

**Developing a Whole School Policy for the Spiritual,
Moral, Social and Cultural Development of Pupils**

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**A School Based Action Research Project at
St Mary Redcliffe and Temple School**

Research Report 1997/8

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1. Introduction

1.1. The Background

This school based action research project was initiated by the Foundation Governors of St Mary Redcliffe and Temple School, who identified a development area related to their particular brief to ensure that the school's aims and purposes are shaped by and consistent with the principles and practice of the Church of England, and to monitor and evaluate those aims and purposes. The question that arose was how and in what ways is this school distinctive and how can that distinctiveness be monitored and evaluated? The school is in the process of reviewing its pastoral and faculty structure and the role of PSE within the curriculum. Personnel from this project overlap with the senior management team which is responsible for this review and it is anticipated that the two strands of development will be mutually informative.

In addition to this school based issue, the Qualifications and Curriculum Authority (formerly the School Curriculum and Assessment Authority) have been undertaking a national consultation on values in education and the community. This work has resulted in the production of a statement of values, attitudes and behaviours which has the authority of national consensus, which provide a starting point for discussion for schools. In addition QCA have produced draft guidance for schools in developing whole school policies for the promotion of pupils' spiritual, moral, social and cultural development. This guidance will be developed in a pilot phase beginning in January 1998. Two hundred schools will receive the guidance 'cold'; fifty schools will receive the guidance with support from LEAs and the QCA. This project is an independent 'in-depth' case study which is working with close reference to the QCA guidance and which will contribute to the process both in terms of its findings and the eventual case study report. The QCA pilot phase is expected to last for two years and the outcomes of the pilot study will inform the final production of guidance for schools as part of the review of the National Curriculum.

1.2. The Research Team

The research team includes two governors, the headteacher, the deputy head, and three teacher researchers. In addition a group of year 12 'A' level sociology students are working on the project as part of the methodology component of their studies. They are in effect members of the research team. The team meets once a fortnight.

1.3. The Aims of the Research

1. To identify the values of stakeholders: parents, teachers and pupils and to produce a consensus set of values which are consistent with the school's foundation.
2. To explore the relationship between those values and the agreed values identified by the School Curriculum and Assessment Authority
3. To map a process by which the school's espoused values can function as an educative tool and be incorporated into development planning with particular reference to the spiritual, moral and social development of pupils

4. To identify those factors which influence a school wide approach to the spiritual, moral and social development of pupils
5. To identify the ways in which teachers and pupils construe their worlds in terms of the school's values
6. To explore the relationship between the values which are evident in the curriculum, organisation and cultural practice in secondary schools and the spiritual, moral, social and cultural development of pupils

1.4. Ethics of the Research

The team agreed a code of ethics to be observed throughout the research. At the core of this are the strict observation of confidentiality and use of pseudonyms, and also a commitment to focus on processes and issues rather than personalities. The guidelines agreed can be seen in Appendix One.

1.5. Definition of Terms

The research team defined the term 'values' as core guiding principles which are held by individuals within a community, and which represent a 'good' in themselves. They are located within an individual's belief system and incorporate feeling, thinking and volitional (to do with the will) components. The extent to which individuals share belief systems determines the extent to which a community can be said to own shared values. The core values, which will be investigated in this project, can also be said to incorporate spiritual, moral, social and cultural components and thus form a potentially important part of a coherent approach to spiritual, moral, social and cultural development of pupils within a school community. In addition within this school community reference will be made to the core values which are inherent in the Christian tradition, as well as those values identified by QCA, which have the authority of consensus. For the purposes of this research the term 'spiritual' can be defined as 'beyond the material' and is considered to be a property of all human beings. Christian spirituality is a particular genre, which arises from the faith and belief system, or the world and life view of the Christian tradition.

1.6. Qualifications and Curriculum Authority Guidance

This project has been designed and conducted to parallel the guidance recommended by the Qualifications and Curriculum Authority which entails six steps to a whole school approach to the promotion of pupils' spiritual, moral, social and cultural development. These steps are:

1. Agree - in consultation with the schools' communities - the school's overall goals.
2. In the light of the overall goals decide on the schools objectives at each Key Stage.
3. Review current practice to:
 - identify where the goals are already being successfully achieved
 - decide whether, and if so what, changes to current practice are required
4. Plan and implement the required changes
5. Develop systems and processes by which success can be evaluated.
6. Recognise and celebrate the achievement of pupils and adults.

