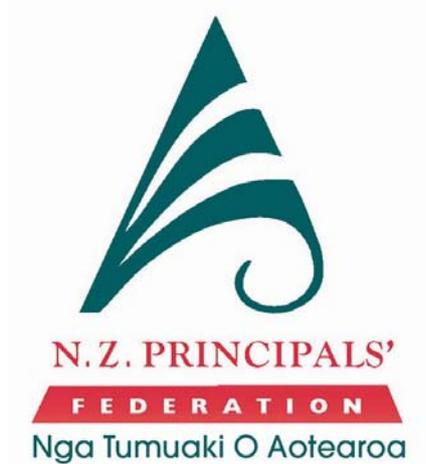


# VALUES EDUCATION IN NEW ZEALAND SCHOOLS



**Commissioned by  
New Zealand Principals' Federation**

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# **REPORT ON VALUES EDUCATION IN NEW ZEALAND SCHOOLS**

**Commissioned by New Zealand Principals' Federation**

## **The Brief**

**To visit a group of nominated schools in order to verify that each school has a values programme operating that is making a difference to teaching and learning and to the culture of the school.**

No set values programme is specified, but the system in place must be referred to in school as a values or character or virtues programme.

The intention is to set up a range of schools with successful values programmes in operation, as models for other schools.

The report is to be prepared in such a manner that it is suitable for publication to different sector groups.

## **Introduction**

Sixteen schools were visited from Whangarei in the north to Dunedin in the south. They include full primary and capped primary schools, state, integrated and independent schools, schools with a long tradition of Christian values emanating from a church foundation, and secular schools. There are variations represented in ethnic groupings, and decile ratings. Most of the schools represented are primary or composite. All schools self-nominated or were nominated by someone who knew of a values programme they believed to be successfully in place.

While the number of schools surveyed for this report is small, the information gathered is likely to be useful as an indicative sample of what can be done to implement an effective values programme in any school. All schools visited have indicated an interest in helping other schools who may wish to investigate or implement similar programmes.

While the brief limited this report to the nominated schools it is clear that there are other schools which have effective and well-established programmes in place. In the light of recent indications that the Ministry of Education intends that values be given a renewed focus, a wider survey may be useful in order to achieve a clearer picture of the breadth of work in this area that is being carried out in New Zealand schools. This

information fell outside of the current brief, but would seem to be of importance going forward.

We would like to thank all the principals, deputy principals and chaplains we visited, for their time, efficiency and the warmth of their hospitality. We were privileged to enjoy a series of interesting conversations with enthusiastic and committed professionals who are making a difference in their schools.

## **Method**

In every case an interview was conducted with the principal, the deputy principal or the chaplain. In some cases more than one staff member was involved in the visit. A tour of relevant aspects of the school was included in most visits.

The interview was organised around a consistent set of questions. These focused on:

- The history of values in the school
- How the current system was devised and established.
- Current methods and systems for its management
- Results achieved
- Future plans for further development of the programme
- Any concerns the principal or the school might have or be working on

Each school report also includes a brief summary of key features that characterise its programme.

## **THE REPORTS**

<b>Hora Hora School</b>	<b>Whangarei</b>
<b>Te Papapa School</b>	<b>Auckland</b>
<b>Te Atatu Intermediate School</b>	<b>Auckland</b>
<b>King's College</b>	<b>Auckland</b>
<b>Southwell School</b>	<b>Hamilton</b>
<b>St Patrick's School</b>	<b>Taupo</b>
<b>Karori West Normal School</b>	<b>Wellington</b>
<b>Windley School</b>	<b>Porirua</b>
<b>The Cathedral Grammar School</b>	<b>Christchurch</b>
<b>St James' School</b>	<b>Christchurch</b>
<b>Aorangi School</b>	<b>Christchurch</b>
<b>Belfast School</b>	<b>Christchurch</b>
<b>Weston School</b>	<b>North Otago</b>
<b>St Hilda's Collegiate School</b>	<b>Dunedin</b>
<b>Fairfield School</b>	<b>Dunedin</b>
<b>George Street Normal School</b>	<b>Dunedin</b>

# HORA HORA SCHOOL

**Location** Whangarei

**Primary** (Years 1 to 6)

**Decile** 3

**Roll** 345

**Ethnicity** Maori 65%; Pakeha 30%; Pacific 1%

**Principal:** Shirley Tuckey

## History

The values programme at Hora Hora School “self-generated” out of an awareness of the needs of students and as a result of collective staff decision-making. It was clear in the early stages that a primary goal was to have students feeling good about themselves. It was also clear early on that all the values that were important to their community could be summed up in a single short phrase – “At Hora Hora School we look after each other.” This phrase now provides a foundation for everything that goes on at the school.

The present Principal says that the school prefers to say that it has a values philosophy, rather than a values programme. The values that are at the heart of Hora Hora School are so integrated that they are difficult to separate from the work and play that goes on every day. At Hora Hora School they “teach the values by living the values.”

The Principal has refined the manner in which values operate in the school simplifying and integrating the system so that every child can understand the shared “language,” the expectations that attach to the values and the consequences that follow inappropriate behaviour.

## Systems

The enclosed notes provide a summary of the school’s philosophy regarding values and relationships in the school in a report provided by the Principal. She shows how the concepts they have developed, and the systems that support them, affect behaviour management, and how teaching and learning, work and play, are positively influenced on a day-to-day basis.

## Results

- Maori students are doing well and academic goals are being met.
- Teachers are strongly supportive of the school’s philosophy and work well together as a team. The school enjoys a stable staff.

- The statistics kept by the current Principal indicate that students requiring behaviour interventions are fewer in number and as an overall number represent only a small proportion of total students. There have been no suspensions or stand-downs.
- School tone has variously been described as “excellent”, “very pleasant” and as having “a very warm feeling to it”...
- “You are a superb school” ( ERO)

### **Key Features**

- Values are fully integrated, to the extent that the Principal was reluctant to describe the “values programme” as a separate entity. The single catch-phrase – “At Hora Hora School we look after each other” is an example of how a single, easily understood concept expressed in simple language can support a whole system of concepts that make up a successful values programme.
- The school holds an annual community barbecue to ensure that parents feel welcome and that there are no barriers created between the school and its parents. At enrolment care is taken to explain the school’s values and to ensure that parents understand the school’s vision. Parents are very supportive of the school’s values statement and also of expectations that are set regarding behaviour. Parents also support the school’s positive strategies for dealing with any unacceptable behaviour.
- Standards of behaviour are set and expectations are made very clear. A guideline sheet for staff is provided (enclosed) outlining the “Assertive Discipline” model. While a chat is almost always enough to bring a child back on track, the principal means of behaviour management is through positive reinforcement and reward for good behaviour.
- Boys and girls welfare is managed separately.
- Teachers are clearly the driving force behind the values philosophy and central to its success.
- Professional Development exercises with teaching staff, and shared ideas relating to child health have benefited the school within the concept of Kura Hauora, and the school’s aim of “looking after each other”.

## ***Hora Hora School's Values Programme***

Hora Hora School prefers to say it has a values philosophy, rather than a values programme as such. Life at Hora Hora School is lived under the protective, and learning and life enhancing statement that encompasses all we do. ***"At Hora Hora School we look after each other"***.

The students learn this as soon as they enter a classroom for the first time. All staff, and fellow students, introduce this statement to newcomers very early in the piece. It is an expectation that is held by all. The expectation thus becomes the way of life.

We have several links to this statement through out our learning and our play. Throughout our Administration, Policies and Organisation Procedures Manual there is reference to the statement.

Our school's mission is:

***"Hora Hora School will provide a supportive cultural learning environment where all are challenged to fulfil their potential."***

Our values philosophy, ***"At Hora Hora School we look after each other"*** is also reflected in this mission statement.

Our Values statement reads:

***Hora Hora School aims to be a school where:***

- ***honesty, trust, loyalty and compassion are developed.***
- ***respect for others, their culture and opinions are valued and nurtured. .caring for the environment is expected.***
- ***self esteem, a positive attitude to learning and the development of the whole child are fostered***

Our Guiding Principles also reflect this umbrella statement. Our Guiding Principles statement reads:

1. To cater for individual needs through appropriate educational and social programmes.
2. To be a safe, caring community school.
3. To provide an enjoyable and supportive learning environment.
4. To acknowledge and value our cultural heritages.
5. To nurture a happy, caring staff who have an on-going commitment to developing their professional skills.

Our Operating Principles read:

As a staff we are a team and consequently support team decisions. We abide by professional and ethical standards.

We are sensitive to individual differences and needs.

We respect different teaching styles in reaching our common mission and goals. We are flexible.

We help each other to develop effective and efficient teaching practices.

We strive to be tactful in all communications.

Staff refers to all persons employed at Hora Hora School

Our Operating Principles for staff encompass the same caring philosophy that we hold dear for our students.

Our Behaviour Management and modification programmes are based on a positive, assertive structure. Children are listened to.

Classes have specific expectations for behaviours in their rooms that reflect the "***At Hora Hora School we look after each other***" statement.

There are set consequences that are also followed. Students are aware of the consequences for their class.

Our Behaviour Modification Programme statement needs updating but at the moment the first part of the statement in the manual correctly states:

Children at Hora Hora School are expected to be well mannered and work and play together in a positive manner. The Whakatoki "***We look after each other***" sets the platform for all behaviour and rules at this school.

Communication is important in our school, not only amongst staff, but also between students and staff. Children are listened to. Any situation causing stress or unhappiness with a student is dealt with in a caring manner. We have a staff member responsible for Boy's Welfare and another responsible for Girl's Welfare. Both these staff members are assets to our staff and are well respected by both students and staff.

Our Communications amongst Staff statement in the manual, once again, relates to the overriding statement "***At Hora Hora School we look after each other***" The statement reads:

The importance of sound communication networks within the school cannot be overstressed as they are amongst the key factors in bringing the staff together as a team who are promoting together the Philosophy and Aims of our school.

