

EDUCATING WITH VALUES:

A Holistic Approach to Integrating Values in Education

PUBLISHERS



Universal Peace Federation Australia (UPF)

UPF is an NGO in General Consultative Status with the Economic and Social Council of the United Nations



International Association of Academicians for Peace (IAAP) Oceania

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Melbourne - Australia, September, 2023

Acknowledgement of Country

UPF acknowledges the traditional owners and custodians of country throughout Australia and acknowledges their continuing connection to land, sea and community. We pay our respects to the people, their cultures and to Elders, past, present and emerging.

Acknowledgements

This report is the result of work of numerous specialists from countries and international organisations. I wish to express my deepest appreciation to the contributors to this report who have shared their time and expertise freely. This report would not have been possible without their knowledge and work in fostering values education. The contributors have opened my eyes with respect to new possibilities in values education, which I believe will also be the case for the readers.

I am thankful to the Advisory Committee of the Universal Peace Federation, Australia for their support and advice throughout this project. This work would not have been possible without their support. I would also like to express my gratitude and appreciation to Dr Joy de Leo for the editing and professionalism she brought to this report and to Will Abdo, Assistant Vice President Universal Peace Federation Australia, for his support with editing. I would also like to express my sincere appreciation to Jenny Rose M. Quima for the layout and graphic design for the report.

About this Report

Values matter a great deal because we never leave the world untouched, namely, by what we do or don't do. Our worldviews shape our lives and shape the lives of people around us. Values education is about providing young people with a moral framework to understand the world that they live in. As Harvard professor Howard Gardner argued, it is fundamentally unfair not to give young people a moral framework because they are left to their own devices to make sense of the world.

The findings of this report emerged from a series of Values Education Summits held online in 2021 and 2022, organised by the Universal Peace Federation Australia and the International Association of Academicians for Peace Oceania.

The content represents the contributions of presenters and both Australian and International participants during the summits. This report is unique since the contributors came from academia, primary, secondary and tertiary education, and from among community and business leaders. Presenters were also asked to provide additional materials to augment their presentations. Two questions were asked of presenters:

- why is values education important, and
- what should values education look like in 2021 and beyond?

The findings of the summits are presented under themes such as whole child education, individual learners, community learning, service learning, global citizenship, moral education, family values, Indigenous education, and many others.

The report argues that three teaching and learning domains facilitate the development of values, namely: learning, wellbeing, and service, all of which are underpinned by values education (Bellavance, 2021a).

A holistic values-based education therefore needs to foster:

- intellectual and creative abilities
- emotional and social abilities that underpin wellbeing and connection with others, and
- service learning through community or public service that supports personal development and the common good.

The report highlights the key benefits of values education to students and society, in terms of wellbeing, healthy relationships, community harmony, and significantly improved learning outcomes to name a few.

It is hoped that this report will inspire a resurgence of interest in Values Education for integration across all areas of education.

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Executive Summary

Values in education have the potential to 'complement', 'complete' and even to 'correct' teaching because of the transformative impact of values on the quality of relationships and the learning environment. (Lovat and Toomey 2009, p.4)

The proceedings of the series of Values Education Summits held in 2021 and 2022 consistently found that values education is important for: the wellbeing of children, children's social and emotional development, healthy respectful relationships, student engagement with learning, reduced behavioural problems, and better learning outcomes, as well as for community harmony.

In turn, values education leads to a transformational education of quality that empowers the individual, enhances professional teaching practice, and enables communities to flourish. It fosters teacher development and the application of balanced holistic pedagogical approaches, while contributing to safe and caring learning environments, and a values-based learning culture integrated across all aspects of schooling.

Values enable young people to develop self-confidence, resilience, a sense of meaning and purpose, and an internal compass for navigating the challenges of a rapidly changing world, in particular the complexities of relationships, and conflicting values and behaviours presented in the media and the 'culture' of the screen. The report argues that the fostering of values in education at all levels also enables societies ethically to address the serious social and environmental issues currently faced, not only in Australia, but throughout the world.

While there are values expressed in peak Australian educational documents such as the Melbourne Declaration on Educational Goals for Young Australians (2008) and the subsequent Alice Springs (Mparntwe) Education Declaration (2020), we need to do more. There is ample evidence to show that the 'back to basics' approach of the current education system is failing to meet the needs of many students, given its primary focus on developing skilled workers to meet the needs of the economy over the needs of the learner. However, there are numerous examples of good practice in values education in many parts of the world that we can draw upon, although there are also excellent Australian examples documented by the Values in Action Schools Project (VASP, 2010), to inform and inspire a new and upcoming generation of teachers.

The VASP involved 51 projects running over four years, involving 312 schools, 100,000 students, 5,000 teachers and 50 university researchers, resulting in a significant academic analysis of the data gleaned. The impacts attest to how a systematic and planned approach to values education can improve student engagement, enhance learner wellbeing, increase attentiveness, cooperativeness, and the capacity to think critically and work independently, ultimately to promote measurable improvements in learning

outcomes. The results show that values are not a marginal aspect of education, they form part of the core business of quality teaching and learning, driving pedagogy and excellent teaching practice, transforming the classroom and whole school ethos, and underpinning better relationships in schools, families and communities.

There are opportunities to both learn from those earlier explorations into values education, as well as to build upon these, integrating values into all aspects of education, both implicitly and explicitly, in a new, challenging and dynamic context. Many Australian schools have already integrated values into their mission statements, governance, school culture and teaching, but practices across schools can be variable, so consistency is needed to ensure all can benefit.

In addition, the socio-cultural context in school communities has changed significantly, particularly in the wake of COVID-19, which caused many to re-evaluate their values, priorities and lifestyle, and exposed an underbelly of family violence and warped attitudes to physical intimacy. Sexual ethics need to be taught to avoid inappropriate sexual behaviour that can cause distress to all genders. Sensitive approaches to modelling healthy relationships are also needed, with open, honest communication and practical, constructive conflict resolution strategies to counter prior exposure to destructive environments.

It's time to harness the energy and wisdom of great thinkers and practitioners, to learn from First Australians and other cultures, to challenge standard out of date practices that data show are not working, and to define a new way forward based on sound values. For this to happen, support is needed for those who dare to be different in their thinking and in their teaching approaches, to meet the needs of a new generation of students who learn differently, and who face different challenges, producing the kind of young people who will take the initiative to shape the future positively.

The Values Education Summits generated a wide range of strategies that could be applied at the individual, school, family and community level to promote the teaching and learning of values. Practical approaches to teaching in the classroom, and a holistic, inclusive, and student-centred pedagogy for the development of the whole learner are proposed, that include service learning, civics and citizenship education, cultural sensitivity, sexual ethics and engagement with parents and the broader community.

Such approaches would require opportunities for pre-service teacher education and in-service professional development for teachers and school leaders, to assist them in modelling agreed values, engaging parents and the school community in the values agenda, and effectively implementing values in teaching practice, governance, and across all aspects of school life. Values are not only 'taught,' they are also 'sought' through values clarification activities, and 'caught' through observation and modelling in safe, respectful, trusting, and caring learning environments, therefore teachers would need support in creating such conducive environments, and in modelling values-based relationships, not only with students but also with their colleagues.

Key Messages

Based on the findings of the Values Education Summits, and the many positive impacts that values in education have on learners, families, and communities, the following key messages are made:

- That the Commonwealth, state and territory governments initiate a 'renaissance in values education' in schools, adult and community education centres, in the tertiary education sector (including VET), and in industry and professional associations, to facilitate the promotion of values across the community, all professions, and in the workplace;
- That funds be made available for the professional development for teachers, VET practitioners, community education trainers, and university professionals, to enable them to model values and to integrate them within teaching content, practice, and in educational administration;
- That contestable funding be made available for industry and professional associations to apply for projects that promote values and ethics among respective occupations and professions;
- That universal values be incentivised and promoted through foreign language learnings and global citizenship.
- That values education be developed through service and helping others by volunteering to local community.
- That **soft trust** relationships be advocated amongst students based on common understanding of character, sexual ethics, spirituality and cultures.
- That awareness be raised, through conversations with students and families on the forces impacting sexual ethics and related risky behaviour and consequences (e.g., popular culture, online pornography, social media etc.)
- That universal values be fostered among students including respectful acknowledgment of cultural pluralism.
- That contestable funding also be made available for schools and community groups to apply for projects that:
 - enable indigenous elders to share their values and wisdom with students and community members;
 - promote the development of healthy, balanced relationships, and attitudes to sex among young people; and that
 - promote safe and healthy use of digital technologies among young people.

Why Values Education is Important

Values are the beating heart of the better world we are striving for

Chris Drake

Values education shapes the future of the world

There are many reasons why it's important to foster values-based education, including for children's and society's wellbeing, children's social and emotional development, improved academic success and reduced behavioural problems. Values are central to education since all actions, behaviours, choices, and decisions are underpinned by values. Values based education results in better education because it nurtures wellbeing, resilience and self-leadership, improves educational outcomes and creates learning environments that are more in tune with learners and the values that are fostered at home and in the school (Hawkes, 2021; Terry Lovat, 2021).

Wellbeing, happiness, and fulfilment are not just the absence of negative factors but are built with the presence of meaning, purpose, connection, belonging and the service of others, grounded in values. Values are not merely the 'what' of the curriculum but are at the heart of the entire educational enterprise; the 'how' of teaching and learning, and the ways in which education is conducted based on a comprehensive and well-balanced values pedagogy, and the modelling of values in all areas of schooling.

Values education then is not a subject in the curriculum but an attitude, an approach and a way of life, a culture created within the school and the whole community; a school project that involves parents, teachers, students, and all school staff, including organisational and decision-making structures. Our schools should help human goodness flourish and support the internalisation of personal values through intrinsic motivation (not by external motivation or imposition of someone else's rules!). Education is, and should be, transformational and empowering; a process that helps the individual and society flourish. This is an intrinsically moral endeavour (Drake, 2022).

Drake (2022) maintained that values are important because without them we will continue to have a polarised world in crisis, troubled, uncertain, volatile and ambiguous. We now live in an era in which human activity threatens to overwhelm our planet. Business places profit and developmental gains above all else, at great cost to the environment and human wellbeing. Additionally, inequality, social division, discrimination, gender disparity, and the risks of runaway technology are leading to insecurity, lack of trust, stress, anxiety, depression, substance abuse, lack of purpose in life, erosion of social bonds, social exclusion and fragmentation that are negatively affecting humanity.

In broad terms, there is much agreement about what a better world – or a 'good life' – should look like, but the real question is: How do we get there? Education can provide a substantial answer through positive change, changing the way we think and the structure of our brain, realising learner potential as individuals who can contribute positively to developing society – preparing us for life ahead (Drake, 2022).

So, what should education involve if it is to prepare us for life ahead and pave a pathway to a better world? Sometimes it seems that education places too much emphasis on the instrumental role of education in preparation for work, starting at an ever-younger age, competing to be in the 'right' day-care to get into the 'right' pre-school, and so on. Is the purpose of education then merely to get ahead of others? Is a 'good' (i.e., well-paying) job, the only thing that defines our identity?

Drake (2022) maintained that values in education can contribute to developing more than this, such as:

- self-awareness – providing some answers to questions such as, who am I, and what does it mean to be human
- a sense of purpose and meaning in life
- a moral compass to help make decisions and chart our direction in the life journey
- an understanding of our place in the world, and the kind of relationships we want to have with others and with the (natural) world around us, and
- positivity, optimism, and confidence in our agency – the conviction that change and progress are possible - including self-change and improvement, and that we can make a difference.

Teachers themselves play a critical role in values formation and the quality of student learning outcomes (Rowe, Willms, Scheerens et.al.) so it makes sense to invest in comprehensive teacher education.

Values Education in Australia

There are many examples around the world that attest to the importance of values-based education and its successes. In Australia, values-based education is greatly influenced by peak educational documents such as the *Melbourne Declaration on Educational Goals for Young Australians* (2008) and the subsequent *Alice Springs (Mparntwe) Education Declaration* (2020):

Education plays a vital role in promoting the intellectual, physical, social, emotional, moral, spiritual, and aesthetic development and wellbeing of young Australians, and in ensuring the nation's ongoing economic prosperity and social cohesion. (*Alice Springs (Mparntwe) Education Declaration 2020*)

The importance of values in developing confident, ethical, resilient, and successful learners has underpinned national goals for Australian schooling for many years (*Giving Voice to the Impacts of Values Education - The Final Report of the Values in Action Schools Project*, 2010).

The Melbourne Declaration encouraged parents, carers, families, the broader community, and young people to hold high expectations for their educational outcomes, and for their values and moral behaviours. It also reinforces the vital role schools play in the all-round development of young Australians. The values associated with the healthy social, emotional, moral and spiritual life of students are vital for national economic prosperity and social cohesion (*Melbourne Declaration on Educational Goals for Young Australians*, 2008).

Australian governments of different political persuasions have maintained the importance of values in education and have provided a positive vision for implementing values-based education for some time. We can see the result of these efforts reflected in the work of many schools, including in their underpinning values and mission statements. One such example may be found in St. John's College mission:

Our vision is to educate the whole person, academically, socially, spiritually, and morally. Students leave the school with the knowledge, skill and confidence to succeed in their chosen field; to 'walk the right path. ((Urban, 2021)

The Australian Values in Action Schools Project

The Australian *Values in Action Schools Project* (VASP) findings showed that students were learning better, and teachers were teaching better when values in education was being actively fostered and implemented some 20 years ago. There was also improvement in creative thinking in the classroom and measurable improvements in student academic diligence, including increased attentiveness, a greater capacity to work independently and more cooperatively, and greater care and effort being invested in schoolwork (Lovat, 2021).

VASP involved 51 projects running over four years, involving 312 schools, 100,000 students, 5,000 teachers and 50 university researchers, resulting in a significant academic analysis of the data produced by VASP. The impacts identified in VASP attest to how a systematic and planned approach to values education can improve student engagement with schooling, promote better learning outcomes and enhance learner social and emotional wellbeing.

Key Impacts from the Values in Action Schools Project

There were five key impacts from the Values in Action Schools Project (VASP) as follows:

- Increased consciousness of values

An important impact of VASP on students, teachers and parents was an increased consciousness of the meaning of values and the power of values education to transform learning and life. Many of the teachers' reflections on the impact of the VASP focused on student capacity to demonstrate the kind of thinking, creativity, ethical and intercultural understanding, and social competence advocated by the Australian Curriculum.

- Wellbeing

The second impact of the VASP was that values education improved student wellbeing. Finding meaning, self-worth, a personal sense of responsibility and considering the needs of others were fostered. Findings suggest that self-discovery and self-knowing, which are especially important for students who are 'at risk', marginalised or disadvantaged, were enhanced. There was also evidence that showed changes in student understanding of the impact of their actions on the wellbeing of others.

Some students enthused about the feelings of self-worth, happiness and wellbeing that came from giving to others.

- Agency

Agency refers to the capacity of individuals to act independently and to make choices and act upon them. Most schools and communities try to assist students to become active and informed citizens, to play an active role in their own learning, to work for the common good and to become responsible local and global citizens. VASP increased agency in young people. This outcome highlights the importance of values education programs involving various forms of giving, community development and service learning.

- Connectedness

There were many reports of improved and stronger relationships between teachers, students, and parents. The relationships forged between students, teachers and parents supported student engagement in learning, improved parent engagement in their children's learning and allowed teachers to develop new relationships with their students, each other and the parents and families in their school community. Evidence that these better connections were developed through shared goals and practices for values education, the development of mutual feelings of respect, trust and safety and varied opportunities for collaboration.

The VASP impacts relating to connectedness line up well with the *Alice Springs and Melbourne Declarations*, which maintained that schools share the responsibility for fostering values with students, parents, carers, families, the community, business and other education and training providers (*Alice Springs (Mparntwe) Education Declaration, 2020; Melbourne Declaration on Educational Goals for Young Australians, 2008*).

The *Melbourne Declaration* maintained that parents, families, and the community should have access to information about the performance of their school, compared to schools with similar characteristics. Yet, just as important, parents should know about the values that the school is fostering and how these are fostered, or otherwise.

- Transformation

The transformations reported from VASP centred around changes in teacher professional practice as well as personal attitudes, behaviours, relationships, and group dynamics. Transformations were experienced and observed by teachers, students, and parents alike. Reflections from teachers point to profound transformations in student learning. Teachers described student 'deeper understanding' of 'complex issues' – how children 'can take on sophisticated concepts when they are explicitly taught' and change 'their attitude and perception of [a] value'. Teachers also wrote of being encouraged to 'continue exploring complex issues and values with students.'

The *Australian Values in Action Schools Project (VASP)* found that schools that implemented values education developed students who showed an increased understanding of values, which in turn led to increased social and emotional wellbeing, and academic improvement (see Figure 1).



Figure 1 - Outcomes of Values Education Good Practices School Project
(2005-2008) Educating with Values Australian Summit 2021, Lovat

By creating an environment in which values constantly shaped classroom activity, teachers and students were happier, classrooms were calmer and student learning improved. Values- based education therefore has an implicit aspect, by creating a safe and caring learning environment, and an explicit one, by drawing on the values learning component of the curriculum.

