136, 141, 154, 217, 228, 248, 290, 399, 404  
 Safety, 49, 81, 82, 133, 141, 405  
 SATs, 19, 318–321, 324  
 School, 3, 5–10, 12, 14–23, 27, 30, 31, 39, 41  
 School based leadership, 344  
 School clusters, 15, 223, 232  
 School communities, 22, 23, 189, 222, 223, 225, 228, 230, 231, 233, 235, 302, 398, 400, 401, 403, 405  
 School education, 21, 211, 213–215, 217, 298, 346, 347, 349, 352, 364, 365, 370, 418  
 School effectiveness, 30  
 School ethos and policies, values in, 401–403  
 School ethos, 22, 195, 395, 396, 401–403  
 School learning objectives, 202  
 School-based action research values education projects, 222–224  
 School-based forums, 232  
 School-based values education, outcomes of, 224  
 Schooling excellence, 28, 36  
 Schooling in values education, 211  
 Schooling, 3, 11, 13, 14, 16, 18–20, 23, 28, 36, 52, 56  
 Schools, 3, 6, 8, 9, 14–20, 22, 23, 25, 28, 31  
 School-wide, 302  
 Science, 14, 35, 36, 49, 53, 65, 67, 81, 86, 88, 89, 93  
 Scientific humanism, 65  
 Scientists, 50, 53, 256, 308  
 Scotland, 195, 280, 388, 413  
 Scripture, 303  
 Search for meaning, 37  
 Second Law of Thermodynamics, 100  
 Second task in values education, 57  
 Secondary virtues, 54  
 Secular education, 3, 214  
 Secular, 3, 14, 65, 87, 180, 187, 189, 192, 212, 214, 216, 296, 297, 311, 357  
 Secularism, 87, 190, 191, 207, 214  
 Secure, 25, 39, 46, 94, 133, 147, 149, 154, 190, 202, 220, 252, 263, 271, 272, 375  
 Selectionist, 284  
 Self, 2, 3, 5, 8, 10, 20, 24, 34, 35, 40, 42, 51, 52, 57, 59, 64  
 Self-aware, 166, 174, 175  
 Self-efficacy, 139  
 Self-financing, 373  
 Self-governance, 34  
 Self-governing educational institution, 42, 43  
 Self-knowing, 202  
 Self-knowledge, 125, 157, 202, 324, 326, 407  
 Selflessness, 229  
 Self-management, 202, 323, 324  
 Self-mediated, 166, 174, 175  
 Self-monitoring, 139  
 Self-preservation, 51, 133, 195, 264  
 Self-protection, 136, 270  
 Self-reflection, 202  
 Self-reflective, 77, 187, 205, 208  
 'Self-reflectivity', 206  
 Self-regulation, 10, 135, 139  
 Self-regulatory, 166, 174, 175  
 Self-responsibility, 365  
 Semantic, 129, 225, 374  
 Separation of Church and State, 214  
*Separation of learning from its assessment and credentialing*, 72  
 Servant leaders, 273  
 Service learning, 7, 23, 57, 233, 331–333, 335, 336, 339–342, 407, 408, 413  
 Sexual and social responsibility, 247, 248  
 Sexual relations, 51  
 Shanghai, 366  
 Shared values, 15, 55, 56, 221, 225, 226, 228, 230, 235, 298, 355  
 Shared values language, 235  
 Sheep, 94, 103  
 Short cuts of proselytising, avoiding, 392  
 Simple stories, 386  
 Simulations, 23, 74, 75, 77, 404  
*Singing the Dogstar Blues*, 310  
 Situated learning, 77  
 Situated, 8, 69, 70, 74, 77, 262  
 Situational sensitivity, 70  
 Skeptical problem of other minds, 155  
 'Skeptical recital', 154–158  
 Skilled, 4, 5, 10, 27, 37, 38, 44, 45, 56, 63, 64, 69–71, 73–77, 89, 90, 93, 99, 130, 131, 138, 140, 290, 299, 324, 336, 363, 365