The overriding theme of this school "***We look after each other***" **applies just as much for staff as for children and parents.**

The Principal's intention is to have an "Open Door" to any staff member at any time. Confidentiality can be assured.

We have a system in place to deal with children who for whatever reason do not have lunch. The children are made to feel comfortable about sharing their needs with others. Our statement reads:

### **Children without adequate lunches**

If you notice that a child has inadequate food for lunch etc, there is a system where a staff member is responsible for the making of lunches for such occasions. No child is to be identified to other children as needing such help, and hence there is a real need for discretion with regards such aspects as identifying who needs such help, how it is given to that child etc. A record of those given lunches is kept in the staffroom area, so that we can monitor if the problem is ongoing. **Remember it is not the child's fault if they have inadequate food.**

Our School Tone statement also encompasses the caring for each other philosophy. The statement reads

## SCHOOL TONE

**The overriding theme that the behaviour and tone of Hora Hora School is based around is that this school is a place "Where we look after each other".**

Our scheme expresses most rules and boundaries but where not expressed, a code of "common sense" in relation to our theme, should apply. As a staff we must work a supportive team applying these codes equally to all.

We aim to be as positive as we possibly can by praising and rewarding acceptable behaviour rather than being negative. This applies not only in class work but also in all aspects of school life. An Assertive Discipline programme operates.

Where children display an ongoing positive attitude and/or excellence in work they should be praised to encourage their enthusiasm. They require continual encouragement to sustain their positive behaviour, as much as those who require encouragement for behaviour modification. Staff need to be sensitive to cultural, religious and individual differences.

Other points to note in the way we promote values and the value of respecting ourselves and our learning are listed below.

Attendance at school is seen as important in the eyes of the student as well as the staff. All children who arrive after the bell check in through the office to collect a late pass to take to their classroom teacher. Staff in the office greet the child by name and note the late arrival. This is then able to be checked against the classroom absence list that is e-mailed or hand delivered to the office. All parents of children with an unknown absence are phoned. The school operates an answer phone system for parents to report absences. Absences of concern are followed up by the principal with a phone call, a home visit and/or a letter.

School and Team Assemblies are children driven. Digital presentation by Year 4 students of our school assembly each Tuesday is a feature of our school and encourages responsibility. Photos of events and happenings in class and in the playground are shown. Students work is read out by the Principal. This work is then published in the school newsletter the following day, which is also entered on the school website. We are a Duffy School. "Caught Being Good" certificates are given to the children. Recipients are nominated by both staff and students. These students also receive a Duffy book. Their names are listed in the newsletter.

The weekly presentation of the "Rubbish Bin" to the duty class is greeted with cheers by the recipients and the thumbs up or down from Mr Mahon, our caretaker, is eagerly awaited after the weeks work.

We are working on becoming a Health Promoting School (although the programme co-ordinator has told us we are already there) We embrace programmes that promote looking after ourselves, such as Road Sense. The school provides a sun hat for every student and staff member to wear in the summer terms to ensure we are sun safe. We care for the environment. The immense pride in our school's physical presentation held by our care taker is mimicked by the students. We have been developing the bush area behind the resource room with the help of others. More recently we have had a school wide rubbish audit and have decided to get rid of all playground bins. All food scraps and wrappers are taken home. All plastic bottles are recycled. All classroom waste paper is recycled. We are looking at other options for the "recycle, care for our environment" message. Not only do we care for each other, we care for the community around us.

Our Values Programme, as such, is difficult to define as we feel it is more our school's philosophy of values. We see the proof of the values held by our students reflected in their work and play every day of the week, throughout the year. We teach the values by living the values. *"At Hora Hora School we look after each other"*.

# TE PAPAPA SCHOOL

**Onehunga, Auckland**

**Primary Years 1-6**

**Decile 1c**

**Roll 202**

**Ethnicity** 66% Pacific Island groups; 14% Maori; 7% Pakeha

**Principal:** Ms Judy Innis

## **History**

On her appointment in 1998, the Principal felt that she needed to improve “the spirit and soul of the place”. The school had had a history of short-term principals. Parents and staff expressed a need for a values-based approach as a solution to a range of issues the school was seeking to address. Such an approach was supported by the fact that many families in the school’s community attended church regularly, and had church-related values systems themselves where respect was important.

At about the same time the Living Values project was initiated, providing Ms Innis with a catalyst and a framework with which to begin. Staff were enthusiastic. Several had religious spiritual values, and entered into the project wholeheartedly.

Early on, a staff-member attended a seminar on the Virtues project, and this approach, particularly as presented in Linda Popov’s book, *The Virtues Project*, has become their most important resource ever since. The school does not use the term “virtues” however, as it is not a word that its community would normally use. “Values” is used to refer to those qualities that the school seeks to instil in everyone in its community – all the qualities listed in the Virtues project based in the first instance on **respect and responsibility**.

## **Systems**

- The project was driven by the Principal with keen support from the staff. No surveys or formal consultation were used though meetings affirmed for the Principal the community support that existed for the programme.
- Working together the Principal and her staff created a series of simple tools that articulated a clear message and provided students with easy and visible models of what was expected. A value will be selected in the classroom and this will not only be displayed in the classroom in varied ways, but it will be accompanied by “signs of success” so that children have a clear understanding of what is expected. “This is how you practise co-operation”.
- The school operates from the basis of a **Code of Conduct** devised by the staff and displayed all over the school. This code is an important element in the interviews with new families which Ms Innis conducts prior to a new student’s

arrival. It is also a “non-negotiable” element in the appointment process for new staff.

- There is major emphasis on personal responsibility. “We can all be winners at this school. Only one can be first but we can all be winners if we value people for what they can contribute.” Students are given many ways in which they can make a contribution, and then much is made of recognition and thanks.
- Students are encouraged to reflect on their behaviour, and to develop an understanding of their thinking and the importance of the element of choice in their behaviour.
- Sanctions for inappropriate behaviour are clearly understood and operate at Years 4,5 and 6 as a series of steps. First a name may go on a whiteboard (thus able to be rubbed off if behaviour improves), then may go onto a “list” which will result in a task which is expressed as “giving something back to us” – a contribution such as picking up rubbish. Further sanctions involve parents and a contract of good behaviour. At that stage the student is asked to suggest their idea of what a “fair consequence” would be. This has been found to work well.
- Teasing and bullying are dealt with by means of the “Bug Phrase” – a simple strategy that all the students are taught, and which is designed to build self-affirming ways of coping with negative behaviours. The document that is visible all over the school is enclosed. It demonstrates the approach that Te Papapa School has taken to everything in the Values Programme – it is very simple, it offers clear examples of what the students should do, and it is made memorable with the use of originality and humour. Everyone at Te Papapa knows what the bug phrase is.
- Praise is an essential element in the programme. “The Super-sneaker Award” (an orange sneaker mounted on a board) is presented once a fortnight to a student who has exemplified the current value that the school is highlighting.
- School counsellors must understand and sign a pledge which, along with the counsellors’ photographs, is displayed in the school.
- The school’s environment is bright, welcoming, tidy, free of litter, with well-tended and attractive grounds. References to the values are everywhere, in public spaces as well as in the classrooms. With little warning staff and students were able to pull out class activities dealing with the current value.

## Results

- Informal feedback from parents is uniformly enthusiastic.
- Staff is very stable, and warmly support the programme.
- Observations of student behaviour suggest the positive effects of the programme. Spontaneous help for elderly visitors, comments that the students of the school have good manners. The dental nurse has been known to comment that the children say thank you to her – rare in some schools apparently.
- The latest (2005) ERO report states that the reviewers found that children are “effectively engaged in their learning” that “classroom emphasis on thinking skills enables them to evaluate the choices they make...” Also that “Fair-play is a school-wide value and is practised widely by children”. “Children are enthusiastic learners and demonstrate respect for teachers. They take

responsibility for their learning as a result of teaching approaches that reinforce their independent work skills in a wide range of learning experiences...”

### **Concerns**

- The Principal notes that some children who have achieved excellent progress after behaviour modification through the Values Programme fall back or “lose it” after they go on to Intermediate school. At present there is no link with other schools and students do not receive support from a consistent on-going system later on.

### **Key Features**

- The energy, enthusiasm and drive of the Principal. Her active involvement and total commitment are the most important elements in the success of the programme at Te Papapa School
- Although consultation with the school’s community has been minimal, informal discussions with parents affirm the values approach taken by the school. A survey of parents of Year 6 in 2004 further affirmed the values programme.
- The programme is kept very simple. The vision for it, its “language “and its systems was well thought through at the beginning and then adhered to consistently so that the programme is well embedded in day-to-day school life.
- Good use is frequently made of humour and fun.

# TE ATATU INTERMEDIATE SCHOOL

Te Atatu, Auckland

**Intermediate**

**Decile:** 4

**Roll:** 240

**Ethnicity:** Pakeha 32%; Maori 27%; Pacific Island 24%; Korean 5%.

**Principal:** Noelle Fletcher

## History

The Principal of Te Atatu Intermediate School became interested in character education while teaching at West City Christian College which based its values programme on an American system. Later she attended a conference of the New Zealand Foundation for Character Education that provided her with resources and a network. As Deputy Principal and then Principal of Te Atatu Intermediate, she has found the ideas in the character education programme useful as a baseline from which to start a values programme at the school.

Te Atatu Intermediate serves a complex community that is quite diverse socially, culturally and socio-economically. Consultation with the community via a survey resulted in a list of qualities that parents wanted their children to learn. In summary they wanted their children to be honest, respectful, compassionate and kind. This positive and consistent response gave the Principal a strong mandate from which to introduce these ideas into the school. She began by appointing a new Deputy Principal – someone she knew had already had experience in character education. Together they developed the programme beginning with the two underlying strands: equipping children to be the best people they can be; and equipping children to succeed at the highest level.