Values education has a profound effect on the total educational environment of a school affecting (Lovat, 2021):

- Relationships of care and trust
- Teacher practice
- Partnerships with parents and the community
- Classroom climate and ethos
- Student attitudes and behaviour
- Student resilience and social skills
- Intellectual depth of teacher and student understanding
- Student academic achievement

Values and Improved Learning Outcomes

The findings of the *Values in Action Schools Project* showed that values education is not a marginal activity on the edges of serious education that schools can undertake. It is part of the core business of education. When done well, it has the potential to drive pedagogy that underpins better relationships and teaching practice. It can transform the whole classroom and school ethos, student attitudes and behaviours, and support the development of wellbeing, resilience, and social skills. Additionally, students learnt better, and teachers taught better. There was a lot of better thinking happening and this was

beneficial for student academic achievement (Lovat, 2021). Happy and safe students engage better in learning (Urban, 2021).

Ethical values are important for developing a disposition in learners to acquire academic skills (Tohow, 2021). Hawkes (2021) stated, 'Sometimes people say, well, values education is sort of fluffy and irrelevant, but it's at the heart of good educational practices.' Extensive research has shown that values education creates a rich learning environment which leads to higher quality learning outcomes for students and increased positive attitudes to learning (Hawkes, 2021; de Leo, 2021; Lovat, 2021).

Values and Improved Wellbeing

When we are feeling good, we think good things (Lovat, 2021).

Anna Urban (2021) a school principal of St John's College said, 'I really believe that unhappy children can't learn.' The educational philosophy of their school is - Wellbeing, Engagement and Achievement. Happy and safe students engage with learning and achieve their best. Student engagement and agency of learning are the foundation of educational achievement and personal growth. See Figure 2 below.



Figure 2 - Happy students engage in learning and achieve their best – St. John's College model

Learning difficulties in adolescents are not all classroom related issues. Children require safety and an environment that stimulates their imagination for them to learn. Anna Urban the principal of St. John's College noted that when she met with a prospective family wanting to attend her school, she asked the parent of a five-year-old what she expected from her daughter's schooling. The mother said that her dream was for her child to become a good human being, a responsible member of society, and that she would be contented with who she was and showed compassion for others. She did not say, 'I want my child to be the best, to be rich, and super successful'. Urban (2021) said, 'I thought, that's right. That is why we do it. This is what I say to parents, we begin with the end in mind, not a little five-year-old; we're thinking about how an 18-year-old adult will turn out.'

Values education has always been essential in promoting and maintaining societal wellbeing. However, this has not been given sufficient attention. Although values education has made significant progress. We should not underestimate the numerous social problems that modern society struggles to solve today.

Ibrahim (2021) maintained that these problems may not be fully addressed because of a lack of universal values, which have often lost their relevance in modern education and societies. For example, there has been a considerable rise in racism and religiously motivated hate crimes. Young people worldwide are under the threat of radicalisation by violent religious and racial extremist groups, promoting violent ideologies, and for this reason, values education is more important than ever before.

Understanding who we are, and what our values are, generates wellbeing because there is a greater sense of ease and flow that goes with that, which reduces stress. When young people understand their values and have educational experiences that line up with those values, then education can have a greater impact. Education can breathe life into what people are doing so they can go out and make a difference in their family, community, society, culture and the world (Yelland, 2021).

Lovat (2021) maintained that imagination is the key to unlocking the emotions that facilitate human reasoning of the best kind. For this to occur: an environment that is safe and caring is needed, and a guiding hand to help tease out the meaning of curriculum for each person. To get imagination going in a positive direction, a safe and caring environment is needed. This is why values education is so important.

Research suggests that where values shape classroom activities, an environment of care and trust is created which leads to wellbeing. A values educational approach fosters a calmer environment with less conflict and reduced behavioural problems. These impacts of values education on wellbeing, have stood up to quantitative and qualitative methods of investigation. Findings show that values education fosters more respectful, focused, and harmonious classrooms, and greater mutual acceptance. Students reported feeling better protected against negative behaviours such as bullying (Lovat, 2021). Other findings also suggest that values based education has a positive impact on schools such as, more harmonious relationships between staff and learners, and amongst staff, happier, more self-confident students and staff, improved resilience of staff and learners, less staff stress, fewer absences, lower staff turnover and less time spent on discipline ("What is Values-Based Education?," 2022).

We are Not There Yet – We Need a Values Renaissance

This section discusses the ongoing work that needs to be done in the values education space and the issues that need to be addressed for values-based education to be successful. Issues include challenging and disrupting current practices in education, the limitations of a back-to-basics approach and poorly implemented values education.

Disrupting inappropriate educational practices

Yelland (2021) argued that our current system is not working for many students. We have a system that was designed to meet the needs of an industrial society. There are some fundamentals that need to be approached differently. Australian research shows that 72% of children's primary learning channel is kinaesthetic (learning through physical activities). Yet, in our classrooms, students are asked to sit still for long periods. We can learn from traditional peoples and cultures in this regard. In Indigenous

communities, conversations and learning occur in circles, yet in our classrooms we sit in square rooms, have square desks, and we have 'fairly square' conversations.

Yelland (2021) maintained that there is a unique opportunity before us, as we think about education going into the next decade. We need to disrupt what is not working. It is time to harness the energy and wisdom of great thinkers to define a new way forward. We need to throw our support behind those who dare to be different and to challenge the elements of our standard educational system that does not serve young people and teachers well. We can no longer tweak a system that fundamentally does not fit our time anymore. Perhaps, the bold questions for us to ask are: what must we do to disrupt what is not working? What can make the system better for all and produce the kind of young people who will take the initiative to shape the future positively?

There is work to be done in this space since our education system has an outdated and rigid approach to knowledge acquisition. It often fails to inspire or equip young people with the mindsets and skills needed to face challenges. Our education system needs to provide courses that resist the tendency to teach rigid curriculum, which may not be suited to the problems and challenges faced by this generation of graduates. The centrality of values-based learning offers a way for education to stay responsive and relevant. This will require a major overhaul of how we imagine and understand education, what we expect from it and how we value it (Jabbour, 2021).

David de Carvalho (2021), CEO of the Australian Curriculum, Assessment and Reporting Authority (ACARA) said, 'We have to continue having conversations like this. Without the continuing conversation, the chances of values education being promulgated successfully, not just in schools and outside schools, is less than it should be.'

De Carvalho (2021) maintained that values-based education is a timely discussion for our society, in which selfishness is accelerating and needs to be challenged. Disruptions test the resilience of a society's values. It is interesting to reflect on how COVID-19 has affected our values. It's been the greatest disruptive phenomenon we've experienced for decades, and it's forced many of us to re-evaluate what we think is important in life, friends, family, personal connection, and things that we'd taken for granted previously are now much more appreciated. While not directly related to the pandemic, the dark side of our culture, such as warped attitudes to physical intimacy and personal relationships have been exposed. Considering allegations of sexual assaults in the Australian Parliament, and the testimony of thousands of brave young women educated at some of our most prestigious schools, that pride themselves on their values education programs, we can conclude that more work is needed in the values education space. As a result, there is an increased focus now on how school curricula can deal with this. The Australian Curriculum, Assessment and Reporting Authority (ACARA) is currently reviewing the Australian curriculum and considering ways to strengthen the development of respectful relationships and how issues of consent for example, are covered (de Carvalho, 2021).

Back to Basics Education

Another practice in education that needs to be challenged is the 'back to basics' approach. Back to basics education can be defined in several ways but for the purpose of this text we offer the following definition as this helps clarify our concerns with respect to seeing values-based education as a vital component. Back to basics puts the focus on literacy and numeracy standards and increased testing of students with the goal of passing on facts and skills that meet the needs of the economy. This also involves decluttering the curriculum of social and emotional learning. While educating for literacy, numeracy and skills is vital, findings show that values-based education supports educational results, meaning it must be seen as a vital literacy.

In Australia, although the *Melbourne Declaration* set out important educational goals, it was not without its critics. Ditchburn (2012) argued that the introduction of an Australian curriculum was intentionally positioned to primarily meet the needs of the economy, promoting the economic aims of education and the economic prosperity of the nation over student wellbeing and other values.

Lovat (2021) maintained that in the last decade governments around the world stopped the values education trend in favour of back to basics educational outcomes to improve learning outcomes by shifting to the 'essentials'. This approach is a mistake, as values education supports educational results. Anna Urban (2021) the principal of a co-educational P-12 school in Melbourne also shared this view, 'We know what the currency is right now, it is the standardisation of education; grades have become the thing that defines school success, we all know that data is terrific and necessary, but schools are so much more than a set of figures.'

We used to go to principal's meetings and people would be talking about the values and the wonderful imaginative things happening in their schools. Now we are talking about their NAPLAN results, basic literacy and numeracy skills development, and a kind of testing regime, which is frankly killing good education and this sort of thing is happening all around the world. We need to stop. We are going the wrong way. Values education is not a fluffy little nicety on the edges. It is a holistic pedagogy with transformative potential. (Lovat 2021)

Hawkes (2021) also shared this concern:

The current trend around the world is about back to basics, let's increase literacy and numeracy, then we will be more economically successful. That whole movement meant that there was a downplaying of the importance of values education. However, I'm heartened to know that there is a resurgence of a style of values thinking often through social and emotional learning. (Hawkes 2021)

In Australia, the National Framework for Values Education equated values education with quality itself and good practice pedagogy (DEST 2005, p.7), stating that values education 'is an essential part of effective schooling' (DEST 2005, p.2). This was supported by the Values Education Good Practice

Schools Project, which highlighted the link between values education and quality teaching (Commonwealth of Australia 2006). Lovat and Toomey considered that values education had the potential to 'complement', 'complete' and even to 'correct' teaching (Lovat and Toomey 2009, p.4) because of the transformative impact of values on the quality of relationships and the learning environment.

A crowded curriculum

Although teachers and school leaders recognise the importance of values education for the wellbeing and development of learners, there is also resistance to incorporating this in schooling because teachers say they do not have time for that (Yelland, 2021). The rapid expansion of information and knowledge in recent decades, and well-meaning attempts to integrate new technological and scientific knowledge in curricula, have resulted in what teachers call 'a crowded curriculum'. In this context, values-based education may be seen as adding to the content that teachers need to teach which is not part of core business. While education continues to occur in distinctly separate and un-related subjects with ever-expanding bodies of knowledge, without an integrated and holistic approach to learning, both teachers and learners are likely to be overwhelmed. Values can provide an overarching approach for treating subject matter holistically.

As previously stated, when values-based education is well-implemented students learn better, teaching is improved, creative thinking in the classroom increases and measurable improvements in student academic diligence, including increased attentiveness, a greater capacity to work independently and cooperatively, and greater care and effort is invested in schoolwork (Lovat, 2021).

Best Practice in Values Based Education

During the Values Education summits, there were several examples put forward of best practice in values-based education described below that are supported by research, many of which are being implemented in some schools, but there is scope to promote these more broadly. Firstly, the findings and best practice for implementing values-based education are discussed, followed by the findings of the Values Education Summits.

The Australian *Values in Action Schools Project* (VASP) findings showed that the following goals and practices provide the means of implementing best practice values-based education:

- Establish and consistently use a common and shared values language across the school
- Use pedagogies that are values-focused and student-centred within all curricula
- Develop values education as an integrated curriculum concept, rather than as a program, an event, or an addition to the curriculum

- Explicitly teach values so that students know what the values mean and how the values are lived in practice
- Implicitly model values and explicitly foster the modelling of values
- Develop relevant and engaging values approaches connected to local and global contexts, offering real opportunity for student agency
- Use values education to consciously foster intercultural understanding, social cohesion, and social inclusion
- Provide teachers with informed, sustained, and targeted professional learning and foster their professional collaborations
- Encourage teachers to take risks in their approaches to values education
- Gather and monitor data for continuous improvement in values education

(Giving Voice to the Impacts of Values Education - The Final Report of the Values in Action Schools Project, 2010)

In addition, the National Framework for Values Education advocated a comprehensive whole school approach for implementing quality values education in all aspects of the school (DEST 2005) with an emphasis on parent and community partnerships, by applying values to: the school curriculum, school structures, policies and procedures, funding priorities, decision making processes, disciplinary approaches, community relations, and pastoral care. These would be in addition to fostering a values-based learning environment and relationships and implementing a comprehensive pedagogy that is conducive to values in education (see Figure 6).

Establish and consistently use common and shared values

Urban (2021) reflected on her journey as a values educator. She said, that when she was appointed to head up the second school in her career, she made a big mistake:

I walked through that school, and they had beautiful displays of the values of the school everywhere. I assumed that these values were understood and lived in the community. As a result, I started a school improvement process in the wrong place because of that assumption.

When she was appointed to her current college, she went around the classes and asked students to tell her what the values of the college were. None of the students knew. She suggested that schools or organisations that want to foster values must assume nothing. Values need to be put into practice and become part of the culture. We know that in any organisation, the challenge is putting theory into practice. We can have the best policies and protocols in the world, but if we cannot put the chosen values into practice, we fall short of changing culture (Urban, 2021).

This view was also shared by Hawkes (2021), who said, 'All schools are values-based, but few are explicit.' For schools that educate with values, students need to be able to do more than list their school values, they also need to unpack the meaning behind those values.

The Australian *Values in Action Schools Project* (VASP) findings showed that fostering the development of student awareness of values and action was supported through youth forums, forums on social issues such as poverty, outreach programs, values summits, values expos, arts-based performances and exhibitions, virtual communication, storytelling, literature studies, and inquiries into Asian religions and human rights. Students reported on how a values consciousness had impacted on their actions.

Implicitly model values and explicitly foster the modelling of values

Integrity is vital, walking the talk and modelling values every day.

Anna Urban

Values are taught and caught – but also sought. The first step is to ask ourselves what values are most important in our own lives and to what extent we live by them. Values education then is really about a way of being – especially in our interactions with others and the world around us. We need to remember that whether in a classroom or not, and whether a teacher or not, we constantly teach by the example of our actions, by our attitudes and our way of being and living in the world. Everyone learns from everyone else, so it's important to pay attention to the values our actions are teaching (Drake, 2022).

Values education provides a teaching environment in which learners experience positive values first-hand throughout their schooling. All adults model the values that the school community itself has chosen ("What is Values-Based Education?," 2022). While interviewing students for the school captain's position, the school principal at St. John's College, said that when she asked students about how they would help foster the college values, student responses included, 'I believe in putting them into practice. Then we put effort into doing our best. It's the way I present myself. I lead by example, if you do the right thing, everyone follows. By helping other people. You tell them how to do the right thing, politely and respectfully. It is about the way you carry yourself when no one is watching you' (Urban 2021). At St. John's College, values are fostered by actively seeking the behaviours associated with each value. Urban said, 'When I'm on yard duty, I'll say, oh, Joseph, it's terrific to see you being a leader in the playground. I really like the way you're respecting your equipment. So, we really do try to use the language of our values.'

Living Values Education supports this approach (Drake, 2022):

- to teach about values we must first create a values-based learning environment,
- values-based education starts with teachers reflecting on their own values, and looking at and caring for themselves,
- values may then be taught through example, in the atmosphere, attitudes and actions by living them.

Develop values education as an integrated curriculum concept - Planning and Continuous Improvement

Values education sets the basis for shared values across the whole school community, but it also informs the curriculum and how it is taught. Values education implicitly informs the hidden curriculum and the whole school ethos. This needs to be explicitly taught and integrated across the curriculum horizontally, in a transdisciplinary way, but also vertically across all year levels (de Leo, 2021). The values are developed into an ethical vocabulary that empowers learners and staff to articulate basic and advanced ethical concepts ("What is Values-Based Education?," 2022).

Urban (2021) suggested that a whole school approach is needed to really define the vision, mission and values. This process took one year to implement at St. John's College. Urban said, 'I didn't want to rush this, and everybody needed to be a part of it.' Then over the following years, the school shaped its future in line with those values. This led to shared expectations, namely, how values look like in everyday actions. Urban (2021) said, 'I was asking everyone to act in line with our shared expectations and values. I told parents, we don't have rules, we have expectations of one another.' When the Child Safe Standards were introduced in Victoria in 2022, St. John's College was then well-placed to frame what a child safe school looked like.

Urban (2021) said, 'As we all know, school and organisational improvement, is an ongoing process.' This work requires that each year schools build a deeper level of understanding of values and shared expectations. It is like composing a beautiful opera. As soon as one version is finished, you go back and look at it again. The work is very cyclical, and schools need to always revisit the work they have done. Continuous improvement means ongoing consultation with stakeholders, workshops, professional development, publishing the values, putting values on display, school assemblies, awards, staff recognition at meetings and mindfully talking about shared values in daily activities and work (Urban, 2021).

The Philippine model for implementing values education (presented in a later section) started with a great deal of consultation and continuous input and improvement (see Figure 3 below). This values framework was first presented to educational leaders 1986, and although the framework was based on the outcome of surveys, studies, and consultations undertaken as part of curriculum reforms at all levels of the educational system, its validation continued through subsequent consultative processes conducted with stakeholders. Participants were students, parents, teachers, administrators and experts from state universities and colleges as well as private educational institutions. This framework is the revised form evolved through feedback from these consultations.