2. Research Design and Methodology

2.1. Step One

The first part of the action research cycle is concerned with identifying the overall goals, or issues for investigation and improvement. The school had in previous years undertaken a lot of work involving teachers and governors in reformulating the vision and mission of the school, prior to the appointment of the present headteacher. The school development plan was in place in detail and included a focus on improving spiritual development within the school. The area that was evidently suitable for more precise definition, in the opinion of the research team, was the ethos and values of the school. The decision was taken to undertake investigation into current practice by clarifying and exploring the area of 'espoused values' and 'values in practice'.

2.2. Identifying overall goals and investigating current practice

The research team identified two strands for investigation. These were

- consultation on espoused values
- investigation of current practice and perceptions

2.3. Consultation Phase

Given the working definition of values agreed by the research team a process of consultation was initiated with a significant proportion of members of the school community. This included pupils, parents, governors and teachers and the purpose was to be able to identify a set of core values which the school community could be said to agree upon as being important enough to guide the conduct and direction of the school.

Use was made of materials developed by the Institute for Global Ethics for defining shared values within a community, which is a curriculum series entitled 'Building Decision Skills'. Essentially part of this programme entails working with a group of students to define the term 'values', in particular 'moral values', and then to go through a process of group decision making which results in a set of values which represent the consensus set of that particular group. This process is not dissimilar to those developed within the Total Quality Management movement (Marsh 1993).

A teacher member of the research team and the group of 'A' level sociology students piloted the consultation. The findings of this pilot were that the language of values is one that is not readily entered into by contemporary pupils, or their teachers, and there needed to be some explanation of terms and experimentation with language. For example the difference between values and moral values was not easily understood - some pupils valued 'good looks', and others recommended values which are actually character dispositions, which could lead to both desirable and undesirable ends. 'Hardworking', for instance, is an attribute that could equally apply to Adolf Hitler and Mother Theresa, and therefore was not valid as a moral 'end' in itself, whereas 'caring' is more likely to be considered as a desirable end in itself for the whole community.

2.3.1. Pupils and Teachers

Four subject departments were asked to provide one lesson for one year group that could be used for the consultation. Year eleven did not participate because of mock GCSE examinations, and the sixth form participated during an enrichment lesson. Thus all pupils, except year eleven, and their teachers will have participated in the consultation. The student researchers then provided a structure for the consultation, including guidelines for the teachers. Each consultation was observed by a student researcher, who made notes under certain headings, and recorded the set of between five and seven values that the group decided upon, and a separate set for the teacher. The students then collated all the sets of values at the end of the process and these were compiled into one list by grouping and sorting.

2.3.2. Governors

The governing body consultation took place in a similar manner, although for the governors the task was twofold. Firstly to identify values which represented a consensus and secondly to identify values, ideally the same set, which could be defensibly argued to be intrinsic to the Christian tradition.

2.3.3. Parents

The Parent Teacher Association devoted a session to this process, at an open meeting for parents and some pupils were given a questionnaire to discuss with their parents following their own consultation in school.

2.4. Investigating Current Practice

This strand of the research was designed to investigate those values which operate in practice - through the perceptions of pupils and teachers. Use was made of a research instrument known as repertory grid technique - developed by Kelly (1955) from within personal construct theory. It is a form of structured interview which gives some indication as to the subject's core constructs in relation to school. According to Horley (1991) the terms 'values' and 'constructs' can be used interchangeably. Thus this technique will give valuable insights as to the sorts of values which are important in practice to a sample of members of the school community.

2.4.1. Samples of Population

The student researchers used the repertory grid technique with 30 pupils. The pupils were selected to form a representative sample of the population. The sample took into account age, ability, race and gender. The sample represents approximately 2.7% of the population.

The research team used the repertory grid technique with 8 teachers and two members of the support staff, which represents approximately 20% of the population. The teachers were selected to represent a range of experience, roles and a balance of gender.