Character education is now at the heart of the school, underlying everything that goes on. As the programme has evolved, and they have developed resources unique to their school, other ideas have been included, such as Art Costa's "Habits of Mind". The staff and the Board are fully supportive and accept that they must be role models - "It has to start with us."

## Method and Systems

- Language is a key component in the system. The term "character" is used rather than "values" or "virtues" because character implies internal characteristics. According to the Principal "values" are "the wheels on the truck". She prefers to talk about developing "strength of character".

- Putting the concepts simply, having a consistent approach and consistent language and using “kids’ talk” and stories are all techniques that have been found to work at Te Atatu. “Chicken Soup for the Soul” has been a popular and useful source of appropriate stories for this age-group.
- While there are cases where the term “discipline” is thought to be appropriate, generally the school uses “behaviour management”. The emphasis, as with the Virtues Project, is on encouraging reflection and linking the inappropriate behaviour to the missing aspects of the Character Wheel, putting things right and taking into account the element of choice. Writing the reflections on a “Think Sheet” which must be signed by a parent gives the students’ thoughts extra weight.
- The culture of caring for one another is central to school life. This takes a while (two terms, according to the Principal) to inculcate in students who come from varied backgrounds and several other schools. The aim is to develop self-motivation and self-discipline rather than become known as a “strict school”.
- The Character Wheel is used as the basis for choosing one quality to focus on each term. Various activities revolve around this, centred on the weekly assembly called a “Learning Celebration”. Activities that are as practical as possible are considered to be most useful with the intermediate age-group. “...Running alongside our strong commitment to a full academic programme, is a hands-on active character education curriculum which does more than just talk about character. As a staff we strive to live, model, discuss and debate positive values.”
- The school environment is bright and attractive with many visual examples of the school’s values on display, posters, charts, art work and other materials many produced by students: “Tall poppies grown here”.
- The school has a part time chaplain who comes in half a day a week to offer student support, advice or “someone to talk to”.

## Results

- While results are not easy to measure in terms of statistics, the Principal says, if a class is sitting listening and learning with respect how can the quality of the learning not be positively affected?
- A recent ERO report says “There is a focus on consistency and fairness, positive behaviour and building of character. These aspects of school culture are clearly reflected in the demeanour and bearing of the children, who are well-behaved, respectful, articulate and enthusiastic about learning.”

## **Key Features**

- The Principal is vibrantly committed to the values programme in her school. She has developed a system that works for this school and its community. She has worked hard to develop its structures, documentation and procedures, and continues to bring fresh initiatives to its evolution.
- Consistency in every aspect, including staff commitment, community involvement and student management have ensured that the system is successful and underpins all aspects of school life.
- Care has been taken to tailor the programme to the needs of early adolescents. Examples are the provision of someone else to talk to (the chaplain), making use of language appropriate to the age-group and emphasising the importance of the students' power of choice.

# KING'S COLLEGE

**Otahuhu, Auckland**

**Secondary** (Years 9 to 13, boys until Year 12, and then co-educational – girls 12%)

**Independent, Anglican**

**Roll** 935

**Ethnicity** - Pakeha 73% Maori 5% Pacific 3% Asian 8%

## **History**

The school's Anglican foundation provides it with a clear Christian base upon which to build a broad programme that includes Religious Studies, weekly Chapel Services, a pastoral care programme and community service. Responsibility for this side of school life lies primarily with the Chaplain and the Head of Religious Studies.

There is a beautiful and very impressive chapel which is considered to be “at the heart of the school”.

The King's College Religious Studies and Values programme is based on the work of Peter Vardy. This system organises a course into five-strands within which Values sit alongside World Religions, Bible Knowledge, Philosophy of Religion and Stillness and Silence as the primary topics. When Peter Vardy came to New Zealand in 2001 to present his work in a series of seminars, the Head of Religious Studies was sufficiently impressed that the decision was made to use the material as the basis for a course at King's. Since then they have made use of Felicity McCutcheon's work (Australian representative for Peter Vardy) which is based on the movie “The Matrix”, an approach to the Vardy course which has proved popular with Years 9 and 10. There is a further book now available written for Year 11 and based on “The Mask” which King's also plans to use.

Parent consultation was not part of the decision to embark on the Vardy programme, nor were parents involved in the creation of the wider values-related activities that the school offers. It seems clear that the overall Christian philosophy of the school has long been accepted and expected by parents. The school's special character is clearly explained at enrolment interviews, and parents are kept up-to-date with day-to-day information through newsletters and other school publications.

## **Systems**

- Years 9, 10 and 11 all have compulsory modules of Religious Studies, taught by the Chaplain and the Head of Religious Studies ( part-time – he teaches another subject as well) and based on the Vardy programme.

- Everyone (including staff) must attend at least one weekly chapel service (boarders attend three times per week). The message in chapel services is, according to the chaplain, “strongly values-oriented” – how we treat one another and how we respond to situations in the world around us.
- The school becomes co-educational after Year 11 and the chaplain perceives a “gap” still exists for those girls who join the school without the background that the boys have had. Chapel attendance and taking part in the school’s community service and pastoral care programmes are the means by which senior students are involved with values.
- Community service has “mushroomed” in recent years. It is seen as a very important part of the philosophy of an all-round education. It is successfully promoted not only as an appropriate means by which students can carry out the Christian command to “Love thy neighbour”, but also as a means by which young people can learn how to care for others and find a more fulfilling focus for their lives than one which focuses entirely on self. At least half of the school at any one time are involved in community service. Years 9 and 10 have assisting with reading at a local primary school as a set part of their religious studies, an activity which is timetabled and therefore takes place during the school day. The rest of the programme is voluntary and takes place after school. Various activities are on offer, including manning the desk at Middlemore Hospital from 4pm to 8 pm, visiting IHC homes and retirement homes, visiting the refugee centre and the local women’s refuge.
- The Voyager programme, loosely based on the Alpha Programme, is a means by which a young person can explore his or her own spirituality. It is voluntary, taking place after school or in the evening, during terms 2 and 3. It functions on four levels, its format is deliberately kept loose and it is well supported. Approximately two hundred students may take part in a given year.
- The Pastoral Care programme includes peer support called “Yerpals”. This initially grew out of an early involvement with the Yellow Ribbon campaign but has been developed to meet the particular needs of King’s College who wanted a wider focus than simply the one of youth suicide. About forty senior students undergo training provided by the school counsellor and the chaplain. They wear a badge and offer themselves as someone to talk to. They are listeners, not counsellors.

## Results

- The chaplain is somewhat cautious about making any specific claims about the success of any of the values education in the school. The HOD Religious Education is convinced that the work they do makes a difference “in the spirit of the school”.
- The active involvement of such a significant proportion of students, particularly when the involvement is voluntary, would indicate that the values of care for others and community service are well accepted among the students of King’s College.

## **Key Features**

- Well-known and established programmes (Vardy, Yellow Ribbon) have been taken and tailored to meet the needs of the school and its community.
- Long-established Christian values and traditions are the basis for a modern and practical approach to activities for the young where they learn the value of community awareness and service.
- The roles of Chaplain and HOD Religious Education provide the school with appropriately trained and committed individuals who undertake all responsibility for values. While other staff support the programme as part of the school's special character and there are no difficulties with the time in the school day that is set aside for chapel services or Religious Education classes, other staff members do not have to play an active part.

# SOUTHWELL SCHOOL

**Location:** Hamilton

**Independent Co-educational** (Years 1-8)

**Roll** 612

**Ethnicity** Pakeha 79%; Maori 3%; Other European 4%; Asian 5%

**Headmaster:** Royce Helm

## History

Royce Helm, the current Headmaster of Southwell School had been closely involved with values programmes in two former schools, St Kentigern Preparatory School, where the Living Values programme was introduced, and St George's School Wanganui. At St George's he first became interested in Art Costa's "Habits of Mind" and found it a useful and inspirational basis from which to work.

At Southall Mr Helm has developed the Habits of Mind concept using the sixteen habits and Costa's format (available on-line) in chapel, and in a school-wide approach that provides for a focus on one "habit" every fortnight or so, linking a way of thinking (for example, persistence) to the school's stated values.

The values programme has become an integral part of a much wider picture at Southwell. As a church school Christian values have always been fundamental to school philosophy and parental expectations. A commitment to service has also always been an important part of school life. But Art Costa's "Habits" have provided a framework to ensure that day-to-day there are practical opportunities to bring the values to life and make them more meaningful for children.

At first teaching staff were wary, feeling that the introduction of the programme might add an unwelcome workload. Their concerns have dissipated, however, and now they are enthusiastic about a programme that is well-integrated and working well.

The programme is still evolving, and other philosophies and ideas are allowed to add a multi-dimensional aspect to it. The concept of Building Learning Power, for example, is a new way of approaching the development of children into individualised thinkers which the school is currently looking at. The work of Guy Claxton is also of interest. Future developments will include an approach that seeks to integrate even further the values with the thinking skills into learning and pedagogy.

## Systems

- The school's Christian foundation provides for religious observances in chapel and elsewhere which provide a focus for their values and an opportunity for discussion and demonstration.

- There is a strong belief in the importance of using the language of values. Staff have worked with Ross Gilmour, a clinical psychologist based in Wellington, who teaches the theory that you change a child's behaviour if you change the vocabulary. If values words are introduced and used with consistent meaning across the school behaviours will change as a result. Vocabulary must be positive if the theory is to work in practice as, according to Gilmour, the subconscious mind will not work with the negative. So staff are encouraged to reinforce the positive, and avoid a punitive approach.
- A rewards system is in place that works on the basis of points earned. These acknowledge citizenship and academic success and go towards a house competition. There is also a more prestigious Achiever's award which is earned on the basis of four categories: academic, cultural, sporting and service. These are highly regarded, take time to earn and result in the recipient being given a special tie.
- The school makes the most of regular staff professional development opportunities with visiting speakers and teacher-only days to support the on-going evolution of the values and thinking programmes. The Headmaster reads widely and works hard to keep the school abreast of new and fresh ideas.