- Skills of problem-solving, 27  
 Slavery or genocide, 309  
 Social activities, 42  
 Social alienation, 220  
 Social and emotional maturity, 202  
 Social benefits, 408  
 Social cohesion, 213, 220, 221, 354, 374  
 Social conscience, 202, 208  
 Social construction, 190  
 Social constructivism, 181  
 Social Darwinism, 264  
 Social development, 37, 141, 293, 351, 399  
 Social education, 21, 23, 160, 288, 370, 403, 417  
 Social honour, 244  
 Social justice, 35, 37, 40, 41, 62, 66, 82, 90, 96, 246–248, 251, 252, 259, 300, 356, 357, 389, 397, 404, 413, 416  
 Social learning, 142, 160, 203, 299  
 Social life, 54, 137, 385  
 Social negotiation and mediation  
 Social operation, 5, 41  
 Social outcomes of schooling, 358  
 Social relations, 30, 35, 388  
 Social setting, 41  
 Social world, 42  
 Societal whole, 44  
 Society, 1–3, 7, 9, 11, 15, 16, 18, 20–23, 26  
 Socio-economic readiness, 201  
 Sociologists, 286, 307, 308  
 Socratic philosophy, 98  
 Sophisticated unconscious, 130  
*Sophrosune*, 269  
 South Africa, 12, 15, 180, 187, 188, 191, 194, 238, 239, 242–245, 250, 251, 383, 411, 416, 417, 419  
 South Africa's approach to values education, 238  
 South Africa's education policy, 240  
 South African policy for values education, 15, 240  
 Space in imagination and heart, 390  
 Specific grants, 218  
 Specific values teaching and learning, 223  
 Spiritual development, 207, 305, 396, 397  
 Spirituality, 81, 151, 205, 296, 297, 299, 300, 305, 311, 418  
 Springvale Secondary College, 403  
 St. Monica's College, 402  
 Staff health, 223, 399  
 Stage 3, 134, 167  
 Stages of moral reasoning, 166  
 Standardized tests, 202, 299  
 Standards, 14, 31, 32, 35, 36, 41, 49, 52, 69, 90, 99, 116, 120, 121, 204, 215, 217, 261, 281, 287, 295, 299, 311, 322, 351, 358, 397  
 Standards of conduct, 41, 295  
*Statement for the Studies of Asia*, 398  
 Statements of Learning, 218  
 Status enhancement, 133  
 Stewardship, 259, 303, 400  
 'The story', 382  
 Stories, 22, 140, 183, 238, 240, 249, 305, 312, 383, 386, 387, 389, 391, 392  
 Structures, 328  
 Student, 3, 4, 7–14, 16–20  
 Student Action Teams, 19, 23, 233, 318–320, 324, 325  
 'Student action teams', 405  
 Student leadership programmes, 405  
 Student outcomes, 235  
 Student participation, 319, 405  
 Student preference, 287, 292  
 Student resilience and well-being, 223  
 Student success, 13, 202, 208  
 Student wellbeing, 318  
 Student-initiated curricula, 17, 279–283, 289, 290, 292, 293  
 Students' participation, 406  
 Studies of Asia, 217, 398  
 "Studies of Society and Environment", 403  
 Styles of public discourse, 35  
 Subjective, 5, 29, 31, 40, 48–50, 55, 153, 162, 221, 297, 377  
 Subjectivist doctrines, 29  
 Subjectivist, 6, 29, 32, 54  
 Substantive, 6, 40, 41, 73, 226, 241, 302, 401  
 Summum bonum, 51  
 Support groups, 382  
 Support systems, 23, 405  
 Supportiveness, 202, 203, 208  
 Survival of the fittest, 264, 384  
 Survival, 50, 52, 55, 67, 117, 133, 134, 264, 384  
 Sustainability, 82, 328, 340, 395, 400–402  
 Sustainable cultural conditions, 66  
 Sustainable development, 67, 404  
 Sustainable leadership, 255, 274, 275  
 Sweden, 84, 85  
 Synergies, 22, 235, 305, 395, 396, 402, 407  
 Systems relationships, 14, 204
- T**  
 'Tampa', 220, 307  
*Taste for courtesy*, 390  
 Taxes, 43, 364