4.2. Personal Construct Theory and Repertory grid technique

The repertory grid technique is a research tool initiated by Kelly (1955) to support research within the framework of personal construct psychology. Kelly worked as a teacher and as a counsellor and his theory grew out of his need to understand, predict and have an effect upon his clients and his students. One of his major contributions was to insist that the need to understand, predict and have an effect upon was not simply a need of scientists, but is a fundamental attribute of the way persons exist in the world. Understanding the other person was to Kelly achievable only in so far as one can know how that person goes about making sense of his or her world. Each individual has a personal construct system which is a developed set of representations or models of the world. Some of this is developed through social experience, some of it is pre-verbal and some of it is verbally transmitted although not all of it is readily accessible to the individual in terms of self-consciously held concepts. For all individuals this construct system is to some degree shared with others and to some degree unique to the individual.

Unlike other psychological theories Kelly presented personal construct psychology as a complete and formal statement of a theory. It is a reflexive theory which attempts to redefine psychology as a psychology of persons, rather than reducing psychology to a static, biological or analytical model. He is not proposing personal construct theory as a contradiction of the other psychologies but as an alternative to them. It does not deny the 'truths' of other theories but may provide more interesting, inspiring and useful ways of using those 'truths'. In this sense it is a useful tool for this research, with its view of the person as a whole, active learner about the world, whose understanding is constituted in the constructs with which the person makes meaning out of his or her experience.

The theory of personal constructs is formally stated as a fundamental postulate and eleven corollaries. The fundamental postulate is that a person's processes are psychologically channelised by the ways in which they anticipate events. This striving for personal meaning leads to the following corollaries

- Construction corollary: a person anticipates events by construing their replications.
- Individuality corollary: persons differ from each other in their construction of events.
- Organisation Corollary: each person characteristically evolves, for their convenience in anticipating events, a construction system embracing ordinal relationships between constructs.
- Dichotomy corollary: a person's construction system is composed of a finite number of dichotomous constructs.
- Choice corollary: persons choose for themselves that alternative in a dichotomised construct through which they anticipate the greater possibility for the elaboration of their system.
- Experience Corollary: a person's construction system varies as they successively construe the replication of events.
- Modulation Corollary: the variation in a person's construction system is limited by the permeability of the constructs within whose range of convenience the variants lie.

- Fragmentation Corollary: a person may successively employ a variety of construction subsystems which are inferentially incompatible with each other.
- Commonality Corollary: to the extent that one person employs a construction of experience which is similar to that employed by another, their processes are psychologically similar to those of the other person.
- Sociality Corollary: to the extent that one person construes the construction processes of another they may play a role in a social process involving the other person.

One of the criticisms of personal construct psychology is that it is purely a description of thinking and thus only deals with one aspect of the person. However Kelly did not accept this dualist approach to cognition and emotion which he sees as a descendant of ancient dualisms between reason and passion, mind and body and thinking and feeling. Personal construct psychology is an attempt to talk about people in a unitary language, and the constructs are not simply words just because the theory itself is systematic, articulate and rational. He defines a construct, not as a thought or a feeling but as a discrimination, it is part of the way one stands towards one's world as a complete person.

This theoretical framework which underlies the repertory grid technique is evidently compatible with an interactionist view of social relations and the social construction of reality, and the anthropological understanding of values, attitudes and beliefs which underpins this research project. It provides a useful way of understanding how individuals within the school construe their role, their task and their context.

2.4.3. Repertory Grid - a Research Instrument

Fransella and Bannister suggest that the repertory grid 'is perhaps best looked on as a particular form of structured interview' (1977 p4) which formalises the process of understanding how the other person views their world, what connections there are within their framework and what is important or unimportant - in other words their values. The grid assigns mathematical values to the relationships between a person's constructs and enables the researcher to focus on particular subsystems of construing. It enables us to understand what is unique and surprising about the structure and content of a person's outlook on the world, and is really a formalised version of the kind of information which human beings are always in the process of eliciting from each other.