## **Results**

- The school enjoys a stable staff who are prepared to make a long-term commitment to the school and its culture.
- A recent ERO report observes that "School values of respect, courtesy, honesty, integrity and responsibility are modelled by staff and students and are integral to the school climate and culture".

## **Key Features**

- The Headmaster's leadership is clearly evident. He is enthusiastic and knowledgeable, keen to explore new ideas and ways of improving learning and pedagogy. He ensures that teachers have access to good quality professional development.
- Traditional Christian values are developed and enhanced through the use of up-to-date theory and ideas.
- There is a strongly philosophical and theoretical base from which the school develops its approach to values.
- The programme is well integrated and evolving.

# ST PATRICK'S SCHOOL

## Taupo

**Integrated, Catholic full primary school** (Years 1-8)

**Roll:** 263

**Ethnicity:** Pakeha 70%; Maori 14%; Pacific Island 8%; Asian 2%;

**Principal:** Margaret Beck

## History

Founded in 1997, the school occupies the same site as the local Roman Catholic Church and enjoys a close relationship with that church and its parishioners. The community of the school and the surrounding parish is proud of the school and its special character. Christian values in the Roman Catholic tradition, therefore, are the school's values and formed the starting point for the creation of the system of values education which exists today in the school.

Early in the school's history, however, the Virtues Project became a working document for the provision of useful structures through which values could be successfully integrated into everyday life at school. The Principal says that the introduction of this programme was, for a while, quite spasmodic in the classroom, and took some time. Finally she decided to step in and drive it herself, having had discussions and training sessions with staff (including all support staff) and observed that generally there was good support for the overall concept.

Progress began with a "Virtue for the Week" which was introduced in Friday assemblies. Information appeared in newsletters and parents enthusiastic. Then the Diocesan Special Character Manager from the Roman Catholic Education Office asked "How does this fit in with the Catholic character?" and the Principal was encouraged to further develop the programme to tailor the original material to achieve a closer fit with the school's goals as Catholic educators. Her solution revolves around her theory that you must "tell the story" of your culture – a theory that would seem to be appropriate for any group in any culture. She tells the stories of Jesus, and links the virtues to the Sunday Gospel readings. She says that this sits well with the expectations of the Roman Catholic Church, alongside the normal Religious education programme. They have now evolved a system that works for them.

## Systems

- The Principal is clearly passionate about this aspect of school life and is committed to driving it herself. She provides staff with weekly sheets relating to the Virtue for the Week. Then the staff develop the concept in their own way, integrating the material across the curriculum.

- The language of the Virtues Project is used across the school at all levels and is well understood even by the youngest students. The parents are encouraged to use the same vocabulary at home, and may, for example, attach the weekly virtue statement from the newsletter to the refrigerator.
- The Virtues method and language form the basis of the school's Behaviour Management Plan. This detailed document includes an explanation of the Virtues Project and its aims for parents. It requires that a contract between parents and the school is signed supporting St Patrick's School as "a peaceful, non-violent school"... and will "accept the consequences of my child/ren behaving inappropriately"
- Virtues Vouchers are handed out in the playground when a child is seen behaving in a virtuous manner. These are acknowledged in assembly, small prizes may be given, and the voucher is taken home. The school avoids focusing too much attention on material prizes, however, as the aim is to encourage self-discipline and belief in the virtues for their own sake.
- There is a Virtues Board in the entrance to the Administration Office. Here staff may write the names of students who have demonstrated the Virtue of the Week. On the day of our visit there were approximately fifteen names on the board.
- Day-to-day modelling of the virtues is encouraged and opportunities are offered through leadership and service projects. For example the "Young Vinnies" are a St Vincent de Paul group who provide service for the under-privileged, their current project being making Christmas stockings for the local Women's Refuge. An Enviro Group works in practical ways on environmental issues, in particular by creating a large garden area in the school that is planted up with New Zealand native species. Rules for the garden are based on the Virtues.
- Material relating to the Virtues is easily observable throughout the school. Classrooms have posters, samples of student work, charts, art projects and other displays that clearly demonstrate how creatively the virtues are integrated into the curriculum and the day-to-day life of the school.

## Results

- Parents have always bought into the Virtues initiative at St Patrick's, it is now a fully accepted part of school life, and feedback is extremely positive.
- Students understand the Virtues and the language associated with the programme. A recent survey completed by students that was about the selection of student leaders, showed students using the language of the virtues to respond to their concept of what makes a good student leader.
- A recent ERO report comments that "The school's special Catholic character, supported by the Virtues Programme, is an integral feature of all classroom environments. Students are valued and respected for their individuality, and

encouraged to work, learn and interact happily with their peers. The school's learning environment is conducive to positive literacy learning and development.”

### **Key Features**

- The vision, hard work and commitment of the Principal have been key to the success of the Virtues Programme at St Patrick's.
- The Virtues Programme has been implemented consistently across the school supported by teacher training and very good documentation. The language is used by everyone so that the system is genuinely at the heart of every aspect of school life.
- There is strong parent and community buy-in.
- This school was in a position to implement the Virtues programme very early in its history. This “clean slate” start was probably an advantage in creating the practical systems for getting the programme up and running.

# KARORI WEST NORMAL SCHOOL

**Location** Wellington

**Full Primary** (Years 1-8)

**Decile:** 8

**Roll:** 336

**Ethnicity:** Pakeha: 55%; Maori 15%; Asian 14%; Pacific Islands 12%

**Principal:** Janice Shramka

## History

In 2000 a staff member from Karori West Normal School attended a seminar on the Virtues Project and undertook the training. She returned to school sufficiently impressed and committed to persuade the Principal and the school to begin implementation. Later she was appointed teacher-in-charge of the Virtues programme.

The school has a community that is culturally, socially and spiritually diverse. It was important, therefore, to find a system that was universally acceptable. A community survey in 2003 resulted in a higher than usual level of response from parents, and the feedback was extremely positive in support of the virtues. Pacifica parents, particularly, demonstrated high approval because they felt that the system reflected what they tried to do at home.

Karori West felt that they had a good student management programme prior to setting up the Virtues Programme, but they were keen to implement something that led to more internalised behaviour decisions. Rather than well-behaved children as a result of imposed discipline they wanted children to be able to make good decisions, choosing appropriate behaviours that they value for themselves rather than because they will win a material reward. Consequently the school has moved away from prizes and rewards in favour of praise and encouragement for good behaviour choices. Even the youngest children are able to name the virtue and have a discussion about what they can do to reflect a virtue, or sort out a problem where a virtue is missing.

The language of the virtues is used across the school and is well understood. Three of the five strategies are in regular use: Speak the Language; Set Clear Boundaries; and Make use of Teachable Moments. The school's anti-bullying procedures have benefited from being brought into line with the virtues programme, particularly the aspect of ensuring that bullying is reported and brought out into the open. Peer Mediation (Cool Schools) is another aspect that works well within the virtues programme. The Peace Foundation ([www.peace.net](http://www.peace.net)) has also been a source of useful and easily assimilated material.

As with all other schools running successful values programmes, Karori West Normal School does not attempt to teach values separately. The virtues permeate everything that goes on and provides a firm foundation for decision-making. The virtues are an essential aspect of their Mental Health Programme, however.

## Systems

- Staff decide from the list of 52 virtues, those which they want to focus upon as a school.
- Many visual examples of the virtues are displayed around the school and in classrooms.
- Teaching staff work the current virtue into day-to-day teaching material wherever it is appropriate.
- The management and teachers work on the principle that you must create the environment first and then seek to achieve buy-in from the community. It does not work, they say, to try to implement values and then seek to model them. They set themselves the goal of being a caring school first, then found they had strong support for their virtues programme. “We’re a whanau where we look after each other”. Examples include the fact that children are fed when necessary, with no questions asked. Teachers are called by their Christian names in an optional system that aims to acknowledge that the school is a family. This, they say, does not result in a de-valuing of the teacher or lack of respect. The Principal is referred to as Janice even by very young children. During our visit we saw many instances of warm, kind and open relationships with children. We saw students who were friendly, polite, happy and confident.
- Parents are kept informed of the virtues work that is going on in school. There is a parents’ guide to the virtues which some use.
- The school has moved away from an emphasis on material rewards for good behaviour. Still in place is a system of certificates that constitute formal acknowledgement of the virtue. The students who win these have morning tea with the Principal. Also at the end of each term this is an Outstanding Student’s Award – usually won by the “salt-of-the-earth, quiet contributors”.

## Results

- The Principal reports that students are much more able to be intrinsically responsible for their own behaviour. They do not need imposed discipline or rewards. While there will still be issues around inappropriate behaviour, there is a complete understanding that there will be a discussion and fair consequences.
- The school has a growing roll and strong parent approval.
- A recent ERO report says: “A school-wide virtues programme supports teachers’ expectations for positive attitudes and behaviour. A range of effective and appropriate teaching practices is evident in many classrooms. These include maintaining positive and affirming interactions with students...students are friendly, happy and confident...they clearly articulate the school’s expectations for positive behaviour and confirm that their school is a safe place to learn and play.”

## **Key Features**

- Strong leadership from the Principal who demonstrates the virtues in a particularly warm and caring manner.
- A teaching staff who strongly support the virtues programme and are now experienced at effectively integrating the virtues into their daily practice.
- Karori West has taken an established programme and used it intelligently and confidently in order to formulate a system that works well for their community.

# WINDLEY SCHOOL

**Wellington** (Porirua)

**Full Primary** (Years 1-8)

**Decile:** 1A

**Roll:** 380

**Ethnicity:** Pakeha 11%; Maori 33%; other Pacific groups 53%

**Deputy Principal:** Tony Birch

## History

Action on values at Windley School grew out of a perceived need. The staff felt that more could be done to assist students to get along better together, and that more than the current regime was required. The Deputy Principal attended a course that was led by Pat Lynch at about the same time and was very impressed by what seemed to be good ideas and an inspirational approach that was taken to the concept of values in school. He took the message back to the staff and community who gave him the mandate to develop and implement a values programme suitable for Windley.