- Teacher education, 80, 413  
 Teacher practice, 203, 208, 357  
 Teacher professional, 14, 15, 204, 218, 225, 350, 398, 417  
 Teacher quality, 200, 203, 217  
 Teacher training, 160, 302, 417, 418  
 Teachers being values educators, 235  
 Teacher-student relationship, 208  
 Teaching, 9–14, 16, 17, 19, 20, 22, 29, 35, 37  
 Teaching and learning, 13, 16, 17, 19, 22, 65, 189, 192–194, 223, 224, 233, 258  
 Teaching and learning approach, 403, 404  
 Teaching of values in schools, 224  
 Teaching practice, 201, 208, 235, 299, 357  
 Teaching techniques, 299  
 Team building, 27  
 Team-participation, 27  
 Technical or factual learning, 13, 203  
 Technocratic rationality, 30  
 Technology, 35, 65, 93, 170, 172, 173, 174, 176, 218, 299, 303, 333, 338, 348, 363, 365, 366, 370, 372, 401, 415  
 Ten Commandments, 53, 273, 303  
 Terrorist attacks, 140, 306, 348  
 Texts, 18, 40, 89, 164, 212, 302, 303, 306, 308–310, 354, 388, 391, 414  
 Theatricality, 386  
 Theism, 297  
 Theologians, 88, 295, 308  
 Theoretical incompatibility, 154, 157  
 Theory-laden, 31  
 Think critically, 18, 312  
 Third Outline Perspective Plan (2001-2010) of Malaysia, 365  
 Third person The, 153, 154  
 Third task in values education, 57  
 Threat, 13, 30, 83, 85, 88, 89, 101, 133, 151, 181, 192, 253, 262, 271, 272, 287, 348, 355, 388  
 Through their school ethos, 22, 395, 396  
*To Kill a Mockingbird*, 310  
 Tolerance, 11, 25, 39, 40, 42, 50, 54, 56, 58, 59, 64, 67, 81, 82  
 Tolerance, trust, respect and courtesy, 307  
 Tolerating and having sympathy, 37  
 Tomorrow's citizenry, 14, 209  
 Toxic Anomalies, 260  
 Toxic leaders, 260, 261  
 Toxic leadership, 255, 260, 267  
 Traditional character education, 128, 130, 138  
 Traditional notions of knowledge, 221  
 Traditions, 6, 34, 37, 45, 49–51, 72, 80, 100, 101, 110–113, 116, 120, 122, 221, 243, 296, 300, 305, 311, 312, 400  
 Transformational and servant leadership, 258  
 Transformative leadership, 273  
 'Transforming power', 42  
 Transmission of knowledge, 42, 45  
 Trial and error-elimination, 17, 284–288, 290  
 Tribalistic, 71  
 Trust relations, 204  
 Trust, 13, 14, 56, 58, 80, 90, 134, 189, 202–205, 243, 247, 272, 304, 307, 318, 329, 387  
 Trusting relations, 204–206  
 Trusting relationships, 206  
 Trustworthiness, 56, 81, 206–208, 227, 273, 298, 300, 316, 320, 333, 353, 398  
 Truth and Reconciliation, 240  
 Truth and Reconciliation Commission, 238, 244, 249, 383  
 Truth, 50, 51, 53, 55, 56, 59, 81, 82, 87, 116, 117, 119, 121, 156, 162, 205, 206, 234, 238, 240, 244, 249, 258, 261, 271, 276, 296, 298, 300–302, 304, 351, 353, 356, 383, 386, 398  
 Twentieth-century secularism, 207  
 Types of judgment or kinds of choice, 38, 392
- U**  
*Ubuntu*, 239, 246–253  
 Unconscious processing, 129  
 Unconscious, 117, 129, 130, 260, 285, 286, 297, 309, 381, 385, 389  
 Understanding and appreciating, 37  
 Understanding and insight, 44, 304  
 UNESCO, 1, 2, 19, 61, 200, 348, 354, 355, 371, 409, 412, 414, 416  
 Uniqueness, institution of, 183  
 United Kingdom, 42  
 United Nation's *Universal Declaration of Human Rights*, 354  
 Universal, 5, 8, 19, 49, 50, 51, 53, 61, 62, 67–69, 71, 94, 95, 99, 113, 114, 116, 118, 119, 128, 162, 167, 251, 256, 272, 296, 303, 312, 354, 400, 408  
 Universal moral law, 53  
 Universal moral order, 49, 50  
 Universal moral principles, 128  
 Universal moral values, 51  
 Universal values, 118, 119, 272, 354, 400, 408  
 Universally valid morality, 50  
 Universally valid values, 51  
 Universally valid, 49–51  
 Universe, 50, 52, 93, 264, 297, 309