The repertory grid was chosen as an instrument for this research because it offered a formalised and structured means of eliciting the working world views of the pupils and teachers in school. It offers a thorough and defensible interpretation of the teaching and learning world as these subjects see it, and it is less distortable by researcher bias or 'edubabble' where the subject says what they think the education researcher wants to hear, based on the circulating official discourses, or on the pupil's desire to please and 'get it right'. Thus the technique has a lot to offer to this project which is seeking to explore the links between espoused values of the school and the actual values in practice.

The repertory grid is essentially a grid whose vertical axis comprises elements which represent the area in which construing is to be investigated and whose horizontal axis represents the differing ways in which the subject construes those elements.

2.4.4. Elements

In this case the elements represented differing aspects of the school. A decision was taken to supply elements to the subjects because this would give a degree of consistency to the results. In other words the domain in which construing was to be investigated would be the same for both the pupils and the teachers in the study. The elements were identified through a semi-structured interview with the headteacher and the two deputy heads, who were asked to imagine they were showing the researcher around their school. They were asked then to identify anything of importance to them which they would like to draw attention to. The researchers stressed that they were colleagues engaged in research, rather than a prospective parent or inspector. This produced three lists of practical aspects of school life. The three lists were examined to identify those elements which were common to all three and one list was compiled which included elements from all three lists.

Using three members of the school leadership team ensured that those elements supplied were ones which were significant to the school leaders and therefore to the direction of the school in terms of development planning. It can be argued that the elements supplied to the subjects were symbolic of the vision of the school, thus providing a useful focus for the research, and indeed for the school itself in terms of evaluation and development. However a weakness of this method was that it could leave out elements of the school which are actually important to the pupils or teachers but which do not feature highly in the articulated vision of the school. An example of this is that early on it became clear to researchers that, for pupils, 'friends' were an important element of school life which did not appear on the supplied list. Interestingly, however, the importance of interpersonal relationships appeared strongly in the pupils' construing, suggesting that this did not necessarily invalidate the data.

Bannister and Fransella (1977) claim that there is no such thing as an element which is only an element or a construct which is nothing but a construct.

2.4.5. Constructs

Kelly (1955) originally described six ways in which the researcher can elicit the constructs in relation to the elements. These were formal methods of using triads, dyads or groups of elements to discover like and unlike, thus eliciting a construct and its contrast pole. In this research project each subject was asked to group the elements in any way that they chose. The researcher and subject then discussed ways in which the elements in the differing groups were the same, and identified the subject's way of construing those elements. The subject was then asked what the opposite of that construct was, which was an approach used by Epting (1971).

The reasons for eliciting, rather than supplying, constructs were that the purpose of the research was to understand the actual meanings and the real teaching and learning world view of the subjects which may not have been represented by a set of constructs which the researcher could supply. Each subject would have no reason to withhold an

important construct as may be the case in a clinical setting, and in the case of the teachers, had a high level of understanding about the area under investigation. It was not intended to compare sets of constructs across the sample in detail, although similarities and differences between different subjects was of interest. Also the opportunity to clarify with the subject the precise description of their construct led to much greater idiosyncratic understanding of each individual world view.

Because the repertory grid looks at constructs and not concepts it is able to look at the relationship between constructs, which are bipolar in nature, and therefore to understand the meanings which the subject is working with. The range of convenience of the constructs refer to the finite number of elements to which a given construct and its emerging pole can be applied. Even though the elements were supplied to the subjects there was not a problem with the range of convenience, although in the rating procedure some constructs were identified as 'not particularly related to' certain elements. This indicates that the vision of the school leaders has meaning to both the teachers and pupils in the study, although that meaning may differ between individuals and groups.

2.4.6. Rating of Constructs

The second stage of the creation of the repertory grids was for the subject to rate the constructs against the elements according to their perceived level of association. This stage was only used with the teachers, and not the pupils, for reasons of time and the expertise of the student research team. The rating scale was from one to seven with seven meaning that the construct was highly associated, in the subject's schema with the particular element, and a one meant that the opposite pole of the construct was highly associated with the element. The mid point, number four, was interpreted as 'not particularly associated with' the element.