The earliest steps were taken with ideas gleaned from the Virtues Project. While this gave them a start, it was decided that modifications were needed to make the programme work for Windley School, particularly for students and their families who did not have a good understanding of English. Simplification and a shorter list of virtues seemed appropriate. After some consultation and discussion within the school community seven virtues were chosen which the school still has as the cornerstones of its programme.

## Method and Systems

- Windley School aims to engender a feeling of whanau and of pride in school and themselves by emphasising what it means to be “a Windley kid”. The most important element in this concept is the idea of getting along with others, and reflecting on how they behave together.
- Two virtues from their list are highlighted each term. Assemblies and newsletters provide the main opportunities for acknowledgement. Students who are caught in the act of modelling the virtues are provided with “Goodie Slips” These certificates of good behaviour are couched in values terms.
- Students are learning to use the language of the virtues in their everyday activities, helped by the fact that the virtues list is translated into Maori and Samoan. Some children still find working with these words difficult, however. Language remains a barrier for many students at Windley.

- There is a poster competition at the beginning of every term which centres on a depiction of the virtue for the term. There are examples of these posters on the wall of the Administration block.
- The weekly newsletter provides information about the current virtue and activities associated with it for parents.
- Staff are encouraged to handle inappropriate behaviour by linking the behaviours to missing values and by using values language in discussing behavioural matters with students. The staff overall are enthusiastic about the values programme.
- A staff contract is in place in which staff commit to adherence to and acknowledgement of the values of the school.

## **Results**

The Deputy Principal, when asked to comment on anything he believed to be a direct result of implementing the values programme, said, “The school has been quite calm in recent years.” He said that the most important element in the implementation for them was consistency.

The overall tone of the school is quietly busy, and the students present as friendly, open and keen to be helpful. In the most recent ERO report the school environment is described as “warm, welcoming and friendly....Classrooms are respectful and settled environments where learning can happen without unnecessary interruption. Positive student behaviour is fostered through a schoolwide programme that publicly affirms those ‘caught being good’.”

The staff enthusiasm for and belief in the values programme may be reflected in the fact that the school has enjoyed stability in staffing for a number of years.

## **Key Features**

- Windley School has specific challenges and needs. The staff and management have recognised this and taken ideas from published programmes which they have modified to suit their school.
- The programme is very simple. It is clearly understood by all students and is achieving good results.
- Windley School’s experience highlights the crucial role played by the Deputy Principal in supporting the vision of the Principal in the successful implementation of a values programme.

# THE CATHEDRAL GRAMMAR SCHOOL

## Christchurch

**Independent, co-educational** (Years 1 to 8)

**Roll:** 288

**Ethnicity:** Pakeha: 97% Maori: 1% Asian: 2%

**Headmaster:** Owen Arnst

## History

Spiritual values in the Christian tradition are at the core of the Cathedral Grammar School, which was founded in 1881 under the auspices of the Anglican Cathedral in Christchurch principally to provide choristers for the cathedral choir. The cathedral “owns” the school, and appoints the Board. Consequently Anglican traditional values are a non-negotiable part of, and central to, school life.

The Cathedral Grammar School was involved in the original Living Values project in 1998, with Years 1 to 3 being most active in implementing the resources provided at that time. A parent survey was carried out, also as part of the project. This indicated that there was a reasonably consistent attitude to values held in the school community, and that parents were generally happy with the approach taken by the school.

Since that time, and with the appointment of the present Headmaster in 1991, the school has taken up the Virtues Project as the basis for its teaching of values, to support the pastoral care programme and to provide a school-wide structure and approach. The Headmaster explains the interaction of the school’s Christian foundation with the Virtues project by saying that Christian core values are important to them as an Anglican school, while the virtues are universal human characteristics which “nobody could argue with...” that provide an excellent basis for day-to-day “teachable moments”..

The Headmaster has worked with staff to pull together the values vision for the school and to document a set of key goals called “Guiding Principles”. In this initiative the Core Values, Pastoral Care, Citizenship and Virtues are tied together around the Anglican beliefs, ethos and rituals which remain very much at the heart of the school. This document, and the staff Professional Development that goes with it provide the school with a practical means for going forward day-to-day with a clearly articulated vision and operational plan. The vision is supported by the by-line “Adding the values that matter most” and appears regularly in school documentation.

The Cathedral Grammar School was, as a church school, always going to have a clear set of values at the centre of school life. The integrated system of Anglican values, pastoral care and relevant material gleaned from the Virtues project, is all linked by

consistent, thoughtful and up-to-date use of terminology that provides a shared language understood by everyone – students, staff and parents.

## **Systems**

- The list of virtues provided in the Virtues Project literature is used by the school, its contents having been agreed among the staff at the beginning of the school year. The virtues are worked through on a week-by-week basis with material presented in the classroom, in chapel (the Headmaster notes that the virtues turn up over and over again in the Anglican liturgies), school newsletters and a variety of other documents and activities. In outlining the value for the week a definition of the virtue is provided alongside “Signs of Success” – “Congratulations! You are practising kindness when you...” A “caught in the act” programme rewards children who are found to be demonstrating the virtues, and they earn points which leads to the opportunity to sit in the Headmaster’s chair and call Mum on his telephone.
- The structure of the school is in three parts – Pre-school, Junior school and Prep school. The virtues are tailored to be accessible at all levels.
- School policies, such as the behaviour modification policy and the bullying policy make use of the language of the virtues, in order to achieve consistency and in order to support the school’s approach to discipline which is reflective rather than punitive. This way of dealing with inappropriate behaviour provides a means of dealing with these matters discreetly and one-on-one, rather than publicly and punitively.
- Staff professional development and published procedural guidelines are linked to the virtues – “Teachers’ use of the language of the virtues is very empowering...” Using “teachable moments” is encouraged, as are setting boundaries and explaining carefully where these are. Staff are expected to know the literature and make use, especially, of the five basic strategies.
- Staff must support the school’s special character, and “the Anglican school ethos” is referred to in contracts and position descriptions. P/D programmes are specifically linked to the values system and virtues programme of the school.
- The school considers itself a “family”. The school defines pastoral care as “how we look after one another”. This attitude to school life is demonstrated particularly in the “Valued Children” document. This inclusiveness is reflected in the activities that are valued in their community – special church services for past pupils, the personal acknowledgement by the Headmaster of every child’s birthday, detailed weekly newsletters to parents providing values information.

## **Results**

- Places in the school are keenly sought. There is a loyal parent community that is supportive and appreciative of the school's values programme. The school is a spiritual centre for many of their families.

## **Key Features**

- As summarised by the Headmaster, Cathedral Grammar aims, in its values, to be: traditional, integrated, clearly articulated and "with an Anglican spin."

# ST JAMES' SCHOOL

## Christchurch

### Integrated Catholic Primary (Years 1-6)

**Roll:** 120

**Ethnicity:** Predominantly Maori, Pacific Island. Pakeha approximately 27%

**Principal:** Monica Renwick

## History

St James School has a well-developed values programme, that is firmly underpinned by the school's special Catholic character and clearly visible in every aspect of school life.

The Principal has exercised strong leadership in creating for the school a vision that is up-to-date, informed by educational theorists such as Howard Gardener, Julia Atkin and Benjamin Bloom, and interlocking with newer areas of educational research into multiple intelligences, thinking skills and current brain theory. Like the principals of a number of other successful values schools, she is committed to the concept of values being the foundation of everything that goes on in school life.

The programme has developed over a period of several years beginning with the Christian faith, developing into a mission statement of their core values ( quality education in a Catholic environment, equal opportunity to learn, respect for self and others, peace), and then growing into a vision for the school as family –“not just a school - but a family”. The 1996 UNESCO Report “Learning the Treasure Within – Education for the 21<sup>st</sup> Century” fitted well with the school's vision and direction at the time and led to their taking part in the ASPnet initiative. More recent stages of evolution include thinking skills, the use of multiple intelligences and current brain theory, as well as links with the wider world through projects such as the Bexley Wetland Heritage site, and the World Wildlife Fund.

The values programme at St James School is supported by excellent documentation.

## Systems

- The school calls the overarching framework for its learning programme, underpinned by its vision and values, **“Pathway to Success.”** This concept provides coherence and links different aspects of school life. Documentation is clear, simple and able to be understood by everyone in the community. The principal believes that “Keep it simple” is a key factor in creating good communication, and therefore successful learning, in a multi-cultural school.
- Behaviour management practices are outlined in one of the “Pathways to Success” and offer an example of the school's values in action. “Behaviour

Recovery” rather than “discipline” is the term used. Notable is the position taken by the staff at St James that “The incident is between the child and teacher and that is where it should stay.”

- The principal makes her expectations of staff very clear. She says “to work at St James School teachers need a backbone, for strength, a wish bone to ensure they share the vision and a funny bone, in order that they can be creative and have fun.
- Another Pathway to Success states that “When we look at values it is like looking into a mirror. We reflect on ourselves”. There are a number of mirrors installed in the school’s buildings, and children are encouraged, when they see themselves, to reflect on the fact that what they look like at that moment is what others see of them.
- The chosen terminology at St James’ is “Values are the plan. Virtues are the activity.” They will say that a person with virtues lives out his or her values
- Modelling the school’s values at all levels of school life is considered to be fundamental. Examples are the school’s on-going involvement in the Bexley Wetland project; and their policy that allows parents to come and go as they wish, including visiting the staffroom for coffee or tea and making themselves at home.