- University Associates Network, 232  
 University degree, 368  
 University of Newcastle, 232, 413  
 USA, 85, 86, 88, 117, 127, 128, 134, 141, 172, 200, 201, 306, 419  
 Utilitarian ethics, 76  
 Utilitarianism, 71, 112, 124, 267  
 Utility, 75, 76, 297
- V**
- Vagueness of Boundaries, 112  
 Validity, 49, 53, 167, 213  
 Valuable, 52, 65, 73, 75, 82, 98, 286, 319, 336, 381  
 Value commitments, 41  
 Value Increments, 36  
 Value judgments, 48, 50, 128  
 Value matters, 40  
 Value neutral, 207, 226, 359  
 Value standard, 52  
 Value sustainability, 401  
 Value system, 13, 41, 181, 183–189, 191, 193, 195, 251, 400  
 Value(s), 2–20  
 Valued traditions, 34  
 Value-free, 207, 226, 359, 377  
 Values absolutism, 29  
 Values and Knowledge Education, 160, 161, 168  
 Values and values education, 2, 6, 34, 61, 72, 224, 316  
 Values clarification, 6, 23, 38, 48, 77, 80, 224, 240, 295, 381, 404, 405, 408  
 Values dimensions, strong focus on, 398  
 Values discourse, 7, 33, 49  
 Values education, 2–20, 22  
   agenda, 206, 232, 397, 398  
   aim, 239, 240  
   in Australia, 14, 15, 19, 23, 211, 213, 214, 221, 222, 225, 227, 229, 231, 233, 355, 396, 399, 408, 409  
   character education, 305  
   conversation, 225, 235  
   core part of all schooling, 236  
   in co-curricula programmes, 405–407  
   discourse about, 224, 234  
   domain of school activity, 224  
   with global dimensions, 398  
   learning resources for, 231  
   nature and significances, 219  
   policy, criteria for evaluating, 15, 16, 239, 242, 252  
   quality teaching, 200–204, 206–208  
     through links to the wider community, 407  
 Values education forums, 15, 231, 233, 414  
 Values Education Good Practice Schools, 232, 233, 235, 315–317, 353, 412  
 Values Education Good Practice Schools Project (VEGPSP), 233, 315–318, 322, 336, 353, 412  
 Values education in South Africa, 15, 239  
 Values education policy, 10, 141, 239, 252, 302  
 Values education policy for South Africa, 242  
 Values Education Study, 15, 207, 212, 221, 222, 224, 225, 227, 229, 352, 355, 395, 397, 399, 400, 402–404  
 Values Education Study (DEST, 2003), 207, 395, 397, 399, 400, 402  
 Values education website, 231  
 “Values education”, 6, 7, 10, 14, 15, 18, 57, 72, 80, 81, 85, 208, 212, 224, 225, 228, 397, 404  
*Values for Australian Schooling*, 56, 212, 227–230, 233, 236, 315, 337, 353, 359, 397, 400, 401, 407, 408  
 Values for Life initiative, 231  
 Values Framework, 3, 18, 231, 300, 315, 331, 333, 343, 352, 356  
 Values free, 14, 211, 212, 216, 235, 400  
 Values and mission statements, 399  
 Values objectives, 401  
 Values of care, 229  
 Values of freedom, 58  
 Values of life-long learning, 32, 43, 373  
 Values-based beliefs, 200  
 Values-free schooling, 235  
 Values-free’ education, 212  
 Values-neutral, 14, 212, 226  
 Values-rich, 14, 212  
 Value-system, 13, 181, 183, 185–189, 191, 193  
 Viability check, 164, 165, 169, 171, 172  
 Viability criterion, 165  
 Viability, 164, 165, 169, 171, 172, 200  
 Vices, 16, 121, 238, 242, 243, 245, 248–250  
 Victorian Curriculum and Assessment Authority, 416  
 Victorian Education Act, 347, 357  
 Victorian Essential Learning Standards (VELS), 299, 322, 351  
 Victorian school system, 299  
 Violent, 56, 134, 139, 238  
 Virtual aesthetic function, 387