This then provided the raw data for analysis. The instrument was extremely useful for the research without the rating technique and the subsequent analysis because it provided a means of eliciting a set of values, or working constructs together with their contrast poles which was rooted in practice, rather than risking being a more superficial personal description of the individual's approach to schooling. However using the rating technique for the teachers' grids enabled some more sophisticated interpretations to be made from the data which was useful. Rating itself, as opposed to rank ordering the constructs or a binary analysis, allowed more flexibility of response and therefore a more precise analysis. By using a correlation statistic (Pearson product-moment) it was possible to make some judgement about the relative importance of one construct compared with another, and one element compared with another. This was done using the GAB programme (Grid Analysis for Beginners) developed by Bannister and Higginbotham (1983) which offers a minimal statistical interpretation of raw data. In their manual, Bannister and Higginbotham argue that the popularity of computer packages for analysing grids has 'threatened to make the grid method itself curiously arthritic' (1983 p2) and they recommend that the research questions themselves dictate the mode of analysis. In this case, an interpretation of the relative importance of constructs, which means a high level of correlation with other constructs, is useful information since it suggests the dominant mode of thinking/action by the subject. The correlation between the constructs also indicates the level of coherence within a subjects framework.

2.4.7. The Researcher / Subject Relationship

One of the issues which recurred during the repertory grid interviews was the nature of the relationship between the researcher and the subject. The elicitation of constructs required researcher skill, and interpretation and therefore potential researcher bias. With a range of researchers there was also the issue of difference in skill and background ideas. To counter this both the student researchers, and the research team undertook a pilot of the repertory grid technique on each other and discussed a format, technique and some precise wording of questions and explanations.

Often the subjects were searching for words to describe their constructs, and the skills of listening, empathy, unconditional positive regard and authenticity were critical in agreeing the wording for a construct which most represented the subjects' form of discrimination. The potential bias was moderated by a careful repetition of the construct with the subject, and a request to confirm that that really did adequately describe what the subject was seeking to elucidate.

3. Discussion of Findings

3.1. Identifying goals and investigating current practice

3.1.1. Values Consultation - Pupils and Teachers

The values identified by the groups of pupils with their teachers were collated and examined by the research team. Where differing words were used to name similar values, then the values were clustered into groups. For example there were several values named which related to friendship and kindness, or more generally, positive interpersonal relationships. These were clustered into one group under the heading friendship and kindness, which was the most popular term.

Altogether 30 teaching groups and their teachers were consulted producing 206 votes, though only 11 of those votes were recorded from teachers. There were a number of votes which were not included because they represented character dispositions rather than core values. Whilst every effort was made to be accurate in the detailed representation of this data, it is impossible to be absolutely correct because of the nature of the work, the number of participant pupil researchers and the timescale. However it was possible to be confident in the overall results and the relative importance of differing values to the school population at that point in time.

There were certain values which occurred with remarkable consistency across all groups consulted, although the language employed to describe them often varied. If, as Kelly suggests, a construct or a value can be described as a discrimination, or as part of the way one stands towards one's world as a complete person, then the use of different words to describe the same or similar values can be justified.

The overall results are presented in table one below. A more detailed analysis can be found in appendix a.

| Value Cluster | Number of group votes |
|--------------------------------------|------------------------------|
| Friendship and Kindness | 62 |
| Honesty, Truth and Integrity | 31 |
| Trust, Loyalty, Trustworthiness | 38 |
| Respect for self, others environment | 30 |
| Fairness | 23 |
| Forgiveness | 9 |
| Faith | 4 |
| Education, growth, development | 9 |

Table 1

3.1.2. Parents

The list of core values recommended by parents attending a meeting of the Parent Teacher Association (PTA) was as follows:

| PTA recommended values | alternative responses/additions |
|-----------------------------|---|
| Care and Compassion | understanding, |
| Honesty | reliability, integrity. |
| Respect for others | |
| Respect for the environment | |
| Justice/Fairness | tolerance, |
| Self Esteem | pride in self, responsibility for self, |
| | Christian values/God's values |
| | Trustworthiness, loyalty |

Table 2

Following the pupil consultation, pupils were given a homework task to discuss the values consultation with their parent/s and to request their response to the values proposed by the PTA. This elicited 38 written responses from parents, which broadly endorsed the original set, sometimes using different terminology to represent similar ideas. In addition there were recommendations to include excellence, trustworthiness and to include reference to the tradition of Christianity as the source of the school's values.