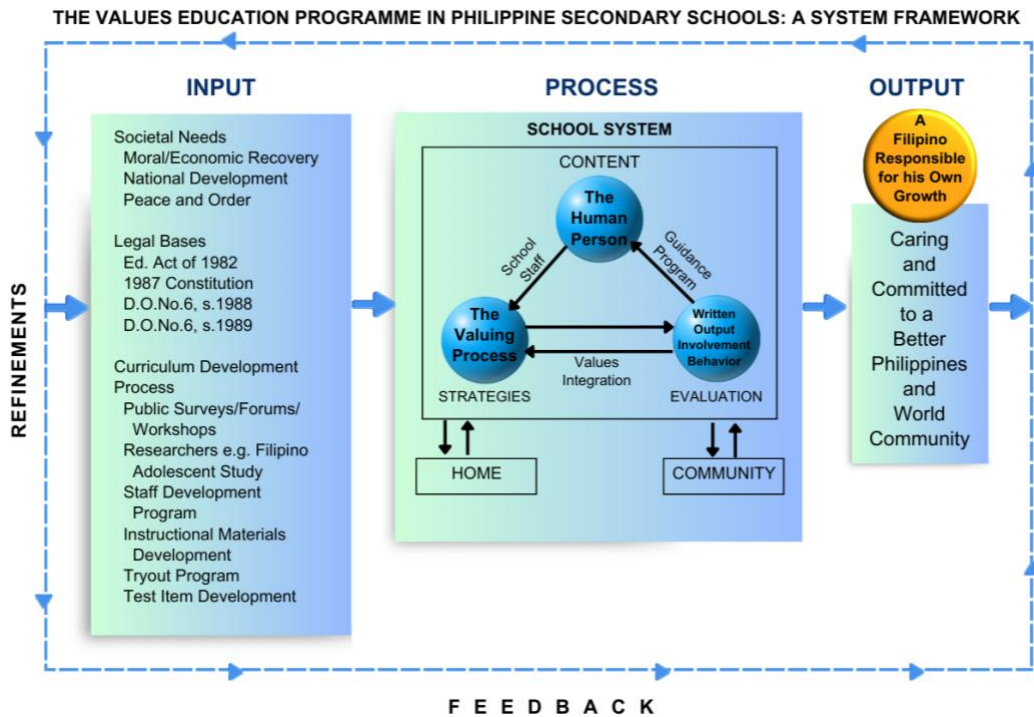


Figure 3 - Values education in the Philippines - Maria Lourdes Quisumbing-Baybay.

Values-focused and student-centred within all curricula – Educating the Whole Person

As stated previously, when citing the *Melbourne and Alice Springs Declarations*, education is about the ‘intellectual, physical, social, emotional, moral, spiritual and aesthetic development and wellbeing’ of learners. Hence, values education is also about educating the whole person. There is a need to nurture the positive side of each person, which is our authentic self. This is the inner curriculum that helps schools build a learning approach that nourishes the internal person. It is about teaching children reflective practices in school, however, we also need to self-regulate as educators ourselves (Hawkes, 2021).

A whole school approach to values education is underpinned by an ethos of values that is integrated within the learning environment, the curriculum, the pedagogy, and within school policy and governance. It engages the whole learning community where parents also have input into which values are emphasised in the school community.

Values education is ideally multi-dimensional, integrated across all areas of schooling, covering many domains and learning areas in a holistic and transdisciplinary way, rather than merely being subject-specific. Additionally, values are implicit in the hidden curriculum and explicit in a holistic approach to teaching and learning. The whole person approach to learning is inquiry-based, experiential, participative, empowering, transformative, relevant, and contextual to the learner.

Education also needs to be visionary and forward thinking, enabling learners to envision and create a positive future based on values, and to contribute to the transformation of society based on that vision (de Leo, 2021).

In attempting to visualise what whole child education might actually look like, Yelland (2021) maintained that we can learn from the Finland experience, where the school day is shorter and children only start school at age seven years. The reason for this is the importance placed on play and freedom. Students have the same teacher for six years, which results in teachers getting to know the uniqueness of each child, fostering deeper relations with every learner. Formal schooling is no longer compulsory after the ninth grade, so by the time young people reach 15 or 16 years, they can choose from a range of different options provided to engage them in lifelong learning.

A holistic approach to values education was adopted in the Philippines as part of educational reforms that led to a K to12 curriculum framework, with features such as responsible decision-making and taking action towards the common good and welfare for all (see Figure 4 below). The framework aimed to developed learner ethics and to guide them in finding meaning in life, and in their role in society, so they could contribute to a nation which espouses truth, freedom, justice, and love.

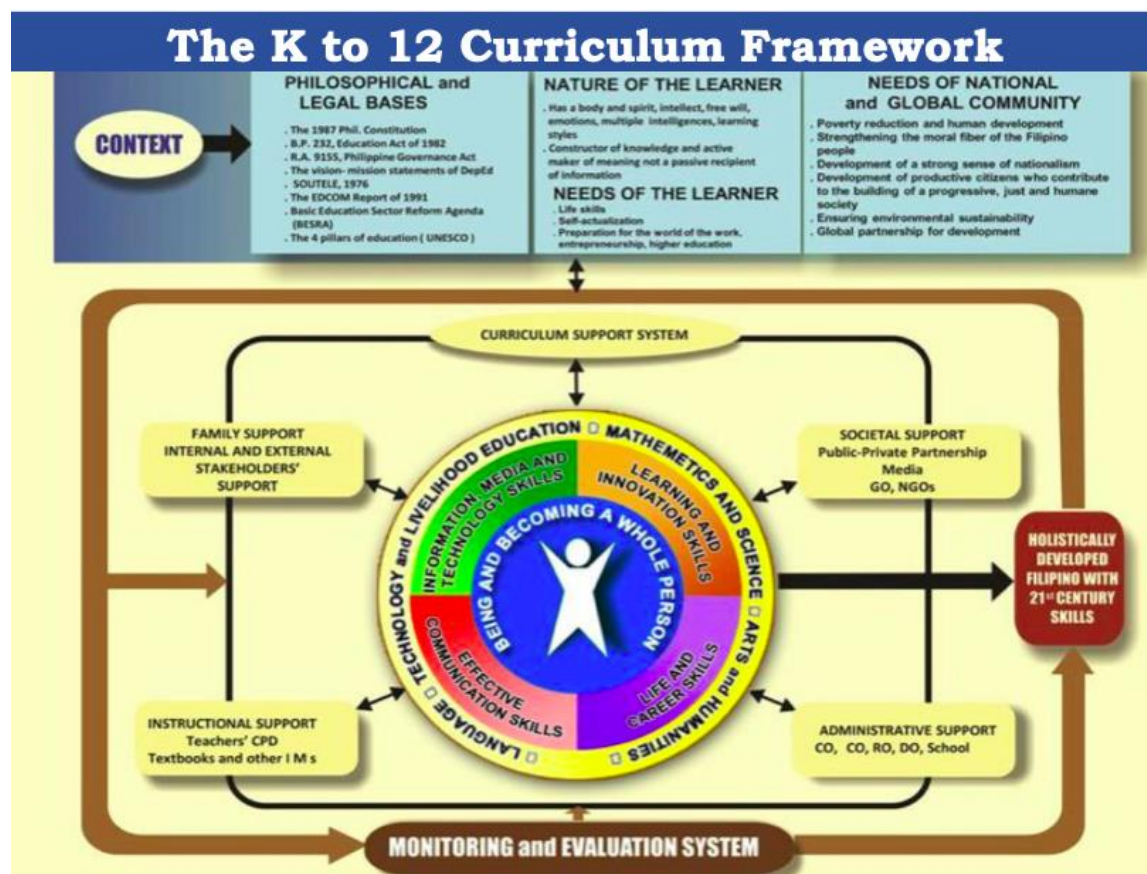


Figure 4 - The Philippines K to 12 Curriculum Framework, Maria Lourdes Quisumbing-Baybay.

In addition, the curriculum framework aimed to develop integrated learning outcomes, which focussed holistically on knowledge, understanding, values, skills, competencies, and behaviour for the development of the whole person (See Figure 5).

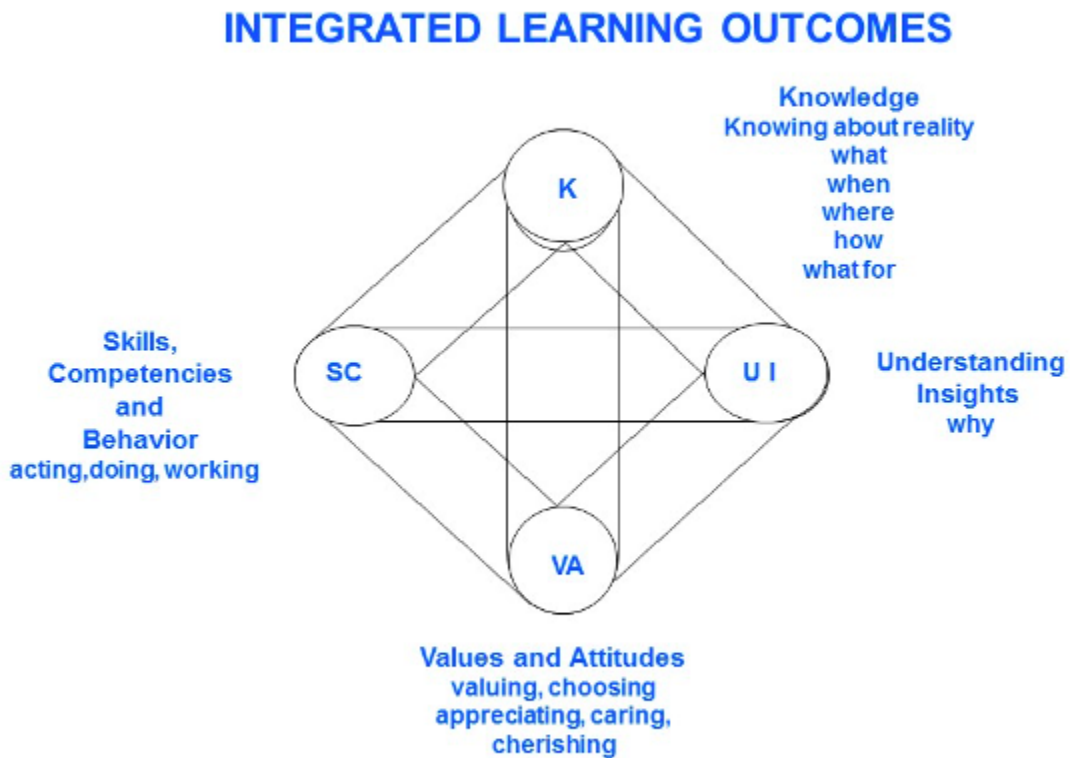


Figure 5 - Integrated Learning Outcomes, Maria Lourdes Quisumbing-Baybay.

The UNESCO Pillars of learning for the twenty-first century: Learning to know, to be and to do, facilitate the fourth pillar of learning to live together (Delors 1996). A comprehensive values pedagogy is needed to address these pillars of learning, based on the work of key educational thinkers as reflected in the framework in Figure 6.

Pedagogical approach	Domain & Pillar of learning
Values as content embedded in what is taught in the curriculum Critical thinking, problem solving, ethical reasoning and values-based decision-making in attempting to solve ethical and moral dilemmas	Reasoning Learning to Know
Teachers model desired values in their relationships and practice Creating a values-based learning environment Fostering self-reflection	Emotion Learning to Be
Skill development – practising values until habitual Service learning – making a civic contribution to the community	Behaviour Learning to Do
Values clarification – supporting learners to clarify and understand their own and others' values.	Combining all 3 Domains: Learning to Live Together

Figure 6 - *Comprehensive Pedagogy for Values Education* (de Leo, 2021 - based on elements of the work of Kohlberg 1958, Raths 1966, Habermas 1990, Kirschenbaum 1992, Delors 1996, Lovat 2007)

Educating to know, be and do

The quest to understand what makes a human being moral is as old as philosophy itself. Currently, moral development, and social and emotional learning with respect to young people is basically conceptualised in two ways. First, children acquire values through both role modelling and socialisation from parents, family members, teachers, peers, and individuals and groups that the child is attached to. Second, because the child is an active interpreter of information, they grow morally through self-reflection by making efforts to become aware of their own values and behaviours, and by trying to change the values and behaviours that they consider inappropriate. What makes us moral incorporates aspects of the cognitive (reasoning), affective (emotions) and behavioural domains (the moral domains) of psychological functioning and development. To understand morality we must account for how these moral domains connect and interact with each other to form the moral person (Bellavance, 2021b).

The Values Education program in the Philippines listed the following moral skills (Quisumbing-Baybay, 2022):

- Understanding

Learners need to show the capacity to grasp the concepts and principles that explain their own experiences, situations observed, analysed, and reflected on using the objective standards of moral living.

- Contemplation/ Reflection

Learners need to devote time to carefully study and seriously examine situations observed and the concepts learned about moral living.

- Advice-seeking

Learners need to ask for guidance from persons who are more knowledgeable and experienced in living a moral life. They also know how to weigh the information from different types of media based on the objective standards of moral living.

- Self-determination

Learners need to form their own positions, beliefs, principles, and actions based on objective standards of moral living.

- Action

Learners need to apply the concepts or principles gleaned from concrete life situations and show readiness in living out the virtues learned from objective bases of moral living.

This will be explored further in the sections below – educating to know, be and do.

Educating to Know – Mind - Values, Meaning and Reasoning and Virtuous Intelligence

The VASP findings recommended that schools explicitly teach values so that students know what the values mean and how the values are lived in practice. Values are key to personal and societal transformation, not just in terms of the content and the knowledge, which informs decisions and actions, but also in terms of the skills which empower the application of knowledge and actions. As may be seen in Figure 6 above, *Learning to know* involves applying values to knowledge acquisition through critical thinking, problem solving, ethical reasoning and values based decision-making, which can be taught, for example, through seeking to resolve moral dilemmas (de Leo, 2021).

Moral reasoning abilities involve using moral values to evaluate and produce moral arguments and make decisions. Moral reasoning is important for the early development of moral action tendencies.

We are constantly making decisions and the chosen roads take us in different directions and to different destinations. Our choices have consequences. What is right and what is wrong? Is our compass for life reliable and something we can have confidence in? Our values provide the cardinal points of our compass; the touchstone against which to evaluate our thoughts, words and actions. To do this we must develop our personal bank of values to draw on and refer to (Drake, 2022).

Hawkes (2021) coined the term ‘ethical intelligence’. He maintained that students need to gain the ability to ethically self-regulate their behaviour. While Sotiropoulos (2021) used the term ‘virtuous intelligence’. He maintained that schools need to build virtuous intelligence in students. We have emotional intelligence, but this is not enough. We also need to focus on fostering virtuous qualities (Sotiropoulos, 2021).

Virtues and moral values are inherent in humanity, however, vices are also part of the human condition. Values education can help convert these vices into virtues. Values education, and social and emotional learning are based on learning the values and abilities that help us: manage ourselves, manage our relationships, contribute positively to society, and manage our natural environment well (Bellavance, 2021a).

The Australian Curriculum considered that ethical understanding is developed through the investigation of a range of questions drawn from various contexts in the curriculum (*F–10 Australian Curriculum: General Capabilities – Ethical Understanding, 2022*).

The purpose of life is a life of purpose

Robert Burns

To find wellbeing and happiness we need to feel that our lives have meaning and that we belong. Happiness comes from finding something to believe in (our purpose) and doing it. A 'good' life is more than accumulating material wealth and self-gratification. These narrow motives cannot satisfy our deeper desires to feel connected to others and to transcend ourselves.

Drake (2022) argued that values education plays an important role in seeking and finding purpose and meaning in life. Perhaps one of the biggest divides between people is those with purpose and those without. Those who find life fulfilling and those who don't.

We must all answer the question - Is there something bigger than ourselves in our experience of daily life that enables us to transcend ourselves? Understanding why we're here, having something to look forward to every day when we wake up, and a reason to get out of bed, are important. Knowing your strengths and what your purpose is, first relies on you understanding your values and priorities.

We have all asked ourselves at some stage, 'What is the purpose of my life? What am I supposed to do with it?' In this respect, the first urgent question to answer is - what is the meaning of my life? We need to know the 'why' of our lives. We need to know who we are and what is important to us. This is important for our mental wellbeing (Fegg, Kudla, Brandstätter, Deffner, & Küchenhoff, 2016; Joyce E. Fjelland, Barron, & Foxall, 2008).

A diminished sense of meaning undermines our wellbeing (Andersson, 2018; Fegg et al., 2016; Skogens, Greiff, & Topor, 2018). Some psychiatrists maintain that one third of patients seeking help from mental health professionals present with the issue of a lack of meaning and purpose in their lives, rather than chronic anxiety and depression. Such widespread phenomena as depression, aggression and addiction are not understandable unless we recognise the vacuum of meaning in the lives of many people (Frankl, 2006).

The search for meaning can be found internally and externally. Externally, purpose is everywhere and can be found and accomplished in the smallest of tasks. The smallest tasks done with care and creative endeavour can contribute to our home, our work places, our communities and our world (Damon, 2003). External meaning involves finding an attachment to something greater than ourselves, which can be many things, such as being a good coder, writer or public speaker.