Virtual simulations, 74  
 Virtue(s), 4, 6, 9–11, 16, 18, 25, 28, 30, 33,  
     39, 49, 54, 58, 59, 62, 76  
 Virtue development, 131  
 Virtue ethics, 147  
 Virtue of presence, 274  
 Virtues of Ethical Leadership,  
     273–274  
 Virtues of tolerance, 39  
 Virtuous behaviour, 205  
 Vision, 2, 14, 15, 20, 23, 41, 85, 154, 156,  
     186, 191–193, 211–213  
 Vision for values education, 15, 212,  
     225, 227  
*Visioning process* (an idealising  
     pedagogy), 387  
 Vocational Ability Development  
     Programme, 364  
 Vocational competence, 37  
 Vocational qualifications, 368

**W**

Wanton, 98  
 War against terror, 220  
 War in Iraq, 307  
 Welcoming the stranger, 389  
 Wellbeing, 318, 320, 321, 359, 399  
 ‘Weltanschauung’ 308  
 Western Australia, 201, 222, 358, 400, 411,  
     412, 418  
 Western Australian Department  
     of Education, 358  
 Western culture, 118, 119, 134, 301, 307  
*Whale Rider*, 310  
*Whereas the People*, 356  
 Which values, 8, 18, 56, 84, 124, 169, 235,  
     296, 402  
 Whole person, 202, 301

Whole-school approaches, 22, 316, 359, 395,  
     396, 400, 409  
     to values, 400, 401  
     to values education, 22, 400, 401  
 Whole school strategies, 235  
 Wisdom, 10, 18, 59, 82, 93, 130, 134, 135,  
     295, 298–300, 304, 311, 312, 371, 416  
 Wisdom literature, 304, 312  
 Wonder, 204, 296, 299, 300, 369, 386, 400  
 Work intensification, 385  
 Workplace, 5, 114, 260, 363, 371, 385  
 Works of art, 22, 389, 390  
 World Bank Round Tables, 348  
 World consensus, 53  
 World Trade Organization, 363  
 World vision, 85  
*Worlds of Difference*, 18, 306, 311  
*Worlds of Difference 2: Exploring  
     worldviews and values in English  
     themes*, 311  
 Worlds of Difference: Exploring worldviews  
     and values in English texts, 306–308  
 “The Worlds of Difference”, 311  
 Worldview(s), 3, 18, 167, 181, 255–258, 276,  
     295, 297, 300  
 Worldview and values, 18, 306, 311, 312  
 Writer, 40, 103, 234, 252, 259, 301, 304, 309,  
     310, 312, 388, 414  
 Wrong, 40, 48, 53, 56, 99, 153, 201, 205,  
     271, 272, 281, 286, 296, 297, 305,  
     309, 343, 399

**Y**

Youth culture, 396, 408  
 Youth spirituality, 297

**Z**

Zone of proximal development, 164

## Lifelong Learning Book Series

---

1. R.G. Bagnall: *Cautionary Tales in the Ethics of Lifelong Learning Policy and Management*. A Book of Fables. 2004 ISBN 1-4020-2214-X
2. K. Evans and B. Niemeyer (eds.): *Reconnection*. Countering Social Exclusion through Situated Learning. 2004 ISBN 1-4020-2520-3
3. S. Jackson: *Differently Academic?* Developing Lifelong Learning for Women in Higher Education. 2004 ISBN 1-4020-2731-1
4. L. de Botton, L. Puigvert and M. Sánchez-Aroca: *The Inclusion of Other Women*. Breaking the Silence through Dialogic Learning. 2005 ISBN 1-4020-3537-3
5. J. Chapman, P. Cartwright and E.J. McGilp (eds.): *Lifelong Learning, Participation and Equity*. 2006 ISBN 1-4020-5321-5
6. P. Hager and S. Holland (eds.): *Graduate Attributes, Learning and Employability*. 2006 ISBN 1-4020-5341-X
7. P. Hager and J. Halliday: *Recovering Informal Learning. Wisdom, Judgement and Community*. 2006 ISBN 1-4020-5345-2
8. R. Usher and R. Edwards: *Lifelong Learning – Signs, Discourses, Practices*. 2007 ISBN 978-1-4020-5576-8
9. P. Cotterill, S. Jackson, G. Letherby (eds.): *Challenges and Negotiations for Women in Higher Education*. 2007 ISBN 978-1-4020-6109-7
10. D.N. Aspin, J.D. Chapman (eds.): *Values Education and Lifelong Learning*. Principles, Policies Programmes. 2007 ISBN 978-1-4020-6183-7
11. D.N. Aspin (ed.): *Philosophical Perspectives on Lifelong Learning*. 2007 ISBN 978-1-4020-6192-9