## **Results**

The school has a happy, welcoming and purposeful atmosphere. They say that “our school is an oasis of peace within our community”. ERO reported in 2003 that students are “confident and friendly. They demonstrate a strong sense of self-worth that clearly reflects the values promoted by the school. The teachers provide an environment for students that embodies the Christian principles associated with the school’s special character”

## **Key Features**

- The leadership exercised by the Principal resulting in excellent and clearly articulated concepts and documentation that the whole school community can understand.
- Coherent and well-thought-out terminology that is consistently used.
- A constantly evolving “living” programme of values that makes good use of current educational thought and ideas.

# AORANGI SCHOOL

**Location** Christchurch

**Primary** (Years 1-6)

**Decile** 3

**Roll** 127

**Ethnicity** Pakeha:45%; Maori 14%; Pacific Island 17%; Afghani 23%  
Egyptian 1%.

**Principal** Jeanette Shearer

## History

There has been a values programme in place at Aorangi School for seven years. The school was originally involved with the Living Values programme which since then has been modified and developed to suit their particular needs and their community. This development has particularly sought to give clarity and focus to values on a daily basis so that every child is able to understand. The Principal points out that adult words provided to name or describe values do not always have meaning for children, so at Aorangi the aim was to provide a clearly expressed and structured system that would serve their students, a significant proportion of whom are immigrant and many of whom come from refugee families.

Consultation with parents in the early stages of the programme indicated those values that were important to them for their children and these ideas led to the creation of the **Aorangi Ace** set of four core values: caring respect, honesty and responsibility. That provided staff and management with a basis upon which to build a structure for implementation on a daily basis. Values education was to be integrated across the curriculum and staff consulted on a range of ways by which this could be done.

Behaviour management is tied in with the values with a strong emphasis on using positive means by which to effect change in behaviour. Also part of the values programme is a system for monitoring and mentoring for self-esteem.

## Method and Systems

Aorangi School's mission statement lies at the heart of the school's values: "providing a caring environment for the development of learning and life skills, self esteem and respect for others." They aim to develop values that support and respect self, society, relationships and the environment. In a detailed document "Aorangi School Values" the school states the belief that "Everything we do at school is affected by some form of value". They aim to make their values an integral part of the school programme. There are well-thought ways outlined regularly to parents in newsletters and to students in

assemblies, activities and classroom programmes by which these values are demonstrated, explained, included in units of work, modelled and rewarded.

- Documentation about the values are clearly displayed around the school. A significant example is the “Alps of Values” posters. These form a pictorial representation of the four core values by which the school aims to live.
- One core value per term receives schoolwide focus. This value is displayed around the school. Students and staff discuss early in the school year what values will be the focus and when.
- Parents are kept informed of the current values and other matters relating to values in the school newsletter.
- Those students who model the values are rewarded in assembly. Certificates are presented to students who have collected up points that have been given as an acknowledgement of them as role models of the values.
- Teachers are encouraged to include values material in their planning wherever they can. The values are to be written into their formal unit planning.
- Teachers are to spend time on the focus value in order to ensure that the words are clearly understood by all. Activities are to be planned that allow children to practise the value.
- New parents enrolling have the values programme explained and expectations made clear.
- The school’s logo, the Aorangi Ace, is prominently displayed throughout the school and on relevant paperwork such as letterheads.
- Self-esteem programmes for at risk students provide for an adult mentor (someone other than the child’s classroom teacher who builds a relationship with the child and in the “miracle minute” system identifies a particular strength and makes specific reference to it several times a day.
- Behaviour management includes an improvement plan filled in by the child, and providing a period for time out and reflection. Emphasising the value of personal responsibility, this document goes to parents who are asked to involve themselves in the child’s improvement process.

## Results

As was the case in most of the schools the Principal of Aorangi School is cautious about reporting on the overall impact of the values programme.

- For the majority the programme works very well, though, as in any school there is work still to be done. She commented that children need to be reminded more than they used to and wondered whether this is due to social change and differing patterns of homelife for children.
- Values have certainly become part of the language of the school and are well integrated into daily life.
- The teachers work closely together and are committed and consistent in their interpretation of the programme. Their mutually supportive approach is seen as a distinct positive in the success of the programme.
- A recent ERO report says that “the Principal and teachers foster a climate of caring and consideration of others. The values identified in the school

curriculum are clearly displayed throughout the school and students are able to describe them. Students' successes are celebrated in assemblies, newsletters and personal letters to families. Teachers provide positive feedback to reinforce appropriate attitudes and behaviours. These priorities help to ensure that the range of cultures represented in the school is valued and enriches the learning opportunities for all students."

### **Key Features**

- This is a values programme that has been carefully put together to work for families and children from a wide range of different backgrounds, and where language may be a barrier. Thought and care in execution have been the hallmarks of the Aorangi approach.
- The self-esteem aspect that Aorangi have created to meet the needs of specific at-risk children is a development of the behaviour management link which has positive results.
- The particularly close working relationship enjoyed by the teachers is clearly affecting the overall impact of the values programme on students on a daily basis.

# BELFAST SCHOOL

**Belfast, Christchurch**

**Full Primary**

**Decile: 5**

**Roll: 377**

**Ethnicity:** Pakeha: 76% Maori: 15% Pacific Island: 3% Asian: 6%

**Principal:** Peter Simpson

## History

1997 was a difficult year for Belfast School. There were a number of suspensions, a group of boys was causing widespread trouble in the school and a significant number of students left for other schools. The Principal and the Board felt that they were responding to the crisis in a reactive rather than a pro-active manner, and that creative thinking followed by decisive action was required of them. A parent meeting was called. A strong letter advised that the meeting would be very important and that all parents needed to be there – consequently attendance levels were very good, and, with the support of parents, a process began which led to the current, very successful, school-wide values programme.

At first the programme was referred to as a “behaviour recovery programme”. It was designed to meet an immediate need with specific features to deal with the current group of students exhibiting anti-social behaviour. As this aspect of the programme achieved results, however, the programme modified and evolved into a school-wide culture change that is firmly based in the school’s **Golden Rules: Care Share Learn and Grow.**

## Systems

- The Board and Principal were sufficiently concerned about the need to deal decisively with the patterns of anti-social behaviour among some students, that they decided to go against what has been considered best practice by creating a withdrawal class. The students were sometimes with their own classes but a mixed level group was formed with a view to concentrating almost entirely on literacy, numeracy and social skills. The students in the group, which numbered between 10 and 14, were all boys, the predominant group being from Year 4.

- Teacher Aids assisted with the withdrawal class, and the Deputy Principal was freed up to work with the students full-time. Every student was on an individual programme.
- A regular fortnightly meeting was held with the parents of the students in the class – the agenda included information, discussions, sessions on parenting skills. This parent group was very supportive of what the school was doing.
- “This behaviour is not acceptable and here are the consequences” became the basis of a major culture change.
- As results were achieved with the primary troublemakers, a more positive “strand” was added to the system in order to shift attention to the wider school. The school decided on a programme of what they have come to refer to as their “Golden Rules”, using the key statement: **Care Share Learn Grow**. This is presented in a variety of modes all over the school, including posters, and is well known and understood by all students.
- A detention system was set aside as being too negative at this stage, and was replaced with a Referral System. This operates across the school. It begins with a comment from the teacher drawing attention to the behaviour and linking it, if possible, with the Golden Rules. If that is not enough, the name goes on the board, again referring back to the values. At this stage if improvement is achieved the name is rubbed off. If not the child may be required to sit and reflect on the behaviour that has caused the trouble and fill in a Referral Sheet where they must write out what it is they have done and what their time of reflection has led them to realise. Three referrals result in the cancellation of treats such as trips. Further interventions include meetings with parents, and the signing of good behaviour contracts.
- While none of the detail in the Referral System is in any way unique or new, it is managed well, with clarity and simplicity resulting in the whole school community knowing exactly what is expected and what the sanctions will be. The Principal exercises clear leadership, making his view well-known that he will not tolerate other students’ learning being disrupted by anti-social behaviour among their peers.
- Staff are supportive of the programme. There appears to be efficiency and consistency in their management of it. At appointment it is made very clear that support for the programme is essential. Teachers may use their own techniques and methods in the classroom – the Principal is keen to encourage this – but the basic requirements of the referral system and the values must be followed. Once the child’s name is on the board it is expected that the school-wide system operates.
- The “positive strand” has been developed further in recent times with a school song adding expression to the Golden Rules. This is sung regularly at assemblies and other events. The school environment provides frequent reminders of the values, and behaviour expectations. A “Climb the Mountain” chart is displayed in the lobby of the Administration building, featuring names

of children who have been seen demonstrating the values. They receive certificates and work their way up the levels of the mountain in a points system. Prizes and draws are attached to their progress, on a twice-yearly basis. This reward system is very popular and has contributed to the culture change for which the school has achieved national awards. There is a regular programme of workshops and information sessions for parents.

- Social skills and manners were observed as being very positive, and in the classrooms that were visited students were on task, in a cheerful and happy working atmosphere.

## **Results**

- The school's financial position was negatively affected following the setting up of the withdrawal programme with the attendant requirement for extra teacher support. This took some time to rectify and was achieved with the support of sponsorship, a factor which not only rescued a difficult situation for the Board and Principal, but also signalled community support for what was happening at the school and its values.
- The Principal spoke of his "gut feeling" and regular anecdotal evidence that the culture of the school is significantly improved. Ero in 2004 referred to a "positive" tone in classrooms "with teachers setting high expectations for classroom behaviour." "Teachers follow sound classroom management routines that are resulting in few instances of disruptive behaviour." "...students said that they knew what was expected of them and understood the consequences for inappropriate behaviour. They said that while isolated instances of bullying exist at the school, they are provided with strategies and support for dealing with these. A strength of the school is the level of pastoral care that exists among staff and students and the focus on ensuring that students are able to work and interact in a safe, supportive environment."
- The number of referrals, stand-downs and suspensions is right down.
- The school's reading targets are being met.
- After the initial loss of students that occurred in 1997 there has been a trending back up in the school's roll. There are now a number of foreign fee –paying students on the roll. The parent community is supportive of the values programme and happy that their children are in a safe environment.