Internally, this involves finding the authentic values and purpose that sustain our lives, and to pursue those that ring true to us, without ever having to fake who we truly are. These internal and external values and goals provide us with a clear system by which to evaluate our purpose and define an aspirational vision for our lives based on big ideals.

Educating to Be – Heart - Values and Emotions

Yelland (2021) argued that educating the heart is one of the most important roles of education. Aristotle said that educating the mind without educating the heart, is no education at all. Yelland maintained that in Australia we are doing an average job at educating the mind of our children and not a particularly good job at educating their heart.

Moral psychology demonstrates that experiencing appropriate emotions and managing them well is essential for morality. Moral emotions are self-evaluative (remorse) and other-oriented emotions (empathy). They also support motivation for actions, self-regulation and developing relations with others. Empathy is linked to the ability to coordinate perspectives of self and others in children, while deficiencies in empathy are predictors of adolescent antisocial behaviours. The more empathetic people are, the more they are willing to follow moral values (Bellavance, 2021b).

We behave according to the deep-seated values of the heart, since values are affective, thereby motivating action and behavioural change. This has implications with respect to the modelling of values by teachers and significant others. Values in school-based relationships based on trust, care, respect and cooperation lead to quality learning outcomes in positive learning environments that are safe, inclusive and welcoming (de Leo, 2021).

Educating to Do – Behaviours – Character and values

There are two dimensions to moral behaviour and character: self-management and social responsibility towards others. Self-management requires self-awareness and being honest with oneself. Behavioural psychology has demonstrated that self-control plays a significant role in self-management in academic, occupational, and social success. Conversely, low self-control is a significant risk factor for a broad range of personal and interpersonal problems. Altruism, justice and respect are important for social responsibility towards others (Bellavance, 2021b). It is important for students to learn how to manage themselves well. Our body is essentially driven by impulse or desire causing potential conflict within ourselves. On the other hand, the mind is inspired by higher ideals while the body tends to follow its own desires and impulses. In this respect, we need to master ourselves. Buddhism says that though one should conquer a million men in the battlefield, the noble victor is the one who conquers themselves (Bellavance, 2022).

Teachers model values in practice when they provide a rich values-based learning environment that calls on learners to self-reflect and then learn the competencies *to do*. This involves developing skills because learners do not automatically know how to put values into practice. By practicing values repeatedly, these become habitual, and the learners integrate the values as part of their character and general *modus operandi* (de Leo, 2021).

Excel means getting better at learning, that you try your best on the hardest work and don't give up.

A Student at St. John's College

At St. John's College students excel by: (Urban, 2021)

- Having high expectations – of themselves and of each other
- Reflecting on feedback to maximise improvement
- Using their strengths to help others
- Being willing to take risks and accepting opportunities to learn
- Demonstrating persistence and resilience –never stop trying
- Growing spiritually, trusting in God
- Striving to be the best version of themselves

At St. John's College, students achieve by: (Urban, 2021)

- Setting, planning and accomplishing goals
- Taking responsibility for their work and learning
- Learning from their mistakes
- Acknowledging and celebrating achievements
- Collaborating with others to meet shared goals
- Always trying to do their best

We need education to be smart, and we need it to be good. Educators need to help students develop desirable character traits, to become productive in the workforce and contribute to society. Most importantly, education needs to foster moral character traits (Kittel, 2021). Swarup (2021) maintained that if we build a foundation for our schools and students based on moral ethics and character, we can change the future. Values-based education is about training the student to face the world with the right attitude and values. It is the process of overall personality development and includes character development and personality development, citizenship, and spiritual development (Urban, 2021). Swarup (2021) maintains that human beings are the crowning achievement of evolutionary history, and this is because of character. Character is fostered through experiential learning, which involves students going out into communities and practicing service for others during their formative years. Service learning can be built into pedagogies that are systematic and based on scientific principles. Swarup (2021) proposed that character is fostered first, followed by creativity, and then cooperation. These are the building blocks for our society and are civilizational tools we can rely on to foster values. He argued that societal and civilizational upliftment is only possible when we have a society built on values, ethics, and character. These are much more important than dogmatic religious and political views, or business values. Values education curricula must not be based on any dogma or bias, because these run against creativity and innovation. Such course content can best be imbibed through case studies, storytelling, and community service learning. Character building is all about wisdom acquired through life skills. Swami Vivekananda, the 18th century philosopher, said that morals and values are all about virtues,

which are already inherent in men and women. If these are inherent in men and women, then what we need to do to foster these virtues is to promote service before self (Swarup, 2021).

Educating for Social Values – Equity, Inclusion, Cultural Education

Good educational practices foster quality relationships.

Neil Hawkes

The VASP findings suggest that schools need to use values education to consciously foster intercultural understanding, social cohesion, and social inclusion. Education is a medium for transmitting values and attitudes, the impacts of which extend a long way into the future life of the individual. Therefore, it is very important to place emphasis on the teaching of social values, which should take their place among the goals set by the curriculum. The increasing social problems in society, at home and school such as emotional and physical violence and intolerance are closely related to a lack of social values. There is a need for formal tools in teaching that allow for the development of social and emotional skills necessary for the comprehensive development of the individual (Lampou, 2021). Once you start focusing on values, community awareness of values goes up. This gives students the experience of an ethical vocabulary which then spreads to the families and the society (Hawkes, 2021). Such values enable people to live together peacefully and harmoniously in society, respecting diversity and minorities.

An equitable and inclusive education fosters learning. The values of equal opportunity, empathy, care for the environment and critical thinking support learning. For example, nurturing a community that is inclusive and empathetic is crucial for fostering learning among minorities. A multicultural community that is empathetic helps students in their intellectual and emotional development. This also increases the capability to resolve conflicts, understand another's viewpoints, show care for the environment and foster critical thinking, which makes people more observant and analytical (Tohow, 2021).

However, our current education system disadvantages some communities, especially refugees, Indigenous students, and students in lower socioeconomic circumstances. This results in low educational achievement compared to more wealthy mainstream students. It is incumbent on us to provide equal opportunity in education. In this sense, schools need to promote a sense of fairness and justice for all students (Tohow, 2021).

Research suggests that Australia has the biggest gap in quality education between advantaged and disadvantaged schools among OECD countries. This gap was exacerbated during the COVID-19 lockdown in Victoria, where a lack of resources was evident. Some of these disadvantaged schools also experience racism, discrimination, and intolerance, which further contribute to the gaps in educational attainment. There are other disparities between wealthy and disadvantaged schools. Research shows that where there is a greater level of disorder, higher mental health issues, antisocial behaviours in the classroom and in the community are found. Hence, the need for structural and systemic change and

values education (Tohow, 2021).

Educating for the Uniqueness in Each Child - Personalised Learning

Yelland (2021) maintained that the fundamental challenge in education is balancing the need to address curriculum content with the uniqueness in each learner and the uniqueness in each teacher. Educators need to draw on what people feel is important, what they are committed to, their connections, and the joy in their lives, to foster the best version of who they are. Yelland shared that her students have taught her that if she does not see the unique individual person of the student, then she is not serving their educational outcomes. The ultimate outcome of a high quality education system would be to honour and elevate the uniqueness in every young person so that they ultimately get to live the difference they were born to make (Yelland, 2021).

Teachers in the Philippines are prepared through teacher training, to integrate the full implementation of *Education for Personhood* in the curriculum. 'Personhood' carries with it an inviolable dignity that merits unconditional respect and which acknowledges the moral nature of each person, who is the subject and object of free activity (Quisumbing-Baybay, 2022).

Education and Imagination

The intuitive mind is a sacred gift, and the rational mind is a faithful servant.

We have created a society that honours the servant and has forgotten the gift.

Einstein

Lovat (2021) maintained that imagination is the key to unlocking the emotions that facilitate human reasoning of the best kind. At St. John's College, imagination is an important part of teaching and learning. Students are encouraged to dream, as well as to love, excel and achieve (Urban, 2021).

Dreaming is defined as:

- Imagining our future success and using our talents
- Believing in our God given abilities and having courage
- Imagining possibilities and solving problems in different ways
- Asking for help when we need it
- Recognising the importance of effort, creativity and innovation involved in learning

See the L.E.A.D. Values in Action Model in place at St. John's College (Figure 7).



Figure 7 - L.E.A.D. Values in Action Model at St. John's College

Educating for Self-Reflection and Building Self-Esteem

To know thyself is the beginning of wisdom.

Socrates

All human beings are driven to make sense of their social reality, and so attention must be paid to the goals and values that give meaning to their lives and reasons for them to participate fully in life. In thinking about, acting upon, and feeling values, students developed feelings of self-worth, empathy, and responsible personal behaviour.

In an age in which people are glued to their phones and are constantly flooded with news, social media, and commercial interests, knowing who we are becomes more urgent because people are often comparing themselves with others that are more beautiful, rich, famous, successful, and smart. As we are bombarded by news feeds and conflicting interests, it is vital for us to know who we are and what matters to us.

Self-awareness and self-evaluation influences how we define and manage ourselves, how we develop our relationships and how we act in the world and treat others (respect and justice). We need self-awareness and self-evaluation. It is impossible to overcome our hangs ups and biases if we do not know what they are.

Values-based education is about recognising that values are the innate principles and standards by which we live our life. Values and their associated practices form the cultural fabric of our families, our

communities, and our societies. However, in the course of everyday life, we rarely clarify what they mean. We do not spend time helping people understand what their own unique values are. Research indicates that, in response to the question 'What are your highest values?' the most common answer would be based upon what the respondent's parents taught them. The second answer might be based on what the respondent thinks the researcher wants to hear, particularly if the inquirer is in a position of authority. The third answer would most likely be in line with the dominant social discourse of the time. Values education begins by educating our young people, our teachers, and our schools about what values are, and how we elicit them. While we each have our own values, we may be trying to walk to the beat of someone else's values. The starting point is the need to understand one's own values to then have a greater respect for those of others. When young people understand their values, they are able to make choices and foster experiences from life in alignment with those values (Yelland, 2021).

Drake (2022) maintained that being self-aware is not just being focused on others and seeking the approval of others on social media. Individuality is not individualism. Instead of living our lives on 'fast forward', we need to press 'pause' and consciously and mindfully explore the inner world of our thoughts and feelings. We need to open our hearts, look within, and develop a sense of identity, not based on what we do or what we have (or don't have), but on who we are. Values education can strengthen self-esteem and communities. It also helps people exercise ethical judgment and social responsibility (Tohow, 2021).

Educating for sexual ethics 101

As young people move from early to late adolescence, they experience and explore different feelings and behaviours with respect to sexuality. It is in this important period in young people's sexual and psychosocial development. However, they receive different information about sex from parents, peers, and popular culture. This information can shape their attitudes and behaviours for good or for ill. Schools are responsible, in part, for the health of their students, and thus sex education needs to be included in health information. Understanding their own sexuality and making informed decisions about their behaviours is essential for healthy sexual development into adulthood. Additionally, their attitudes about sex can affect the risks they take and how they treat others (an important ethical component) (Bellavance, 2023).

Parents, the extended family, and the community play a vital role in fostering healthy sexuality. In addition, research suggests that school-based sex education is an important and effective component in reducing the sexual risk-taking behaviour of adolescents (Sanderson, 2000). So where will young people get good sex education about ethical and respectful relationships and have open conversations about the positive nature of sexuality? Popular culture, peers, or the media?

Sexual ethics is a very broad topic that considers the ethics or morality in sexual behaviour. Sexual ethics with respect to young people seeks to give them the skills to understand, evaluate and critique interpersonal relationships and sexual activities from a moral and social perspective for the purpose of fostering healthy relationships.

As awkward as we can sometimes find it to talk to young people about sex and relationships, research such as that from the Australian Bureau of Statistics shows how important it is to initiate discussions about ethical and respectful relationships from a young age. Doing so has the potential to contribute to the prevention of sexual violence. But we don't always provide young people with information about negotiating romantic or sexual relationships as part of sex education in schools, despite the research indicating that young people want and need this information (Fileborn, 2016).

Sexuality education is common in many countries but, despite this, young people often feel this education fails to provide them with the knowledge and skills they need to negotiate sex ethically. In my experience as a high school teacher of 23 years in Australia, I have found that state and federal government have done a pretty good job of addressing consent and sexual risk-taking behaviour. However, the role of families in fostering healthy sexual relationships, what constitutes loving and respectful relationships, male/female equitable beliefs, and behaviours, addressing the sexualisation of young people in popular culture and the media, postponing early-onset sexual intercourse and the link between values and sex are largely ignored.

Family Ethics - Families are the schools of love and values

What is the most important source of values in our lives? What has been the greatest influence on our values and how we deal with others? The answer is simple – our family. Families are the schools of love and values. Family relationships are the foundation for the emotional content necessary for our happiness, and the growth of our capacity to love and create positive relationships with others in society. Children are mostly self-focused, but as they interact with their parents and siblings, their capacity to consider the needs of others increases. Children learn that the wellbeing of the family is as important as their own individual wellbeing. The values and ideals established in the family have a great influence on us and these can endure a lifetime and even be passed onto the next generation (Bellavance, 2023). When parents express their expectations and hope for their child, these hopes become part of the child's self-image/identity, and developing expectations and hopes for themselves (Patrick & Gibbs, 2012). Dr Ungar (2019), a noted scholar on resilience, maintained that relationships and support structures that exist in the extended family, friendships, community and society are the spheres of love and ethics that support and allow children and adults to develop and experience wellbeing.

The social and emotional skills required to resist peer influences with risky sexual behaviours are often developed in interactions with parents. Relationships with parents set the stage for relationships with peers. Low-quality parent-adolescent relationships, as measured by lack of parental social support and communication with adolescents, increase the likelihood that adolescents will be susceptible to the pressures and values of the peer group, and the influence of peers on teens' risky sexual behaviours. Caring and communicative relationships with parents can protect against peer risk factors and adolescent sexual decision-making. Peer influences do not replace parental influences with regard to adolescent

sexual behaviour; rather, parental practices continue to serve an important role either directly forecasting sexual behaviour or moderating the link between peer attitudes and sexual behaviour (Oudekerk et al., 2014).

Challenges to family life

Families can also be ‘dysfunctional schools’ of values and love. Many of our emotional hang-ups, prejudices, insecurities and inappropriate sexual attitudes and behaviours come from family relations. When there is an absence of love in the family and the spheres of support in our families and in society become toxic and dysfunctional, people learn and perpetuate the wrong values and relationships. In most nations, family life has undergone major economic and social changes. The change that has had the most far-reaching consequences on family life is separation and divorce (Hewitt, 2008). This indicates the importance of getting the foundation of the family right – namely, the relationship between men and women. Inter-parental conflict adversely affects the parent-child bond. Children learn and model the behaviours of parents with respect to conflict-based behaviour and methods of resolving conflict within their peer and romantic relationships (J. Ross & Fuertes, 2010). Also, research suggests that a history of childhood abuse (many adults who abuse children have been abused themselves) and exposure to spousal violence are risk factors for perpetrating child abuse (Anderson, Edwards, Silver, & Johnson, 2018). Additionally, research has found a link between insecure attachment between parents and children to delinquent behaviours in youth. Attachment deficits may also influence the degree of control over inappropriate sexual urges (Yoder, Leibowitz, & Peterson, 2018).

Foundations for healthy sexual relationships

There are five approaches for fostering healthy sexual relationships described below, which involve:

- Loving and respectful relationships
- Fostering Male/Female Equitable Beliefs and Behaviours
- Addressing the sexualisation of young people
- Postponing early-onset sexual intercourse and reducing risky sexual behaviours
- Linking values and sex

Loving and respectful relationships

When two adults with significant values, maturity of love and psychological affinities encounter each other, then romantic love can become a pathway, not only to sexual and emotional happiness but also to personal growth (Branden, 2013).

As the importance of relationships in a couple for health, work productivity, and parent/child well-being has entered public awareness, there has been an explosion of research attempting to explain, predict, and improve relationship quality. For example, the benefits of marriage are increased psychological wellbeing, health, personal growth, and financial strength. Young adults who reported higher perceived competence in social and romantic functioning also tended to report higher self-esteem and a lower

occurrence of depressive mood (J. Ross & Fuentes, 2010).

Given the powerful implications of relationship quality for health and well-being, a central mission of relationship science is explaining why some romantic relationships thrive more than others. We need to know what the predictors are of satisfied and committed relationships. Being able to establish a relationship characterised by an appreciation for each other, sexual satisfaction, a lack of conflict, and perceptions of one's partner as committed and responsive are vital to a respectful and loving relationship (Joel, Eastwick, Allison, & Wolf, 2020).

Fostering Male/Female Equitable Beliefs and Behaviours

Having equitable male/female beliefs and practices is vital for a good marriage and good relationships. The United Nations maintains that equality will not be achievable without greater equality in families ("2020 International Day of Families "Families in Development: Copenhagen & Beijing+25," 2020). We need to put the focus on understanding what constitutes a positive and mutually beneficial relationship. We need to foster and practice male/female equitable beliefs and behaviours. Positive male and female relationships need to be modelled in the family. I have found that my four sons respect and serve their wives. I believe that this is partly because I modelled this with my wife. Actions speak louder than words (Bellavance, 2023).