3.1.3. Governors

The set of values which the governors identified as desirable for the school community to work with and as intrinsic to the Christian faith were as follows:

| Core Value | Alternative wording |
|--|-------------------------------------|
| The intrinsic value of the human person - self and others 'love your neighbour as yourself' | consideration, kindness respect |
| Human Rights and Justice Global and Local | fairness, tolerance |
| Reconciliation and Forgiveness | suffering with |
| Truth | honesty, reliability |
| Caring for the Environment Global and Local | stewardship |
| Fulfilling our potential | striving for excellence, perfection |
| Faith in Christ | spirituality |

Table 3

3.1.4. Consensus Values or Values intrinsic in an external tradition?

One of the central debates generated by this consultation work was that surrounding the tension arising from the question of whose values should the school be promoting. Berkovitz (1997) suggests that with reference to the content of moral education there are three broad approaches which appear incompatible. These are the indoctrinative (traditional) approach which identifies a specific, and externally validated set of values or virtues; the Romanticist approach which avoids identifying moral content at all since content is idiosyncratic and latent in the individual; and the Cognitive-Structural (constructivist) approach in which content is viewed as a pedagogical tool - a means to an end.

Clearly a consensus set of values, which are meaningful to the pupil population will be most consistent with the cognitive-structural approach and with liberal theory. In a context of postmodernity and the presence in contemporary society of multiple belief systems and worldviews it is difficult to sustain a logical argument for a universal belief system which can provide a foundation for education. Thus the attraction of the consensus approach with its inherently relativist account is evident - with Kohlberg & Mayer (1972) we might ask whose 'bag of virtues' shall we choose? The answer is 'our own bag'.

However a difficulty with a purely relativist approach, identified by Sommers (1992) is that not advocating a specific content is covertly endorsing an ethical position that there is no absolute right or wrong, and that truth or goodness is ultimately unknowable. This, of course, when promoted as the right approach, is internally inconsistent.

On a practical level it was evident in this consultation that there was a considerable degree of consensus in those values which are important to the school community. This finding is not new - indeed the SCAA consultation discovered the same, as did the Josephson Institute's 1992 Youth Summit Conference in the USA which generated the 'six pillars of character' (Trustworthiness, Respect, Responsibility, Fairness, Caring and Citizenship) which are included in federal legislation.

This degree of consensus is interesting, suggesting that there are perhaps some core values or principles which lead to healthy human community which are common to all humanity (Kidder 1997). However it is possible that a consensus only approach might lead to values such as white supremacy, racism or elitism. Less dramatically there could be deep division in a school community, for example, about issues surrounding meritocracy and elitism in terms of ability. Berkovitz (ibid) argues that 'if one is to be truly moral about moral education, there must be some form of justification for content that transcends local 'tastes'.

In addition the consensus approach avoids the question of the belief system or worldview from which the values are derived. The implicit assumption is that where there is a consensus on values, then those values are derived from the same belief system, or worldview. If our values are part of our belief systems, then that belief system or underlying worldview is also an important part of the equation. In contemporary society there are a number of belief systems present and embodied in differing communities. The task of justification of the consensus values becomes more complex where there are multiple communities of belief present in a school community.

In this case the school is a Voluntary Aided Church of England school whose foundation governors are required by their Trust Deed to ensure that the school's aims and purposes are shaped by and consistent with the principles and practice of the Church of England. Thus a Christian world and life view, with its truth claims, is required by law to shape the aims and values of the school.

The list of values promoted by the governing body included two values which did not appear widely in the consultation namely 'faith in Christ' and 'love of learning'. The

value of learning could be argued to be a central component of a school community whose central task is teaching and learning. 'Faith in Christ' is argued to be central to a Christian world and life view. Thus these two values, which are derived from tradition rather than significant consensus, were felt by the governors to be essential components of the school's espoused values.