## **Key Features**

- This is a school which has made very big changes to its tone and culture, its reputation in the community and the learning outcomes of its students through a well-managed and consistently applied values programme.

- The Principal talks about the values programme, his school and his ideas for its development with energy and enthusiasm. His leadership is a key factor in the success of the values programme at Belfast.
- Simplicity, clarity and consistency are the features that make this school's system work well. While none of the particulars of the programme are original, Belfast has found systems and ways of articulating their values that work for them. They have had the courage to proceed in ways that they have felt is right for their community and its needs.

# WESTON SCHOOL

**Location** North Otago

**Full primary** (Years 1-8)

**Decile** 7

**Roll** 233

**Ethnicity:** Pakeha 99%; Maori 1%

**Principal** Nicky Ryan

## History

Weston School plays a leading role in the promotion of the Cornerstone Values programme, which was established at the school under former principal, Rod Galloway. The programme is well integrated now and functions as an essential part of everyday life and community culture at Weston.

The current principal took up her position in July of this year, having taught overseas for some time. Of particular importance to her was to return to a school with a values programme in place. While she sees her task as mainly one of conservation, her present aim is to review and up-grade the programme in its functioning in order to provide a more modern approach. She has, for example, invented the *Weston's Winning Way* (*www*) slogan and booklet. Also there are discussions underway about whether the school wants to acknowledge other values than those eight in the Cornerstone programme.

## Systems

- The Cornerstone Values programme has been in place at Weston long enough that it has become well-understood, widely accepted and fully integrated into school life. Now it has a lower profile than was necessary during its establishment period. The values are accepted as part of the school's culture.
- One value per term is the focus. Every class acknowledges this with at least one introductory lesson, other integrated activities and displays. (The school is now in its third two-year cycle.)
- Every child has the "Weston's Winning Way!" booklet on the desk. The booklet was created this year in order to simplify and clarify for students what had been a Code of Conduct.
- Junior and senior assemblies include student-centred, values oriented activities as well as material presented by the principal.
- Full school assemblies each fortnight provide opportunities for values certificates to be presented as well as vouchers that serve as rewards. These

offer treats such as products from McDonalds, Free Time tokens and living gifts (plants).

- Parents take an active interest and remain strongly supportive. They are kept informed through school newsletters and other school events. The “You Have Been Spotted” initiative allows parents to e-mail or phone in the name of a child who they wish to nominate for practising the values currently highlighted in the school newsletter.
- Active modelling of values-oriented behaviour at school is developed and encouraged. Staff are expected to model appropriate behaviour in their relationships with students and one another at school. Student leaders (playground and sports monitors, for example) are provided with opportunities where they, too, can model the school’s values.
- While the very young appear to pick up the ideas and terminology of the values programme very easily, intermediate students are at an age where they explore and question the boundaries and require a different approach, according to the principal. Weston School has a “senior school” of Year 7 and 8 students who are provided with a variety of activities, structures and approaches to learning that is more appropriate for their age group and is designed to prepare them for secondary school. The values programme remains intact at this level, within a framework of opportunities that include leadership, a breadth of co-curricular activity, career education, camps and field trips which are designed to build self-esteem and confidence. A plan for 2006 is to involve senior students more in decision-making. A Student Council is to be formed applicable to all levels but led by students in Years 7 and 8, guided by the Principal. Students are also encouraged to take on responsibilities such as coaching and monitoring teams of younger students.

## Results

- Rod Galloway researched the outcomes after introducing the Cornerstone Values programme. The positive results of his research were a factor in the decision to continue with it. His research is available on the school’s website ([www.weston.school.nz](http://www.weston.school.nz))
- The current principal says that change is hard to measure, that children model home behaviour and that it is, therefore, very difficult to be certain about the effects of a values programme. Discipline issues are dealt with by reference back to the values and this has generally delivered very good results.
- An ERO report of 2003 says that “Student learning is strongly supported by the explicit and purposeful teaching of values, both as a separate curriculum area and integrated into other learning areas. The Principal and teachers consistently model a culture of mutual respect and the identified values are reinforced through the behavioural expectations of teachers. These values are evident in the positive relationships between students and between staff and students.”

## **Key Features**

- Weston School was one of the earliest schools to take on the Cornerstone Values character education programme, and it is now well-established there. The school has been a leader in the Dunedin area for the establishment of this style of values education in a number of other schools.
- The Cornerstone programme is in a process of evolution at Weston. It seems clear at this stage that the original programme has sufficient flexibility that schools can modify their approach to suit their particular needs.
- Weston School has identified the need to develop different approaches and activities for older students so that young people who are testing the boundaries still find the school's values relevant and meaningful.

# ST HILDA'S COLLEGIATE SCHOOL

**Location** Dunedin

**Integrated,** Years 7 to 13

**Roll** 410 (one third of whom are boarders)

**Ethnicity** Pakeha 91%; Maori 6% Asian 2%

**Principal** Christine Leighton

## History

From its beginnings in 1896 as a private girls' school established by Anglican nuns, St Hilda's School has had a values system. The school's special character as a state integrated school is still firmly within the Anglican tradition, though enrolment information states that "we welcome students from any background who are in sympathy with Christian values and ethics."

While over time the values of the school have been reviewed and refocused to meet the needs of a changing world, St Hilda's has never in its 110 years let its values base diminish. Today values are as central to school life as they have ever been.

In recent times the focus of traditional values has been on developing young women as global citizens. Art Costa's "Habits of Mind" has also provided useful material to support the values and provide a structure. Through this programme thinking skills and values can be linked.

The programme is constantly evolving. While the values themselves do not change there is a constant effort to find ways in which to provide an appropriate context for the times we live in. Also the school is conscious of finding the correct balance between what could be termed values, what is Christian teaching and what is appropriate for the modern world.

## Systems

- A new chaplain, chosen for "a new fresh young approach" started at St Hilda's earlier this year. He is responsible for Religious Education and chapel services, assisted by chapel prefects. The school has two whole-school chapel services per week for all staff and students. Values are worked into these services.
- The school used to follow the system of having a value per fortnight as a focus, but have moved away from that in favour of integrating the values into all school activities.
- Students are fully involved in the running of the school. Sacristans (chapel prefects) assist the chaplain, helping to choose themes for services. There is a Safe School committee of eight students who promote the school's values. This

is linked to the Dunedin Safer Schools Charter, which is a City Council initiative. At St Hilda's this is a prestigious group – “it's cool to be on the committee”. These students are supervised by the Guidance Counsellor and have an email address that can be used by any student who feels she is being bullied or needs support.

- A detailed and well-presented student handbook (example attached) includes: Chapel (“At St Hilda's our Chapel Services are very important...Our Christian faith has a central place in the School.” St Hilda's Core Values and Beliefs; Statement of Expectations for St Hilda's Students; Code of Conduct: Rights and Responsibilities; and full details on Concerns and Complaints Procedures.
- The Board of Proprietors has a “Special Character Committee” that includes three parent representatives. This group oversees the special character of the school, reviewing the school's special character and periodically surveying parents.

## **Results**

- The school has a very good tone, students are proud to be there.
- There is strong parent support. The Parents and Friends Association is very strong. There is one 100% support for the Religious Education programme and good attendance by families at school services.
- Discipline issues are rare. There is a system in place which identifies potential problems early, and a strong pastoral care network operating successfully. Mutual respect and understanding between staff and students is an expectation.
- The school sets very high expectations and students are self-motivated.

## **Key Features**

- The Principal is central to the school's values system and its most important role model.
- Traditional Christian values, long established in the School, have been refocused to meet the needs of students in today's world.
- The programme is well-integrated into all areas of School life.

# FAIRFIELD SCHOOL

**Location** Dunedin

**Full Primary** (Years 1-8)

**Decile** 9

**Roll** 300

**Ethnicity:** Pakeha 90%; Maori 6%; Asian 4%

**Principal** Andy Larsen

## History

The current Principal has been at Fairfield School for seven years. Prior to his appointment nothing had been done to implement a values programme. The first step in the creation of a values programme occurred when Fairfield was “adopted” as a sister school to Weston School, Oamaru, by Weston’s then Principal, Rod Galloway. The communities of Weston and Fairfield, including Principals, staff and parent groups, worked together and as a result, the Fairfield Board decided to adopt the Weston School Character Education programme. The goal was to trial the programme for 12 months and then survey parents.

## Systems

- The programme used at Fairfield is based on the Cornerstone Values, of which there are eight. They work on a different value each term. The teachers are supplied with the eight books (a book for each value) as resources. This ensures clarity and consistency of method and shared language. Teachers have found the programme easy to implement and now have the skills to integrate the Cornerstone Values in a more informal way.
- Art Costa’s “Habits of Mind” and the de Bono “Six Thinking Hats” have been found to integrate well with the Cornerstone Values and provide additional useful material.
- Teachers take one lesson per term on the value for the term, ensuring that definitions are understood. Displays are created in classrooms and the Principal talks to students in assemblies.
- The library is set up as a safe place for students. The librarian runs a nurturing programme for students who require support.
- Behaviour management is linked to the Cornerstone Values, and is working well. Disciplinary intervention is rarely needed, and though the school has a detention centre it is not used.

## Results

- In accordance with the original plan the parents were surveyed after a trial period. The parents “raved” about the programme, their support based on a widely held feeling that it reinforced the parents’ values. There is evidence of parents taking an active interest and talking to their children about the programme.
- Relationships between the school and its community are stronger. The school is the focus of the community.
- Formal disciplinary procedures are rarely needed.
- A recent ERO report says that: “ The board, principal and staff have established a school culture where the emphasis is on student learning. Students demonstrate respect and a warm appreciation of their teachers. Teachers establish positive relationships with their students and focus on meeting their physical, social, emotional and intellectual needs. The school motto of *‘Independence through Responsibility’* underpins school activities and is meaningful to students. The Cornerstone Values programme permeates both staff and students’ thinking and actions.”