Addressing the sexualisation of young people

Popular culture is also having a significant impact on misunderstandings of what it means to be a man and to be a woman, and what equality and sexuality should look like. As a society, we need to provide young people and adults with realistic and healthy representations of these relationships. Children are increasingly targeted and exposed to sexualised media. The premature imposition of adult sexuality on young people before they are capable of dealing with it mentally, emotionally or physically is not helping them to understand healthy sexuality or themselves (Bellavance, 2023).

Research shows that negative representations of male and female relationships impact young people's attitudes and mental and physical health. When it comes to internalising media and advertising messages, developmental psychologists have shown that children do not have the cognitive skills to cope with persuasive media messages. For example, there is a link between violence and the sexualisation of women, and men's attitudes towards women. Behind the sexualised images is a message about the expectations, values and ideas of manhood and womanhood. What is concerning is the accumulated effect of dysfunctional representations, particularly on children and teenagers. The research concludes that being 'sexy' is no longer about individuality or about girls being true to their 'authentic voice'. Young people have been displaced from the natural form of 'who they are' by the intrusion of sexualisation imposed by adults (Papadopoulos, 2010).

Viewing pornography can affect young people's sexual attitudes, expectations, and practices. In Australia, 90 per cent of boys under the age of 16 have viewed pornography online, with around 60 per cent of girls doing the same (Wood, 2019). One in four boys and one in 20 girls watch pornography weekly. What is

concerning about viewing pornography is the wrong message of control, pleasure, and physical aggression it can give young people about sexuality. Research has shown that boys who viewed pornography were more likely to engage in verbal and physical sexual aggression, and adolescents who were exposed to violent sexually explicit material were six times more likely to be sexually aggressive than those who were not. Additionally, exposure to pornography was associated with greater acceptance of sexist attitudes about male/female and sexual roles, including notions of women as sexual objects (Papadopoulos, 2010; Warren & Swami, 2020).

It is estimated that 16% of female college students experience sexual abuse before beginning college and this is associated with various psychological symptoms such as post-traumatic stress disorder, anxiety and depression (Hahn, Hahn, Simons, & Caraway, 2021). Young women aged 18-24 are the most likely group to have experienced sexual violence in the previous 12 months (Fileborn, 2016). Studies have also linked sexual abuse to substance abuse issues, such as early alcohol use, regular tobacco use, illicit drug use and dependence, early injection drug use and higher rates of prescription drug abuse (Pechansky et al., 2011).

Postponing early-onset sexual intercourse and reducing risky sexual behaviours

Currently, the trends of sexual debut age among adolescents around the world are becoming younger. When is the right time for youth to start having sex? There are many opinions on this. Not until marriage? A couple of months into a relationship? Some researchers argued that consensual adolescent sexuality is good for their development (Harden, 2014). However, other research suggested that premature sexual experiences can lead to social and health problems. For men, early intercourse has been positively associated with sexual behavioural risks and sexual arousal and orgasm problems, while women who started having sex early had an increased likelihood of reporting sexual behavioural risks ("Long-Term Benefits of Delaying First Sex Appear to Be Limited," 2008).

Encouraging young people to postpone sexual activity is important for their emotional and sexual health, as well as, reducing risky behaviours. Research suggests that early and risky sexual behaviours can establish unhealthy sexual patterns. Risky behaviours for teenagers include sexual activity with multiple sexual partners, without the use of contraceptives, and while under the influence of drugs or alcohol (Warren & Swami, 2020). The social consequences of adolescent risky sexual behaviours can be long-lasting and costly to adolescents, their families, and society at large. Early-onset sexual intercourse, sex with multiple partners, and unprotected sex increase adolescents' susceptibility to sexually transmitted infections and unplanned pregnancies. Australian research shows that by the age of 16 two thirds of teenagers have had a romantic relationship and one-third had sexual intercourse. However, the sexual activity of youth had some drawbacks. Half of the girls and one-third of the boys said that they had experienced some form of unwanted sexual behaviour towards them in the previous 12 months (Warren & Swami, 2020).

Research suggests that those who abstain from sexual intimacy during the early part of their relationships allow communication and other social processes to become the foundation of their attraction to each other rather than just sex (Bryner, 2010). Additionally, a premature relationship may cause them to be stuck in a relationship that may be wrong for them. If couples become sexually active too early, this rewarding area of the relationship may overwhelm good decision-making and keep couples in a relationship that might not be in their best long-term interest.

Research shows that two-thirds of sexually experienced teenagers (12-19) say they wish they had waited longer to have sexual intercourse for the first time (61% of females and 39% of males reported this). The reasons included: being too young, not being ready to have sex, not being within a close relationship and not being with the right person, sex being unplanned and unprotected, and expectations of the initial sexual experiences were unrealistic. Variables associated with these responses included younger age at first intercourse, lower parental education and lower parental monitoring (Martino, Collins, Elliott, Kanouse, & Berry, 2009).

Parents play an important role in encouraging their children to avoid early-onset sexual intercourse and risky sexual behaviours. Evidence from studies conducted in the USA showed adolescent perceptions of parental disapproval of early intercourse are associated with a delay in the onset of sexual activity (M. S. I. Ross, 2002). Good communication with parents about sex and parental monitoring, focusing on academic achievement and peer norms supporting healthy behaviours are effective methods in limiting young people's engagement in risky sexual behaviour and fostering later age first intercourse (Norris et al., 2015).

Peers also play an important role in sexual behaviours. The social life of early adolescents is shaped by the increased influence of peers, which can be beneficial or negative. There are several reasons for this. First, is role modelling - the larger the number of peers who engage in a certain behaviour, the more correct the behaviour will be perceived to be, and the more likely it is that adolescents will engage in the same behaviour, particularly if this comes with social gains (e.g., acceptance, respect, and popularity). According to Social Norm Theory, people have a tendency to adapt/change their own behaviours with their perceptions of behaviours that are popular, prevalent and accepted in the social life of individuals (Bongardt, Reitz, Sandfort, & Deković, 2015).

Negative peer influence is linked to both substance use and earlier initiation of sexual behaviour. Friendships with peers who hold more conservative attitudes about sex have been linked to delayed sexual intercourse. Conversely, friendships with peers who approve of sex at early ages have been linked to increased risky sexual behaviour. Greater peer acceptance of early sex at age 13 was significantly associated with greater risky sexual behaviour before age 16 (Oudekerk et al., 2014).

The benefits of peer resistance skill-based interventions for protecting against peer influences in adolescent substance use are well documented. The REAL model for resisting peer pressure to use substances involves four primary resistance strategies: Refuse, Explain, Avoid, and Leave. REAL can be used by youth to increase their own agency with respect to making healthy behaviour choices in the face

of peer pressure. A study shows that 74% of young girls who took part in a study showed some communication competence with respect to the REAL model when it came to resisting initiation of sexual behaviour (Norris et al. 2015).

Linking values and sex

In the end, we can agree that all sexuality education curricula are animated by implicit and explicit values. When seeking to foster healthy sexuality, we need to recognise that sexuality is not devoid of values and this needs to be included in the discussion. Some researchers maintain that sex education needs to be ethics focused. Students need to receive training in ethics that includes justifying one's own views (i.e., supporting one's views with principles), and entertaining competing ethical perspectives (Lamb, 2013). There are several reasons for including values in sexuality education. First, you can have sex, but it may not be out of love. For example, males report having fewer problems imagining sex without love than females do. However, when people are asked to think about love they start thinking about long-term attachment and commitment, and the positive aspects of their partner. Conversely, sexual desire focuses on the 'here and now', not the long-term prospects of the relationship (Förster, Epstude, & Özelsel, 2009). Second, sex education needs to be other-focused. A sex-in-relationship focus should contain information and practices regarding the treatment of other people by the student with regard to sexual issues and care for others. Curricula might also include lessons on empathy, trust, kindness, and nonexploitation. In fact, given the exploitation that does occur in late adolescence (the majority of acquaintance rapes occur among those in their twenties), it is surprising that today so few sex education curricula address this (Lamb, 2013). When sexuality is imbued with love, responsibility, and commitment, it deeply enhances our happiness. Without love and intimacy, sex can become empty, self-serving, ungratifying or even abusive (Bellavance, 2023).

Third, a truly comprehensive curriculum aimed at promoting ethical sexual behaviour cannot be taught separately from lessons about the powerful institutions that shape sexual attitudes and behaviours such as the media. Students as both consumers and contributors to media ought to learn to reflect on their own practices, through which they sometimes adopt and promote the wrong attitudes. Just as primary school students need to be taught to read, high school students need lessons in critiquing the media, the 'sexual super peer' and consider sex in society with regard to pornography, prostitution, rape and child sexual abuse (Lamb, 2013).

Fourth, an ethical sex education needs to examine moral, philosophical and religious views, which can help students understand and appreciate the various perspectives on this topic.

The psychologist Archibald Hart (1994) suggested that having sex should be done at the right time, with the right person, when the right conditions are fulfilled, while Devine et al. (2001) added that it should be with the right motives and values.

Two decades ago, the American National Commission on Adolescent Sexual Health wrote the following definition of sexual health:

Sexual health encompasses sexual development and reproductive health, as well as such characteristics as the ability to develop and maintain meaningful interpersonal relationships; appreciate one's own body; interact with both sexes in respectful and appropriate ways; and express affection, love, and intimacy in ways consistent with one's own values.

(cited in Harden, 2014, p. 457)

Values Education Beyond the Classroom

Values are the hallmark of how the learning community organises and orients itself.

Chris Drake

Strengthening the curriculum with respect to values-based education should not be seen as the solution to issues associated with a lack of values. It is not just having the conversation about values that is important, it is where those conversations are taking place and how values are acted on. The classroom is not enough. The conversations need to occur around the dining room table, the boardroom table, at the local bar and in the halls of parliament. Values education requires active responses and actions. It is the active responses that are actually the product and a reflection of our values; actions speak out of the words. Values cannot just be taught because what is being taught will be more effective if it is consistent with what values are being caught from the wider social, cultural, and economic environment in which our young people are growing up (de Carvalho, 2021).

Drake (2022) maintained that we need to understand our place in the world. We live in an interdependent, finely balanced and communal world, as the pandemic and climate change keep reminding us. Can we build bridges (not walls) and learn to live together on the one planet earth we call home? Ubuntu means, I am because we are. I am who I am because of how I am in relationship to you. I am implicated in the lives of others and they in mine. We need a renewed sense of our common future and responsibility to the world around us as one human family. Empathy, a sense of our common humanity, and social consciousness, lay a foundation for justice and thus peace and hope.

Values education and the family

Schools play an important role in fostering values, yet there is a great deal of consensus that values education is primarily achieved in the family, followed by the school, the workplace and the wider social, cultural, and economic environment (Bellavance, 2021a; de Carvalho, 2021; Kittel, 2021; Sotiropoulos, 2021; Tohow, 2021). Learning involves a partnership with parents, carers and others in the community (de Carvalho, 2021). Good communication, dealing well with conflict, and good social and emotional practices characterise good functioning families (Lawrence et al., 2015). Family, school, and community values education need to be harmonised. The education system needs to account for family values.

Parents need to be empowered by the education system, not undermined, or put aside by it. Examples of these collaborative partnerships between schools and families include parent and community forums, storytelling by elders in the community, collaborative assessment tasks, surveys, interviews, community displays, celebration evenings and web links.

Kittel (2021) explained his experience with developing values education that is aligned with the Philippine government's Good Manners and Right Conduct (GMRC) legislation for primary and secondary school students. Educators use what is called a Backward Design Model to learning, beginning with the end in mind (the vision); namely, what learners should be able to achieve at the end of the instruction. All instructional materials and learning activities are designed to align with that vision. Section nine of the GMRC legislation, entitled Parent Teacher Partnership and Collaboration for Values Education, recognises the natural and primary, right and duty of parents in fostering the development of moral character. While working on GMRC, Kittel concluded that the ultimate goal of values education is to become good couples and good parents. The reason for this is that when students become adults, their most important responsibility is to help develop moral character in their children. Without students embodying good character themselves, they cannot teach this to their children.

When looking at the end in mind, Kittel (2021) pointed to the *Universal Declaration of Human Rights (1948)*, which affirms that the family is the natural and fundamental unit of society. Working backwards with this vision in mind, the necessary steps prior to becoming good parents, is becoming a good couple, a good husband, and a good wife. The love and commitment of a married couple is essential for parenthood. Prior to that, and in preparation for becoming a good couple, is to become a good brother and sister. Siblings learn about harmony, cooperation and sexual self-control; all the necessary traits in a successful marriage. This brings us to the very first step of values education – filial piety, where children love and honour their parents. Through the family, children learn to live for others, not just for themselves. They begin to overcome the natural self-centeredness with which we are all born. Hence, the stages of good character development are filial piety and sibling love, which are foundational for fidelity and couplehood. This establishes the purest form of altruism which is in the parent-child relation. Parents want to love, give, and sacrifice endlessly for their children. These represent the goals of values and character education at each age-appropriate levels (Kittel 2021).

Unhealthy functioning family life and learning

Learning difficulties in adolescents are not all classroom related issues. Many mental health problems have onset in childhood and adolescence, which are critical stages for early intervention with respect to learning and wellbeing. It is critical for children to be raised in family environments where positive values are actualised, since 50% of mental illness emerges in adolescence. Data shows that up to 89% of youth have undiagnosed mental health issues at the time they come into contact with the juvenile justice system, and of these, around 80% come from dysfunctional families (Simonis, 2021). Mental disorders in children increase with decreasing levels of family functioning. A 12-month prevalence of mental disorders

among 4-17 year-olds indicates that children in poorly functioning families showed higher levels of mental disorder: 35%, as opposed to 15% in families functioning at healthy levels (Simonis, 2021).

Family factors that affect the mental health of children include single parent households, having a parent with psychological problems, and having parents who did not identify any need for help for their child who faced mental health issues (Johnson, Lawrence, Sawyer, & Zubrick, 2018). Oppositional problem behaviour is highest in families with poor family functioning. Oppositional problem behaviours are characterised by defiant behaviour, losing one's temper, arguing with adults, actively defying adult requests and rules, anger, and resentment that lasts at least six months (Simonis, 2021).

Family violence has the most impact on the mental wellbeing of children. Family violence includes physical violence, psychological, emotional, and sexual abuse, and coercive control. In Australia, one in 10 women attending general practice, experienced domestic violence in the last 12 months. Exposure to family and domestic violence can have a substantial impact on a child's development, physical and mental wellbeing, and schooling. The developing brain is severely impacted by stress. Children exposed to such violence have higher rates of social and emotional and behavioural problems which can include: bedwetting, sleeping disorders, anxiety, stress, depression, withdrawal, language issues, drug and alcohol abuse, and suicidal ideation in adolescence. Behavioural issues include school refusal or avoidance, absenteeism or disengagement, aggressive behaviour, criminal or antisocial behaviours, including using violence against others, and controlling or manipulative behaviour (Simonis, 2021).

The family and traditional cultures

Various traditional cultures have always shared the values that maintained peace in households, neighbourhoods, and the wider community. Before values education was introduced in schools for the sake of promoting and preserving societal moral values, values education was perceived as a shared societal responsibility with parents. In traditional African societies values education was about guiding young people to care for themselves, guiding them spiritually, and fostering their sense of responsibility towards their society, country, elders, and parents. Such an education was considered a critical source of wisdom and knowledge, and for preventing social problems.

In countries like Australia, the values taught at home and those taught at school need to be harmonised through consultation and discussion, otherwise, young people will struggle coping with two different systems of values – the one at home and the one at school - which may not be compatible. Given the multicultural nature of our society, it is necessary to provide young people with the tools for reconciling such values conflicts, particularly where parents are disengaged from the school community and cannot be reached when shared school values are being formulated. Schooling needs to take account of family values and parents need to be empowered by the education system, not undermined by it. The two value sets can complement each other with the right approach (Ibrahim, 2021; Tohow, 2021).

The role of families in values-based career choices

It is well documented that parents are the biggest influence on their children's future career decisions. The *Study, Work, Grow Report into Parental Engagement in Career Education* (Sattler 2021) cited much evidence that parents are the primary influence on their children's post-school decisions, playing a greater role than teachers, careers advisors, or friends. Children not only use their families to gather information on careers, they also highly trust the information they receive from them. They value this knowledge more than material they find on the internet, what their friends share with them and even the information obtained from their school careers advisor (Bisson & Stublely 2017, p 20).

In recognition of the significant role that parents and families play in influencing the post school and career decisions of their children, the Australian Parents Council, in partnership with the National Careers Institute, established a highly innovative program to ensure parents have the most up to date, evidence-based career and vocational pathways information to help their children with career choices.

Since parents are also the most important values influencers, the program was designed to be reflective and values-based to leverage that influence, by developing a set of Values activities to empower parents to clearly understand their values and to inform the important work they do, exploring and discussing career directions with their children (Rickard, Cremen, Ahamed 2022).

The Values Activity developed for the MyKidsCareer website (www.mykidscareer.com.au) has three parts:

- Values Cards – an exercise in sorting over 60 cards with a wide range of values printed on them into 4 categories, ranging from 'most important' to 'not important', with a maximum of 10 permitted in the 'most important' category. Parents undertaking the activity are encouraged to personalise, amend, and add other values as required to the cards
- Values Worksheets, including activities and reflective questions as prompts to consider how values have changed, where there is conflict, and intergenerational messages around work and careers
- An online Values Quiz to stimulate interest in thinking about values and how different values are at play in parents' lives

A moving personal account of her journey as a parent using the Values Cards and Worksheets was shared by one of the parents during one of the Values Summits. Like other parents using the Values Activity, she reported a variety of beneficial outcomes, including greater self-insight, awareness of intergenerational patterns, new perspectives on inner and outer conflicts, renewed clarity of purpose and increased respect for the child's unique vocational journey (Ahamed 2022).

This project is just one example of how values can be integrated into all areas of education and student development beyond the classroom, engaging parents and also the broader community.

Values education and the community

The Good Manners and Right Conduct (GMRC) and Values Education program in the Philippines fosters collaborative action, which it maintains is needed in and by the school community and other stakeholders to foster parental involvement and develop home and school partnerships (Quisumbing-Baybay, 2022).

Sotiropoulos (2021) called for a breaking down of the barriers that separate the community from the school. In Ancient Greece, when the Athenian policy was established, a psychological contract was entered into with people living outside the community who wanted to enter the Athens community, which required them to act in certain ways. So, it is today, that we need to understand how to act as members of local and global communities, and how to face difficult issues together; tackling challenges that are best managed collaboratively with all stakeholders. These challenges require local assessment, devising solutions, experimenting, observing, and refining them. The elements that emerge as important in this process are: family, school, community, and -in religious-based communities - faith and spirituality. For Sotiropoulos, family provides the deeper, caring, and compassionate unit, coupled with an appreciation of what the school does, and its role in community, while faith provides for him a deeper form of spirituality, living the words of wisdom from spiritual leaders, and acknowledging the relevance of faith and spirituality to today's community.

Values must be placed at the centre of education, to fuse the school and the community together, underpinned by an honest understanding of challenges faced. Values complement the school curriculum and entail the next essential step, namely, to undertake community projects in participation with community members. This involves the community coming onto the school grounds and students going out into the community to understand what the community is facing, and, in turn, the community understanding curriculum objectives. This works well when elements of the curriculum are blended with community projects that live, breathe, and evolve. The school wins because it creates a closer association with society, which can then create access to funding from the community (Sotiropoulos, 2021).

Experiential and community service learning

Values education is about helping students make a positive contribution to the world (Urban, 2021) and project based learning can be an important tool for fostering values in education. The teacher rather than being a dispenser of knowledge becomes the facilitator or coach for students who become actively engaged in the needs of the community. Teachers bring the classroom into the community context, thereby fostering intellectual development, such as problem solving skills, moral, and ethical development, civics and social responsibility, multicultural understanding, career preparation and personal growth (Lampou, 2021).

Lampou (2021) advocated the importance of informal learning, by means of a participatory, student-centred, and organised process, linked to specific educational objectives, aimed at learning skills useful in

everyday life, while preparing children for active citizenship roles. For example, volunteerism and service learning enable students to obtain certain practical skill sets that are not directly taught at school, allowing them to learn by doing, serving, and reflecting on experiences, while taking on more responsibility for their own learning. Learners can be supported by means of values clarification while making a civic contribution to the community. This enables them to identify their own values and build understanding of diverse values and perspectives, thereby learning to live together with others harmoniously (de Leo, 2021).

Values-based service learning should be a key educational priority because it develops confidence, resilience, and a wide range of diverse skills, including how to communicate with those who are different from themselves. It provides an opportunity for students to become responsible, caring, and active members of society, while empowering them to succeed, and preparing them to be the volunteers of the future (Lampou, 2021).

Volunteerism is one of the highest expressions of altruism and sensitivity towards social problems and should be taught in schools in practical ways for students to experience the joy of offering service to society. A sense of solidarity and engagement with social action satisfies the need to connect the school with society as it engages students with community problems (Lampou 2021). Volunteering should start in primary education, because it helps students understand volunteering from an early age, while becoming informed about the problems faced by their society. In addition, there was a general consensus during the Values Summits that for children to become tolerant and inclusive we ought to start teaching values from a young age.

Volunteering develops a sense of individual responsibility for social change, and the shaping of attitudes and values, so that students become motivated and ready to take collaborative action on issues affecting society, thereby improving the overall quality of life for themselves and others.

Lampou (2021) considered that volunteerism promotes human rights, and respect for the rights, dignity, and cultures of others. It is an effective way for individuals and groups to express human, social and environmental needs, and to make students more aware of societal issues and to prepare them to serve the community. Students then graduate knowing more about inequality, injustice, and the importance of recognising current problems for taking action towards reducing and potentially eliminating them. Service learning offers the added advantage of providing a framework for integrating educational with social reform objectives and recommendations. Lampou is international ambassador of the Greek Academy of Volunteerism HelpHellas, which promotes a holistic educational approach and the certification of volunteers by which volunteers are trained and certified through a dedicated training program.

Networking with the community to foster values and skills

Kaluri (2021) shared her personal experience that throughout her schooling she received reports that she talked too much in class, making her realise that she needed to become a motivational public speaker.

She also recognised early on that she liked getting to know others and was interested in their life stories; a communication and networking skill that not many people acquire through education.

Networking is about building positive relationships and is a fundamental key to success in many fields, especially in business, however, the education system does not generally teach this. We need to teach young people how they can become the best version of themselves, and how to connect with others, which is crucial for their career success. In a world in which social media dominate, young people often compare themselves with others and come to conclusions about what determines success. Young people need support to find themselves and learn how best to communicate, to make friends in and outside the school, and network with others, since the first step in developing one's career is building a network of contacts.

A student might have the perfect resume, but if they have left some bad impressions behind, these might affect job prospects later, since their lives can be connected with many others in the community. Statistics indicate that 60% of jobs are found through networking for jobs that never reach any form of advertising - the hidden job market. Most people find a job through their networks, by word of mouth, through former friends, colleagues, and bosses. Young people need to understand that 75% of resumes are never read and 54% of employers reject candidates based on their social media profiles. (Kaluri, 2021).

Students need to learn how to connect with people, whether through volunteer work, attending events, reaching out to family and friends or using social media in positive ways (Kaluri, 2021). Schools can encourage the positive use of those networks and connections, while encouraging families to engage with school activities, empower each other, and help students find jobs or start their own business.

Civics and citizenship education

A holistic education needs specific objectives and useful skills that will prepare children for active citizenship roles. Such an education would ideally be designed to include both individual and group learning taking a collective approach, which fosters a strong sense of participation and responsibility. We need citizens who make the right moral and ethical choices, including at the ballot box. Students should therefore learn, as examples, about how to vote, about finance and taking a loan, and the importance of good health (Lampou 2021).

Young people play a crucial role in nation building, so values education can help them learn about the values of their own country, which are essential for nation building and for an enlightened and democratic society. Values education promotes the knowledge, skills, attitudes that would allow people of all ages and all parts of society to develop behaviours that can prevent violence and resolve conflict. It can also foster interest in civics and political issues, about which many young people have a limited understanding. Conversely, without values, a lack of obedience to social norms and discipline, leading to chaos, violence and social disorder, can occur (Tohow, 2021).

The aim of civics education is to reinforce student appreciation and understanding of what it means to be a good citizen in ways that can help students actively shape their lives, values, and their sense of belonging to diverse and dynamic societies. Additionally, it can foster positive contributions locally, nationally, regionally, and globally. Civics and citizenship should be an integral part of the core curriculum, and not an optional elective. This has consequences for the confidence and preparedness of young people to participate in shaping Australian society (Tohow, 2021).

Civics – Fostering the importance of others and community

The current cultural environment often communicates that people can be treated as a means for our personal ends, which is the result of rampant individualism, which in turn elevates the status of the individual to above that of the community, as opposed to seeing a healthy community as central to the health of the individual. This is being played out in the apparent decline in the interest of young people in the formal processes of communal self-government, and civics and citizenship in a liberal democracy (de Carvalho, 2021).

The Australian Curriculum, Assessment and Reporting Authority (ACARA) undertook a Civics and Citizenship survey in 2019. The results of the survey were concerning since just 38% of year 10 students reached the national proficient standard for knowledge in civics and citizenship. It was a bit better at year six, where 50% of students reached proficiency. This appears to be a worryingly low level of understanding about, and appreciation for, our democratic institutions and why they are important. These are the various institutions that underpin our society's values around justice, fairness, and equality of opportunity and give future generations the chance to shape their lives and their world. However, on the positive side, the survey results from the report, paint a picture of a generation of students who are concerned about their planet, and increasingly get involved in raising money for a charity or social cause and hold high levels of trust in some civic institutions, such as, the law courts. Additionally, our young people embrace the diverse values of immigrants, and approximately 90% of them expressed positive attitudes towards our Indigenous cultures. A few months after that survey, all Australian education ministers signed the Alice Springs (Mparntwe) Education Declaration. It set out a goal for education that produces young Australians who are confident and creative individuals, lifelong learners, and active and informed members of the community (de Carvalho, 2021).

Global citizenship education

Service learning, civics and global education develop citizens that are aware and active participants in solving global problems and creating positive peace. Service can improve the quality of life and the standard of living in underdeveloped countries (Lampou, 2021).

Not only are values in education personally transformative for individual learners, they are also potentially transformative for communities and societies. Values education can be applied to learning how to transform and create change in our society, which includes learning to think critically, and problem solve

based on values. Learning how to bring about change that is necessary at both the individual and collective levels but eventually also to create change at systemic, national and global levels (de Leo, 2021). Values in civics, service learning and global education can contribute substantially to bringing about positive change and transformation at all levels.

In order to make values education more responsive to address modern social problems, it needs to be adjusted to be relevant to contemporary global issues. Due to globalisation, education needs to be accessible globally for both the wealthy and less developed nations. This will enhance and foster the values of accessibility and equity. Education will assist in unifying people globally, empowering individuals to think critically and understand global issues beyond their country, culture, and religion. Values education should emphasise the importance of tolerance, integrity, care for the environment and universal brotherhood (Ibrahim, 2021).

Values education in post conflict environments

Values education is essential for countries in the post conflict process of peace and security building. By the end of 2019, the number of people forcibly displaced reached 79.5 million. This is a 65% increase over the past decade. Conflict is the primary cause of displacement. The underlying factors are poor governance, greed, and corruption. Some of these conflicts are never fully resolved. Because of colonisation and military rule, most populations living with problems associated with conflict are without adequate access to formal education.

As a result, the majority of people in those countries lack any historical experience nor understanding of the principles of peace, human rights, and democratic governance, as well as lacking a sense of nationalism. These values are replaced by privileged access to resources and political posts based on loyalty to administrations, creating unequal participation in political decision-making. Personal interests are placed before the interests of the broader society and the nation, which underpins the entire political system.

In Somalia, dictatorships and military governments have used civic education in schools to foster the ideology of scientific socialism and the success of military governments. As a result, the society has never been exposed to universal principles, such as democratic governance, transparency, and accountability. The United Nations and the international development donors have for decades attempted to promote good governance, democratisation, and human rights. However, after nearly three decades of investment, Somalia continues to experience conflict and remains a recruitment ground for extremist groups. Experiences in Somalia provide ample justification for the need for a paradigm shift in the current approach for post-conflict rebuilding. What is needed is a holistic approach to financial investment and building on people's capacity to accommodate personal differences, social cohesion and the democratic values of equality and justice (Ibrahim, 2021).

Cultural Education

Values education plays an important role in accepting others around us. We need to understand each other's cultures and be a little more sensitive. Schools play an important role because parents may not have this knowledge and sensitivity. However, some teachers may not have this either. Jabbour (2021) maintained that an education model is needed that builds partnerships and international relationships. Values education, and education in general, can be among the most powerful bridges for international cooperation. After decades of involvement in the promotion of Australian education globally, Jabbour observed first-hand the capacity of innovative education to inspire, develop, and unite people from different cultures and build important links, which span lifetimes. Jabbour spent a significant part of his professional life advocating for equitable access to the Australian education system as an important element of engagement with the international community.

A truly internationalised tertiary space, which reflects the diversity of the globalised world is a significant opportunity for development and international relations. However, Australia does not always get this right. Our institutions need to be supported and encouraged to provide a space in which people from all over the world can learn and work together. In the context of international students, important opportunities are being missed to foster genuine exchange and to be more dynamic, responsive, and deeply engaged with the world (Jabbour, 2021).

To reflect the globalised world, education needs to consistently be committed to the promotion and expression of global and international values. University courses need to respond to global challenges, the challenge of technological advancements, new fault lines for conflict, and global health challenges. The internationalisation of curricula is central to achieving this vision. Internationalisation also offers a way to test out assumptions, pre-conceptions, and values. This can be achieved by opening up our schools and universities to alternative points of view. The free exchange of experiences and identities is of benefit to Australia, as opportunities to learn and appreciate other cultural, and ethnic perspectives occur. International students also gain an appreciation of the lifestyle and values that are different from their countries of origin. This requires intellectual and emotional spaces in which the sharing of knowledge is viewed as equally important, if not more important than the gaining of a degree (Jabbour, 2021).

Global Mindsets and Practices

Australia, with its many cultures, faiths, and languages, is a global village, so understanding how to be a global citizen is critical. Three global mindsets and practices rely on: shared universal values, interdependence, and mutual prosperity. These mindsets and practices foster global citizens who seek to find our common humanity and shared values. Global citizens also have a profound sense of our interdependence - an awareness of the connectedness between self, the human community, and the natural environment. A sense of interdependence and shared identity underpin social justice and relationships, while global citizenship also recognises our mutual prosperity - locally, nationally, and internationally (Bellavance, 2021a).

Economic rationalism seems to be a powerful guiding value in society, however, the attitude of 'winner takes all', will no longer do. As a result, care for the environment, humanity and human dignity become secondary. There is a need for an alignment of societal and economic values, recognising our interdependence with human optimisation, rather than profit maximisation. Justice and living for others are embedded in the African communitarian philosophy of Ubuntu, in which the health of the community is essential to the health of the individual.

Values in the Digital World

The digital world is now in the bedroom of our children. How we help our youth navigate this world is crucial for their intellectual development and wellbeing. There are several programs that help children learn how to be safe online, however, the role of values in the use of technology is not well understood (Bellavance, 2021a). ICTs have been greeted with enthusiasm in education, however, unethical, and inappropriate practices by young people are challenging society and educational institutions to understand the moral values and abilities that can mediate their uses of ICTs and help them respond to the challenges they face while using ICTs. The digital cultures in which young people live is reworking the rules by which school, cultural expression and civic life operate. The reality is that the use of ICTs is rich with promises and risks, both of which carry moral consequences and personal responsibility. A proactive approach is needed to prepare young people before they set sail in the digital world. Although some students may behave inappropriately at times, they also demonstrate moral agency with respect to the use of ICTs, such as standing up to cyberbullies and supporting their peers in need. Because young people can be both moral and immoral in their use of ICTs, as a teacher, Bellavance concluded that opportunities for learning are rich (Bellavance, 2021b).

Which Values?

Which values should guide values-based education, scientific and technological development, and the economy to help overcome famine, war, poverty, and pollution? What values will be the basis of good governance, mutual prosperity, and sustainable development? We can all understand that companies and businesspeople can no longer put profit before people and planet (Drake, 2022) but the question remains which values ought to be adopted?

Let us start with a definition of goodness and how outcomes of right and wrong differ? Bellavance (2022) maintained that it is critical for values-based education to clarify what is right and what is wrong, what is good and what is harmful? This needs to be defined clearly in the minds of young people who are unlikely to be certain as to what this actually means. Bellavance proposed the following definition of good and evil. There are two kinds of people in the world; those who act for the benefit of others and the common good, and those who act for the benefit of themselves. Good advances the common good of the whole, while evil is self-serving. When we look at the global crisis facing us, we can clearly see that many of these

crises are caused by those who are driven to seek their own benefit, as opposed to the benefit of the whole.

Spiritual traditions in history have emphasised humility and sacrifice for others. Parents can be considered 'good' because they will do everything they can for their children. We understand that altruism is a universal value. Great historical figures have dedicated themselves to the welfare of their nation and to the welfare of the world. When we look at those leaders, we see in them role models for our own lives. Do politicians think about themselves or their nation? Does he or she act for their own electoral outcome or for the future of the nation? People who want to take responsibility for accomplishing positive things for the public good can make a difference in society.

The constitution of a nation can inspire citizens, especially when it promotes higher ideals and values. This becomes the basis for determining right and wrong at the national level. In Australia, people are somewhat skeptical about politics, which is understandable, particularly for young people who might not be interested in voting because they think that politicians act out of self-interest (Bellavance, 2022).

Values have their source in the family

The (*Melbourne Declaration on Educational Goals for Young Australians*, 2008) stated that parents, carers and families are the first and most important influence in a child's life, instilling the attitudes and values that will support young people to participate in schooling and contribute to broader local and global communities, namely understanding the values associated with acting for the benefit of others.