## Key Features

- The Principal is key to the success of the programme.
- The Board have taken an active interest from the beginning.
- There is strong support from parents.
- Overall the programme is well-established and low-key. The Cornerstone Values, Thinking Hats and Habits of Mind approaches have been intertwined, and well integrated into daily teaching and learning. The result is a highly effective programme that is working very well for Fairfield School and its community.

# GEORGE STREET NORMAL SCHOOL

**Location** Dunedin

**Primary** (Years 1 to 6)

**Decile** 9

**Roll** 400

**Ethnicity** Pakeha 78%; Maori 6%; Pacific 3%; Asian 8%

**Principal** Rod Galloway

## History

The current principal, Rod Galloway, was appointed to George Street Normal School at the start of this year. Previously he had been at Weston School where he introduced most successfully a values programme based on the Cornerstone Values approach to building character. When he came to George Street he had Board approval to introduce a similar programme immediately. There was no consultation with staff or parents. He started on the first day, by asking the staff for their support.

Mr Galloway now uses a modified version of the Cornerstone Values approach with the addition of his own material. For example he uses songs, which have always been part of the Cornerstone approach, to support the values. The programme is referred to as Character Education, and the aim is to build strength of character in students. The belief is that character education is about behaviour outcomes, because students are provided with information and practice in making informed decisions about their behaviour. The programme is also about shaping a school culture.

Mr Galloway believes that groups of schools working together on the values programme provide very valuable support and offer useful opportunities for shared ideas and resources. His reasons for choosing to introduce the Cornerstone approach to building character in his schools rather than other values programmes are as follows:

- Character education is good practice
- The Cornerstone approach is well researched and well-established.
- Twenty-eight of the world's most successful societies have eight values in common – these are the values that form the basis of the Cornerstone Values. They provide the foundation for a society, and a code of behaviour.
- A school is a mini society.
- The Cornerstone approach has its origins in the work of CS Lewis, though modern terminology is used to make the material more accessible to young people living in the twenty-first century.
- The system has a focus on the conservation of good in a school. The idea is that if the good elements are prevented from deteriorating then restoration is less necessary.

Mr Galloway speaks at Dunedin College of Education. He organises conferences on the Cornerstone Values approach to building character, is the Chairman of the New Zealand Foundation for Character Education, and has undertaken a sabbatical for a year during which he researched the effectiveness of the Cornerstone approach at Weston School. He has also visited the Colombine schools in the United States. His research, “The Purpose and Place of Character Education in New Zealand Schools” is on the New Zealand Foundation for Character Education website: ([www.cornerstonevalues.org](http://www.cornerstonevalues.org))

## **Method and Systems**

- The principal gives teachers a Cornerstone Values resource folder each term with material in it relating to the term’s value. The content of this folder is non-negotiable and forms the basis of the values work for the term. Teachers must teach a lesson on the current value, engage in the teaching and learning related to it, include the value in their lesson plans, provide displays in the classroom and teach the song.
- The principal reinforces the concepts relating to the value in assemblies and newsletters. Full details are supplied at the start of each new term, and then more material follows each week.
- The principal puts out a CD each term with four songs on it, a waiata, a “modern” song, a fun action song and a song which celebrates the value of the term.
- Clear expectations are set down for social behaviours – for example how students will greet one another and staff.
- There are no set “discipline” procedures. All behaviour management is a part of the values programme.

## **Results**

- A survey of parents was undertaken one term after the programme began at George Street School. When asked what they liked the response was that they liked the caring atmosphere in the school, and they liked the principal’s value of the term.
- Anecdotally the principal reports that the programme is already having a very positive effect on behaviour.
- The Cornerstone website ([www.cornerstonevalues.org](http://www.cornerstonevalues.org)) provides information on a survey that was done in thirty-one New Zealand schools with positive results.

## **Key Features**

- The principal's leadership is central to the success of the programme.
- Teachers are well-supported with detailed information to assist in their work with students.
- The concept of groups of schools working together is suggested as an approach to provide support and consistency of approach.
- The Cornerstone programme is well-documented, some research into its effectiveness is available, and it is now well established in a number of New Zealand schools.

# Executive Summary

## Introduction

A clear pattern emerged that was evident in all schools. Whether the school has a long history of Christian values derived from a church foundation, or the current values programme began with someone attending a seminar and being impressed by an established values system, all the programmes observed are evolutionary in nature, very active in a day-to-day sense in school and are modified to meet the needs of that school's community and the times in which we live. All the values systems observed had their beginnings in a known and established system. None, however, has implemented an established system literally or in its entirety. It is the modifications to the established system that give each school its own character. These schools all have well-developed language systems for their values with terminology that is constantly in use and well-understood across all age ranges. All schools demonstrated a depth and inclusiveness of commitment to the programme across the school community, drawing in staff, Board and parents.

## Conclusions

- The principal is central to the on-going success of any values programme. In our opinion this point cannot be over-estimated. The values of the school emanate from the role-modelling and the enthusiasm of the principal, whose hands-on approach is necessary for the continuing liveliness and evolution of the programme. They use assemblies and reward programmes to actively involve themselves. They make regular use of professional development for staff. Most of the principals we interviewed see ways of linking other developments in school, such as thinking programmes, student management programmes and community programmes to the school's values. They draw in a breadth of material gleaned from their reading to give their values programmes freshness and currency.
- Board support for the programme is an important factor in its success. We noted wide-spread active involvement of boards in the values in these schools. This means having a clear understanding of the values that the school seeks to promote, probably because they have been actively involved in the creation of the school's values system, and integrating them into their own activities. One school reported that their board works on the principle that "it starts with us".
- All schools visited began with a standard established values programme and have, over time modified it to suit their needs. A common pattern historically has been to start with quite a literal interpretation that is formal in nature with carefully set procedures that separated the values programme from other school activity. Gradually this formality has given way to a more natural system where the values are well-integrated into all school activity so that everyday school life becomes coloured by the values, and less discrete focus is required.
- Parent involvement is variable, and depends on the individual school's community. All schools consider informing parents of the school's values as of

central importance, but choose a variety of approaches to the active involvement of parents. All schools use the regular newsletter as a means of keeping parents informed of values-related activity. Several schools reported very active parent involvement. This often includes parents using the same values terminology at home and trying to carry on the school's approach as part of family life. All schools reported that parents are very happy with their values programmes. But some schools actively separate home from school particularly in the matter of the link between behaviour modification and values. Some schools involved parents in the setting up of the values programme, conducting surveys before establishing a set of values. Some schools surveyed parents later to seek feedback. Some schools, particularly schools with a long history of Christian values, did not survey parents or involve them because they consider that there is a clear expectation from parents in choosing the school that the values will be Christian values. Some schools have excellent documents specifically designed for parents about the school's values.

- Terminology is a crucial aspect of a successful values programme. The words must be clear, consistently applied and regularly used. We found a variety of "values languages" in use, some very cleverly devised to suit a particular school and its community. (The "bug word" is an effective example, in use at Te Papapa School). In all cases principals reported that even the youngest children could learn the values words and how to apply them. One principal spoke of the psychological concept that states that if you change a person's language you change their behaviour. We saw that concept working effectively in a number of schools where behaviour modification was successfully going on among students who were being encouraged to reflect on inappropriate behaviour using the values language of their school.
- All schools reported a significant link between their behaviour modification practices and the values they promoted in school. We visited schools that had been turned around with the implementation of a values programme that underpinned their student management programmes. The advantage of linking "discipline" with the values is clear. Working with students who need to change their behaviour can be non-punitive, and can emphasise a positive approach through giving a teacher and the child a common language with which to reflect on what has happened, who has been affected and what needs to change. These schools all reported that a change had occurred in the nature of the relationship between the adults in school and the students. They all reported much less necessity for more formalised discipline and punishments. They all noted an emphasis on the positive that is provided by an active values programme.
- The physical environment of the school is affected by the values and becomes a demonstration of them. Respect for others and the environment is reflected in bright, attractive classrooms with values displays in evidence, and in clean, child-friendly outdoor areas, often with values-related projects in evidence such as the creation of gardens by students, or a "no bins" policy. We saw students painting murals, involved in re-cycling projects and conservation projects, or creating their own values-based rules and guidelines for the use of outdoor

spaces. The school environment is well-used in the schools we visited as a practical exercise for their values.

- Most principals indicated that measuring the success of their programmes is not easy to do, especially in terms of statistics. There is a lot of anecdotal evidence such as positive parent and community feedback that indicates that providing a values foundation for a school will have positive effects on what goes on in the classroom. In every case, though visits were of necessity relatively brief, the overwhelming impression was of calm, orderly, respectful and pleasant school environments. ERO reports of these schools support this impression. The obvious conclusion is that if classrooms are orderly and children respectful then learning is likely to be enhanced. In several schools a strong point is made of the need for children to learn that behaviour which disrupts the learning of other children is unacceptable and respecting the right of other students to learn is very important. Some principals referred to their various learning goals, usually relating to literacy and numeracy, being attained or exceeded. Others spoke of roll growth and parents keen to secure a place for their children because it is known that children will do well in their schools. Most values programmes include values relating to the importance of hard work and making the most of learning opportunities. Some values programmes make clear links between the curriculum and values concepts so that integration appears seamless. Thinking skills can be worked in very effectively and there are schools that are well ahead in this area. This subject is where some of the newest thought is to be found and is one that may be of particular interest to other schools, even schools which already have some kind of values system in place.
- There are strong indications that the most successful schools are those that constantly evolve and review their programmes. They want to ensure what they do remains fresh and lively. They want to keep up-to-date with community expectations and the times in which we live. They see new developments in learning and pedagogy in terms of their values. The best values programmes are those which retain the base values and traditions but constantly look out for ways to improve the delivery.
- Most of the schools visited were primary and intermediate schools. We share the concerns expressed by some of the principals: “What happens when they leave us?”