Bellavance (2021a) argued that the big gap in values education in schools is fostering family values, such as the value of respect between husband and wife, love of parents for their children, children's love for their parents and sibling's love for each other.

Sexual ethics, respectful relationships and issues of consent come from the values that are talked about and modelled in the family. Bellavance (2021a) said that as a couple they showed affection and respect to each other in front of their four boys. This is values education in practice in the family context. Hence, the concept of respect for husband and wife became a natural thing. Family values really set the standard for how we relate to others in society. This is the area that is truly missing in schools. In Asia, family values have formed the basis of morality for thousands of years, and many other cultures and faith traditions also understand the importance of this (Bellavance, 2021a).

Love

Love is a central value acquired and fostered in the family. Yelland (2021) placed love as the central value when it comes to personalised learning. Love is central because all people want to be loved, to be known and understood for who they really are. Love is the starting point - love for others, love for the natural world, love and respect, and honouring the self and other peoples is the starting point for values education, and other values flow from there (de Leo, 2021). St. John's College places love as the starting point of values education (Urban, 2021).

At St. John's we love by:

- Caring for and respecting each other
- Actively listening to each other and understanding different perspectives
- Connecting with and accepting others for who they are
- Being compassionate, inclusive, and supporting each other
- Sharing what we have with one another
- Loving others and feeling loved by Christ and the community
- Volunteering with a generous spirit

Australia's National Values Education Framework

You may ask which values do we foster and which one's are important? Australia has a positive values education framework that has been supported by governments of various persuasions for decades. For example, the *Melbourne Declaration on Educational Goals for Young Australians* (2008), the *Alice Springs (Mparntwe) Education Declaration* (2020), the *National Framework for Values Education in Australian Schools* (2005), and the F-10 Australian Curriculum, which outlines a vision for the values and abilities students should aspire to and acquire. This values framework is rich in content and application. What follows is a brief description.

The National Framework for Values Education in Australian Schools (2005) lists the following nine values:

- Care and compassion
- Doing your best
- Fair go
- Freedom
- Honesty and trustworthiness
- Integrity
- Respect
- Responsibility
- Understanding, tolerance and inclusion

The *(Alice Springs (Mparntwe) Education Declaration, 2020)* listed the following values as important for Australian students: honesty, empathy, loyalty, responsibility and respect for others and self-worth.

The *(Melbourne Declaration on Educational Goals for Young Australians, 2008)* listed the following values: values associated with Australia's Indigenous cultures, respect for social, cultural and religious diversity, honesty, empathy and respect, the national values of democracy, equity and justice.

The *(Melbourne Declaration on Educational Goals for Young Australians, 2008)* also identified the following abilities for students to:

- Be motivated to reach their full potential

- Have an appreciation of and respect for social, cultural, and religious diversity
- Be active and informed citizens
- Have a sense of global citizenship and be responsible global and local citizens
- Have a sense of self-worth
- Have self-awareness
- Have a personal identity that enables them to manage their emotional, mental, spiritual, and physical wellbeing
- Be optimistic about their lives and the future
- Show initiative
- Understand the spiritual, moral, and aesthetic dimensions of life, and act with moral and ethical integrity
- Relate well to others and form and maintain healthy relationships
- Be well prepared for their potential life roles as family, community, and workforce members
- Be able to relate to and communicate across cultures, especially the cultures and countries of Asia
- Work for the common good, in particular, sustaining and improving natural and social environments

The *Alice Springs Declaration* identified the following abilities as important for Australian students:

- Managing oneself well
- Resilience
- Self-awareness
- Develop a personal identity that enables young people to manage their emotional, mental, cultural, spiritual, and physical wellbeing
- Understand their responsibilities as global citizens
- Know how to affect positive change
- Know how to relate well to others and form and maintain healthy relationships
- Be well prepared for their potential life roles as friends, family, community, and workforce members
- Have a sense of belonging, purpose and meaning that enable them to thrive in their learning environment.
- Be active and informed members of the community who act with moral and ethical integrity, have empathy for the circumstances of others and work for the common good, in particular sustaining and improving natural and social environments
- Are committed to national values of democracy, equity, and justice, and participate in Australia's civic life by connecting with their community and contributing to local and national conversations.

- Are informed and responsible global and local members of the community who value and celebrate cultural and linguistic differences, and engage in the global community, particularly with our neighbours in the Indo-Pacific regions.

The (*F–10 Australian Curriculum: General Capabilities – Ethical Understanding*, 2022) identified the following abilities as important for Australian students:

- Identify ethical concepts, understand different ethical perspectives and apply ethical thinking in response to issues
- Building a strong personal and socially oriented ethical outlook that helps them to manage context, conflict, and uncertainty
- Developing an awareness of the influence that their values and behaviour have on others
- Learning to be accountable as members of a democratic community
- Understanding the role that values, rights and responsibilities, and norms have in ethical decisions
- Recognising the interrelationship of factors that impact their ethical behaviour and perspectives. They consider how factors such as reason, emotions, habits of behaviour, character traits, obligations and duties impact ethically considered responses
- Understanding issues of duty, justice, and fairness; and approaches that focus on virtues in the ethical decision-making process.

Universal Values

It is ... education's noble task to encourage, each and every one, acting in accordance with their traditions and convictions and paying full respect to pluralism, to lift their minds and spirits to the plane of the universal and, in some measure, to transcend themselves. It is no exaggeration on the Commission's part to say that the survival of humanity depends thereon. (Delors 1996)

Most of the values listed above can be found in the numerous UN and international agreements to which Australia is a signatory, reflecting the values expressed in the *Universal Declaration of Human Rights* (1948), which became a template for the many rights-based documents that followed. As a responsible member of the family of nations, it is appropriate for Australia to reflect those values in national documents that inform education.

Universal values are those values that are common to all humanity expressed in varying ways in religious faiths and key documents, such as the *Universal Declaration of Human Rights* (1948), and are reflected in cultural practice, and advocated throughout time as the values needed by societies to function well.

There are several reasons why universal values are important for values education. First, universal values help prepare young people to engage in our global village. Schools are global villages made up of students from diverse races, religions, nationalities, and cultures. Understanding and explaining the complex nature of values in national and global settings is the most important requisite for a peaceful world (Lampou, 2021). To act morally in an interconnected world, we need to know how the world operates and what the problems are, to engage effectively with the world. Global citizens engage with an internationalised world, exhibit cross-cultural competence, and demonstrate universal values. Fostering global citizenship empowers students to know they can make a difference through collaboration on global issues. Morgan (2019) referred to this as a 'postmodern consciousness' which allows us to consider alternatives to the current modern paradigm. This does not mean, merely being sceptical, but adopting affirmative attitudes, such as appreciating universal values, multiculturalism, spirituality, the dignity and wellbeing of all, and environmental conservation, to name a few.

Second, universal values counter the lack of shared values that is causing confusion and conflict, because standards of values differ from person to person and among different economic, social, and political systems. Shared values are needed to resolve confusion and conflict.

Third, how we define and work towards our purposes is linked to our values. Anyone can claim that their purpose is noble, but many people in history have done wrong in the name of a 'noble purpose'. We need to define the universal moral values that give our purpose nobility, otherwise our purpose may become self-serving rather than noble (Damon, 2003).

Do shared universal values exist?

You may well ask whether shared universal values exist. Fearing indoctrination of a particular worldview, we may decide to stay away from defining moral values, deciding that it is best to remain vague on such matters. However, relativism and permissiveness is not the answer either, because this holds no genuine moral authority (Berkowitz et al., 2002; Giner-Sorolla, 2012), and intractable value conflicts can occur in the absence of shared values. The idea that value-free choices exist is a contradiction in terms, because value judgements are preconditions for the choices and actions we consider important. Even people who disengage from morality act based on a set of values (Jenkins, 2019).

There are always exceptions to values and societal norms, yet we cannot lose sight of societal and global norms. By focusing on exceptions, we may miss the bigger picture of how the pieces of the puzzle fit together to form an overall and compelling picture of the values that can and have served humanity well. All individuals and cultures hold values that are important to them, many of which are universally held across humanity. Although various cultures have placed emphasis on various values depending on context, with priority set for some values over others, overall, key values are universal. These universal values are expressed in world religions and international UN documents to which most countries are signatory. No matter which values are emphasised from among these so-called 'universal global values', they are also interconnected with others. For example, peace and harmony are dependent upon the

existence of trust and mutual respect, while a commitment to justice requires that values of equity, equality, respect for diversity and truth be held. Similarly, environmental sustainability is predicated upon love, care, and stewardship of the natural world (de Leo, 2021).

In determining which universal values have priority, it could be argued that love, altruism and justice drive us, and are the legacy of all humans across faith, culture and time. Evolutionary science supports this assertion. Research in human behaviour has yielded a consensus that altruism and justice are part of the human biological makeup which have served us well over the millennia (Colby & Damon, 2015).

Indigenous family and community values

In Australia we find universal values in First Nations cultures. De Carvalho (2021) maintained that for thousands of years, Indigenous people have been values educators. For Australian Indigenous peoples, the notion of values education might strike them as a little odd, as if the formation of values in young people was somehow separate from learning about knowledge of the world. Knowledge of the land, sea, animals, and plants are not just aspects of geography and science, they are integrated parts of the whole of life connecting the past, present, and future. In this way, these have spiritual and moral significance, which we would call values. In this regard, we have much to learn about values education from our First Nations peoples. Over many years we have heard talk about Australian values and how they should be included in our curriculum and fostered more broadly in our culture. But what do we mean by Australian values? Much has been written on that topic. However, one thing is certain, they must involve a recognition of the histories, cultures and experiences of our First Nations peoples (de Carvalho, 2021).

'Australian values' are those that are understood to form part of a parliamentary democracy governed by the rule of law, such as, freedom and equality for example, and as such are essentially civic values, which new residents are required to sign on when obtaining residency.

The *Alice Springs Declaration* recognised the 60,000 years of continual connection by Aboriginal and Torres Strait Islander peoples as a key part of the nation's history, present and future. Education plays an important role in ensuring that all students learn about the diversity of Aboriginal and Torres Strait Islander cultures, and to seeing all young Aboriginal and Torres Strait Islander peoples thrive in their education and all facets of life (*Alice Springs (Mparntwe) Education Declaration*, 2020).

De Carvalho (2021) argued that if Australian values are to be real, we will be moved to recognise the central role that Aboriginal histories and cultures have played and continue to play in our wider history. This is one of the core aspects of values education and should be a key aspect of the Australian curriculum. One cannot be an informed member of the Australian community without it. De Carvalho went on to quote two great Aboriginal elders: Dr Miriam-Rose Ungunmerr Baumann's acceptance speech for receiving the 2021 Senior Australian of the Year award, who said, 'We learned to speak your English fluently, walked on a one-way street to learn the white people's way. Now is the time for you to come closer to understand us and to understand how we live and to listen to what needs are in our communities.'

Noel Pearson said that, as long as Indigenous peoples remained unrecognised, then Australia would remain an absurdity. Australia is incomplete and doesn't make sense without recognition of its Indigenous peoples: a nation missing its most vital heart. Repudiation is the enemy of recognition. In fighting against the repudiation of the country's Indigenous heritage, no answer lies in the repudiation of its British heritage (de Carvalho, 2021).

Haddock (2021) discussed the importance of relationships built on recognition and respect that reflect and honour the aspirations, knowledge and resources Koorie families and communities bring in supporting greater school engagement and performance. He maintained that emerging leaders in First Nations in Australia have an important role to play and should be supported.

Haddock (2021) maintained that there are very strong values that persist in Aboriginal communities throughout Victoria, and that if these are not recognised, it creates conflict within the school environment because of school values of power and control. The Westminster authority system is at odds with the more communal values of Indigenous students for whom the values of respect and discipline are particularly important. These values originate from very strong kinship principles that are deeply set in family values and belonging.

Haddock (2021) shared a story about a primary school age boy who was misbehaving. The boy was completely disengaged from learning and was on the verge of being expelled when he was called in to the principal's office and asked, why did you do that? The boy did not look into the eyes of the principal and provided no explanation, which frustrated the principal, who saw this as a sign of disrespect from his cultural perspective.

As it happened, Haddock said, 'I was called into the meeting with this student. I very quickly understood the problem and explained to the principal that what this young boy was doing was actually showing him the most respect. He knew he had done wrong, and he was not going to make excuses. He would accept the punishment of the principal.' This illustrates the importance of a simple cultural misunderstanding on the part of the principal, regarding respect, discipline and the processes that are part of a contemporary Aboriginal family and how that plays out.

Indigenous Kinship Structure

Koorie kinship structures are based on respect and an earned function, not on birthright. As such, it is not always the biological parent who holds the authority in the household. Furthermore, lessons about respect and belonging are learnt in community, where it is demonstrated and taught. Parents are not expected to constantly be monitoring their children. For example, as Haddock recalled, 'my mother calls me, mum, and she only calls me by my real name, if I am in trouble. That is her demonstrating to me that she respects me, and this is the respect she expects back. There is a sense of belonging that comes from her calling me mum - I know I am safe. This also provides some clarity for me. If I do step off the track, she refers to me as Isaac, which is my real name, which I really do not like. I will do the same thing with my children. I have three boys, all of whom I call dad, unless they are in trouble'. So, students often hold responsibilities and authority in their families and within their own community, which they do not at school.

This can lead to conflict within the classroom. In particular, when a teacher only sees the relationship in terms of an adult-child dynamic, which is the expected norm in a Western society (Haddock, 2021). Our perceptions of values are quite subjective and deeply influenced by the societal environment, which is true in Indigenous communities as well. However, the persistent and strong focus on individualism which exists in Western cultures is not reflected in the same manner in Koorie communities. Koorie values are quite often associated with tradition and emphasised above the values of achievement and self-direction. Koorie communities often centre around the impact of social action on the community itself. We see this played out in the community when the elders and the respected people are acknowledged by the community. This is not solely due to the individual actions that are witnessed in their lives or in their social circles. It is certainly not a reflection of their age. Contribution made to the greater good of the community is worth the recognition and the accolades. Hence, an elder or somebody that you refer to as uncle may or may not be over 40 years old. It depends on their contribution to society. Here we can understand the notion of values education in Indigenous culture, which is predominantly focused on collective outcomes and mutual respect. From this perspective, we can engage students in the classroom, because it provides a space for some shared expectations and certainly some familiar ground. This understanding provides an important link between the community and the schools. This understanding is crucial for non-indigenous teachers as almost half of our schools have less than five Koorie students, which leaves them culturally isolated and quite vulnerable (Haddock, 2021).

Self-Determination

Self-determination can be a lever for decolonising education, which requires an understanding of colonisation itself. The colonisation process included the oppression of Indigenous people through the stripping away of fundamental markers of identity, sovereignty, land, language, and cultural knowledge. There is an incredible need for cultural reaffirmation within Indigenous communities. In this regard Haddock stated, 'I am the outcome of Australia's colonisation. I do not look like my ancestors. I do not even know my own language anymore.'

Once these important markers are stripped away, wellbeing becomes an issue. Social and economic wellbeing is connectedness. When shared values, beliefs and identity are damaged, the community is damaged. Self-determination is a lever, it is a means to an end, which must also include cultural reaffirmation down the track. This is not the role of the government.

As a father, Haddock stated, 'that is my role, to teach my son. However, the role of government is to recognise that colonisation has stripped us of culture and has broken our capability. We need support to rebuild that capability. We need support to research and reinvigorate, not only our traditional, but our contemporary cultures as well. Then we need to share that amongst ourselves, reaffirming ourselves as very strong Aboriginal people' (Haddock, 2021).

For these and related reasons, Victoria, is moving swiftly towards a treaty with our First Nations People. This will fundamentally change the relationship between Koorie people and the broader community, and in particular between the Koorie community and governments. Having increased control will lead to

fundamental change in our services, systems, and school structures. As a community, we want to reconcile our past and we want to address the current disparity between economic and social outcomes for Koorie students, compared to the broader cohort of students (Haddock, 2021).

This is where self-determination and education become critical. We know that if we want to leverage greater personal and community investment in education, it needs to be done on a ground where people feel safe, partnered and like their voice is going to be heard. The fundamental building block of this is an environment of mutual respect and demonstrated trust, similar to that found in the family. It will require our systems to relinquish authority. It will require demonstrations of faith, and importantly, it is going to require recognition and acknowledgement of the past. But our systems are not ready for this conversation, and we need to prepare them for it. While we may not have all the answers here, this conversation can provide some ideas about how to lead that capacity building within the system. Haddock considered that, 'we also need to build engagement in my community side as well, because we have a history of being disengaged. We have a history of distrust, and what we need to do is come with a heart of forgiveness and to come together to have a genuine conversation about this.'

Student absences are worsening each year, but the community can overcome this, if we can build a system that recognises self-determination, mutual respect, mutual trust, and the importance of values education. This will benefit every single student. It will be of particular benefit to any student who is from a non-dominant culture (Haddock, 2021).

Values-Based Education in the World

The Values Summits featured several international speakers, some of whom shared experiences from their own country or work experiences. For example, Lampou (2021) mentioned that there were programs promoting service learning in Greece, while Kittel (2021) made reference to the Philippine government's Good Manners and Right Conduct (GMRC) legislation for school students, which recognises the primary right and duty of parents to foster the development of moral character in their children, emphasised also by Sotiropoulos (2021) based on his experience of Greek families.

In his stead, Lovat cited the US *Carnegie Corporation Taskforce Report on Student Achievement*, which provided a holistic definition of learning that went beyond cognition, to include communication skills, and the values of empathy, self-reflection and integrity as being as central to effective learning (Lovat, Dally, Clement, & Toomey, 2011).

Navigating a Preferred Future in the Philippines

Of the international experiences shared, the case study of Values education in the Philippines was a stand-out, both for the comprehensive nature of the educational approach, and for its early implementation under the leadership of President Corazon Aquino and then Minister of Education Dr Lourdes Quisumbing in the late 1980s. In addition, values-based civics and service learning are emphasised, as is global education to foster responsible membership in the community, the nation, and

the world. This involves the ability to appreciate the human condition, interpret the human experience, understand national and global perspectives, reflect on shared concerns, understand and respect human rights, and the impact of globalisation on individuals, communities and nations (Quisumbing-Baybay, 2022).

Service Learning is an important part of values education in the Philippines because it extends learning beyond the classroom into the community, to promote learning through active participation in service experiences. This provides structured time for students to reflect by thinking, discussing and/or writing about their service experience and offers an opportunity for students to use skills and knowledge in real-life situations. Additionally, this fosters a sense of caring for others, develops values of service, understanding, teamwork, respect for diversity, compassion, social responsibility and citizenship (Quisumbing-Baybay, 2022).

Dr Quisumbing-Baybay (2022) shared the journey of values education in the Philippines, stating that it is a journey of mapping a preferred future, and like navigating the ocean it can be both smooth and rough. Her outline of the Philippines experience is shared here in full.

The peaceful revolution of 1986 in the Philippines brought about changes and new expectations for freedom and democracy, and the emergence of opportunities for citizens to participate in social transformation and nation building. This required a re-assessment of values, attitudes, and behaviors with respect to the new expectations for freedom and democracy, and the emergence of opportunities for citizens to participate in social transformation and nation building. The government needed to re-establish democratic institutions, freedom, and dignity for the Filipino people. In this respect, the values education program was also a program for 'transformation through education'.

In 1988 a values education framework was set up in the Philippines with the aim of enhancing human development and strengthening the moral fibre of people through their educational experience.

The resulting program, Good Manners and Right Conduct (GMRC) and Values Education Act of 2020 has the aim of fostering self-actualisation and a sense of responsibility for community and environment in the Filipino people. Additionally, it seeks to foster productivity and contributing to economic security and the development of family and nation, and a deep sense of nationalism with a commitment to the progress of the nation and global solidarity. It was also important to add faith in God and spirituality as these are important values for the Filipino people. Values education became one of the eight subject areas, and the GMRC Act of Parliament placed Values Education as core subjects in the K-12 curriculum in public and private schools.

The following are the values espoused, based on a 2020 study of the National Commission on Culture and the Arts, the GMRC and the Values Education Act of 2020 (See Figure 8).



Figure 8 - Values underpinning Values Education in the Philippines: Navigating Towards a Preferred Future, Maria Lourdes Quisumbing-Baybay, 2022.

The Values Education Program in the Philippines hopes to develop Filipinos who possess the following values:

- peace, justice, democracy, respect for human rights, sustainable development and global solidarity,
- family, faith and virtues, *kapwa* (oneness with others) and valuing education,
- personal values of valuing the self, life and purpose, resilience, and
- values related to society of good governance, love for country, honesty and integrity.

The core values that underpinned the program are: human dignity, love, economic efficiency, work ethic, nationalism, patriotism, social responsibility (responsibility to oneself and as a family member), spirituality, and truth.

Universal human, ethical and moral values were also advocated such as, respect for oneself, others and elders, intercultural diversity, gender equity, ecology and integrity of creation, peace and justice, obedience to law, democracy, nationalism and global citizenship, patience, perseverance, honesty and integrity, and spirituality. However, human dignity is the central value, with seven core values. (See Figure 9).

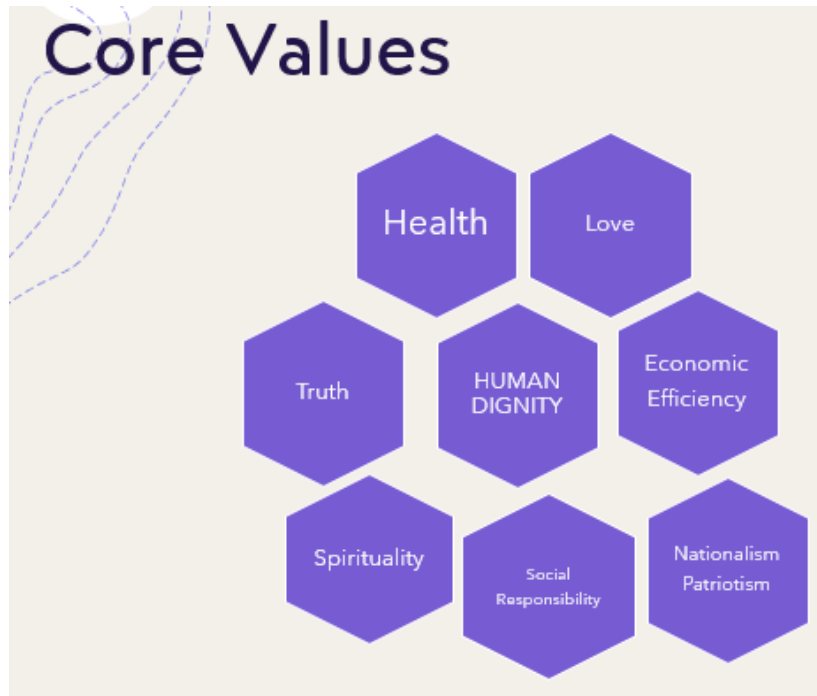


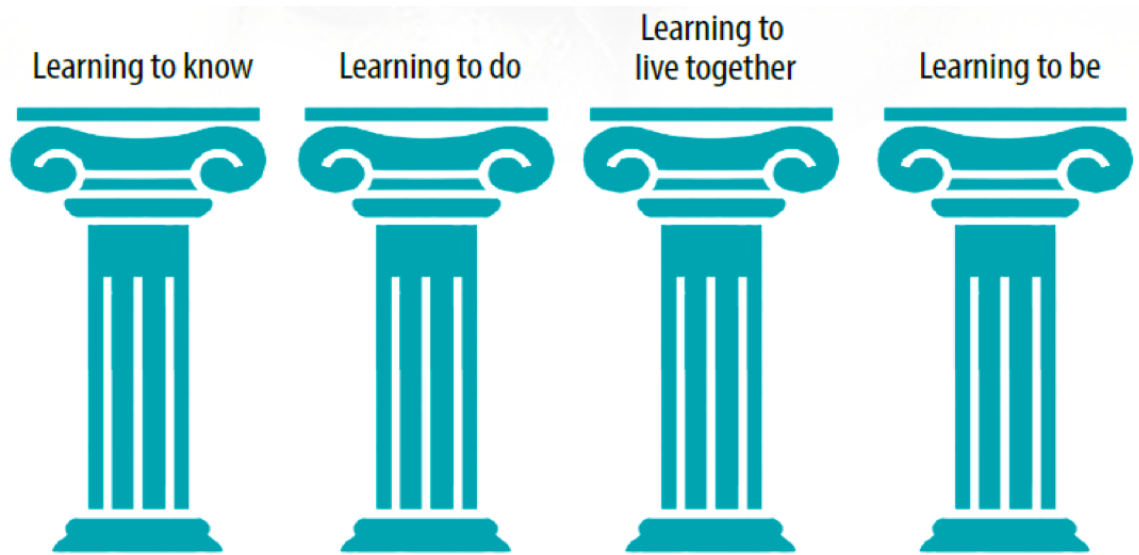
Figure 9 - Values Education in the Philippines: Navigating Towards a Preferred Future, Maria Lourdes Quisumbing-Baybay.

This was implemented by focussing on the related values associated with the core values. For example, knowledge and creative thinking was linked to truth (see Figure 10). The core values of social responsibility, economic efficiency, and nationalism and patriotism were all linked. These were crucial in the context of the Philippines emerging from 20 years of Marco dictatorship and were needed for the social transformation of the Philippines. These provide examples of how values are determined by context.

CORE VALUE	RELATED VALUES
HEALTH	Physical Fitness, Cleanliness, Environment, Beauty, Art
TRUTH	Knowledge, Creative Thinking
LOVE	Integrity/Honesty, Personal Discipline
SPIRITUALITY	Faith in God
SOCIAL RESPONSIBILITY	Mutual Respect, Concern for Others, Responsible Parenthood, Fidelity, Freedom, Equality, Popular Participation, Social Justice, Peace, Non-violence
ECONOMIC EFFICIENCY	Thrift, Work Ethic, Self-reliance, Productivity, Science and Technology, Entrepreneurship
NATIONALISM AND PATRIOTISM	Common Identity, Love of Country, Civic Consciousness/Bayanihan, Esteem of National Heroes, Commitment, International Understanding

Figure 10 - Core and Related Values, Maria Lourdes Quisumbing-Baybay.

UNESCO and its Member States launched the *Education for All* program with the Delors *Four Pillars of Learning* to provide direction in educational reforms. This informed the Philippine values education program (See Figure 11).



Source: *Learning: The Treasure Within*, Delors et al. (1996)

Figure 11 - Four Pillars of Learning for the 21st Century, Maria Lourdes Quisumbing-Baybay.

The Philippine experience demonstrates that values education needs to:

- be oriented towards the whole learner,
- consider the unique role of the family in personal development and integration into society and the nation, and
- recognise and emphasise the role of teachers who themselves must possess a proper sense of values and respect for the person of the student.

A Revised Values Education Program

In 1997 a revision of the program was undertaken with the purpose of extending the framework to the tertiary level. The goal was to provide and promote values education at all three levels of the education system for the development of the human person committed to building 'a just and humane society' and an independent and democratic nation. The philosophy that underpinned this program was that humans are individual self-conscious beings of incalculable value in themselves, who cannot be mere instruments of society and of the state, and who do not live in isolation but in community with other persons.

In 2021 seven core values were adopted:

- Health and Harmony with Nature
- Truth and Respect
- Spirituality
- Peace and Justice
- Love and Kindness

- Sustainable Development
- The Pagkamaka-Pilipino (Filipino Nationalism)
- Global Unity

The objectives of the Program were to develop Filipinos who:

- Are self-actualised, integrally developed human beings with a sense of human dignity
- Are social beings with a sense of responsibility for their community and environment
- Are productive persons who contribute to the economic security and development of the family and nation
- Are citizens who have a deep sense of nationalism and are committed to the progress of the nation, as well as the entire world community through global solidarity
- Manifest in actual life an abiding faith in God as a reflection of their spiritual being.

The revised Values Education framework focused on the seven dimensions of the human person: physical, intellectual, moral, political, economic, social, and spiritual (see Figure 12). The seven dimensions were then expanded upon with particular abilities (see Figure 13).



Figure 12 - The Dimensions of the Human Person, Maria Lourdes Quisumbing-Baybay.

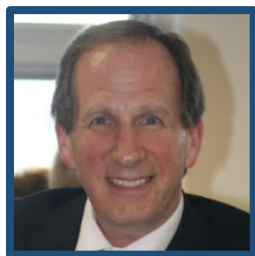


Figure 13 - Core and related values from the 7 Dimensions of the Human Person, Maria Lourdes Quisumbing-Baybay.

Contributors



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Heather Yelland, Founder and Director of The Elevation Company and Founder and Director of Green SuperCamp Australia, has worked in education and change for over 30 years. As Content Specialist of The Growth Project (Australia and UK), Content Specialist of the Sage Foundation Grow programme, and Board Member of the National Justice Project, Heather now shares her time and talents with many others interested in the application of values and resilience to education, business and life.



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Australia. Joy has worked in education for over 40 years in both public and private sectors, involved in policy, curriculum, research, management, and teaching. Her experience with Indigenous and migrant communities, Australian and international students, teachers, and teacher educators across the Asia Pacific region, led her to explore quality values education for a peaceful, just and sustainable world – the subject of her doctoral thesis. Former member of the Australian National Commission for UNESCO, Joy has conducted and promoted teacher education programs in values-based education for sustainability in a voluntary capacity for many years.



Dr Chris Sotiropoulos, CEO and Co-Founder Global Opportunities Commercialisation. He has attained a PhD in Molecular Microbiology, a Law Degree from Australian Universities and completed Executive Training at Harvard Business School, USA. He is a frequent international speaker at forums in Europe, USA, India, Asia, Africa and Oceania on various topics including innovative education, social enterprises, healthcare, renewable energy and technology.



Ahmed Tohow is deputy chair of the Board of Directors of the Global Somali Diaspora and is currently a Director of the East Africa Security and Policy Forum. Ahmed also is a director of Australia Somali Chamber of Commerce and is a member of Australia Africa Chamber of Commerce. Ahmed has completed two masters – Master of Terrorism and Global Security from Australian Graduate

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Immediately prior to ACARA, he was CEO of the NSW Education Standards Authority. He has held senior roles in the NSW Department of Family and Community Services and the following Commonwealth departments: Treasury, Health and Ageing, Finance and Deregulation, Education, and Prime Minister and Cabinet. From 1998-2003 he was CEO of the National Catholic Education Commission. He started his career as a secondary school teacher and has served on the boards of the Australian Council of Educational Research and the Curriculum Corporation (now Education Services Australia).



Rania Lampou is a Global Educator, a STEM instructor, and an ICT teacher trainer in Greece. She has a post-graduate degree (M.Ed.) in language teaching related to cognitive neurosciences and she is also a passionate researcher on cognitive psychology, cognitive neurosciences and neuroeducation. Currently, she is a STEM

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Zack Haddock is the Executive Director, Koorie Outcomes Division, Department of Education and Training Victoria. He is a proud Yorta-Yorta man with qualifications in nursing, education and business. Zack has extensive public sector leadership and management experience gained in

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Dr Hassan Haji Ibrahim is a Somali/kiwi. Hassan is currently a Governance and Strategy Advisor for the Somalia National Election Commission. Before this role, he has worked for the New Zealand MOE as Senior Advisor and Life Without Barriers (Australia) as Programs and Practice Specialist. He completed Master of Philosophy in Educationalist International Development Studies through Massey University in 2004 New Zealand and PhD in Education 2013 from the University of Canterbury New Zealand.



For the past 18 Years Sacha Kaluri has been presenting to more than 100 school groups, parents, teachers, Universities, TAFEs, Juvenile Detention Centres on various topics. She is the founder of The Motivational Company. Her key areas of specialty are Careers Choices and Goal Setting, Bullying/Cyber Bullying, Body Image, Teamwork, Leadership, Resilience and Stress Management.



Terry Lovat is Emeritus Professor at The University of Newcastle, Australia. He was formerly the chief investigator for the research projects that ran under the aegis of the Australian Values Education Program (2003-2010).



Anna Urban, Principal of St John's Greek Orthodox College in Preston, Australia. Anna has worked in education for 25 years and for 11 of these years as a school principal.



Associate Professor Magdalena Simonis AM, is a general practitioner, a women's health expert and health equity advocate. Magdalena is also a researcher with the Department of General Practice, Safer Families Centre of Research Excellence, at the University of Melbourne. She teaches and develops educational resources in the areas of Domestic and Family Violence and chronic disease prevention for GPs and nurses.



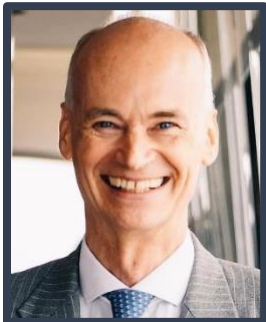
Dr. Neil Hawkes is well known as an inspirational speaker, educator, broadcaster, author and social commentator. He is a popular TEDx presenter. Neil's thinking is having a profound influence on education and more widely in society. Neil first gained international recognition when he was a Head teacher in Oxfordshire, UK. Here he worked with a school community to devise and implement a pedagogical system that would give pupils a transformational vocabulary, based on values such as respect, tolerance, humility and justice.



Dr. Maria Lourdes Quisumbing-Baybay is the President of the UNESCO-Asia Pacific Network for International Education and Values Education (APNIEVE)-Philippines, a network of educational institutions and educators involved in international education and values education.

As a professor, she now teaches research classes in the Psychology graduate and undergraduate programs of Miriam College, Quezon City, Philippines, where she was the Vice President for Academic Affairs (2016-2019) and the Dean of the College of Arts and Sciences (2004-2010).

She is the founding Director (2011-2016) of the Asian University Digital Resource Network, a network of 21 higher education institutions, which advocates the integration of local knowledge into higher education through digital tools.



Chris Drake is the President of the Association for Living Values Education International; co-founder and former Chairman of The Asia-Pacific Network for Moral Education; co-founder The Mother and Child Health and Education Trust, The International Values-based Education Trust TCK Learning Centre for Migrant Workers and Yayasan Taman Cipta Karya Nusantara.

Chairman of the University of Oxford's China Advisory Group and Council Member of the Hong Kong International Institute for Education Leadership.

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