3.1.5. Core Values Defined

In the light of these debates the research team compiled a list of values which could be offered to the school community as a list which represents both consensus and engagement with the tradition of Christianity. Each value is an umbrella label for a cluster of related values, and it was noted that language use needs to be appropriate to the particular audience. This list comprises:

- Valuing ourselves
- Valuing others
- Justice
- Forgiveness
- Truth
- Trustworthiness
- Stewardship
- Fulfilling our potential
- Faith in Christ

4. Discussion of Findings

4.1. Personal Constructs: Teachers and Pupils

The Repertory Grid interviews with 30 pupils, 8 teachers and 2 members of the support staff, were completed by the end of the Autumn term. The interviews with the pupils were undertaken by sociology students in controlled conditions, and simply entailed eliciting a set of personal constructs related to the twenty eight elements of school life which were of importance to the senior management team. The sets of constructs therefore do not define the pupil's entire construct system in relation to school but they represent the ways in which the pupils construe what is important to the school itself.

The personal constructs elicited from the teachers and staff were rated against the elements. The use of a correlation statistic enabled some judgement to be made about which construct was most significant, or most used, in relation to the elements.

The constructs are tabled in Appendix D (teachers and staff) and Appendix E (pupils). The results of the correlations statistic are set out in Appendix F.

4.2. Pupils

4.2.1. Valuing Relationships

The thirty pupils, ranging from year seven to year thirteen, provided a total of 286 constructs. Of these 35 (12.2%) appeared to be related to positive interpersonal relationships, particularly friends or peers and teachers. This is of particular interest because the sociology students would have liked to have altered one of the elements to include 'friends', which they all considered to be an important element of school life. In fact this was evident in the manner in which the pupil sample construed the elements as they were.

In terms of what pupils actually value, it would appear that positive interpersonal relationships are of particular significance. From this data it is difficult to quantify the relative importance of friends, teachers or parents, but the findings of the personal constructs do support the findings of the values consultation, where values relating to friendship and kindness were significantly more important to pupils than any others.

Given that this is the case there are implications for policies on spiritual, moral, social and cultural development which need to be taken into account. Firstly interpersonal relationships are primarily experiential and biographical and difficult to quantify in terms of quality. Whilst there are important aspects of relationships which can be known and understood cognitively essentially relationships engage the whole person

and are not dependent upon being understood intellectually. Recent research on moral development and the development of autonomy has stressed the importance of recognising the social and historical context in which education takes place, and in particular the importance of relationships and language in that context (Wertsch 1989, Witheral & Pope Edwards 1991, Shweder 1982, Sampson 1989 Tappan 1991). Whilst not abandoning the importance of rationality, in particular the role of critical reflection in education, greater credence is now being given to the role of affect, imagination and anthropological considerations. Gilligan (1982) and Noddings (1984) favour an alternative conception to the 'autonomous self' as a conception of 'persons in relation' and Shweder and Sampson talk of the persons as 'socially constituted beings'(ibid).

Not only do pupils appear to be significantly aware of the importance of relationships but also relationships appear to constitute the context in which spiritual, moral, social and cultural development takes place. To the extent that relationships contribute to the culture of the school then this also becomes an important component for consideration.

Relationships are experienced primarily and modelled rather than taught at the blackboard. However the related disciplines of psychology and of psychotherapy indicate that there is also a great deal that is known about interpersonal relationships, and concepts of the self, and that that information and understanding can significantly enhance relationships and social behaviour. Clearly there are implications here for the content of Personal and Social Education in schools, where such understanding and information might be systematically promoted.

4.2.2. Valuing the Self

Constructs relating to self identity were also significantly present amongst the pupils. 29 (10.1%) related to individual expression, personal freedom, standing up for oneself or following new ideas. Overlapping with this were constructs relating to equality which numbered 17 (5.9%) and in particular amongst the pupils these related to freedom of belief.

This is entirely consistent with the first of the two core values identified in the consultation strand of valuing ourselves and valuing others. In terms of the task of this project it is clear that the culture of the school is particularly important in promoting these values, and thus promoting spiritual, moral, social and cultural development. This will be developed in greater depth later.

4.2.3. Valuing learning and growth

The most significant family of constructs however, were those relating to learning, achievement and excellence. For pupils the language used tended to be, for example, 'trying your best' or 'working hard'. In total 65 (22.7%) of constructs appeared to be related to this idea and most were positive at the emergent pole. It appears that this sample of the population positively value learning and growth. Interestingly this did not appear in the consultation process, rather the governors added in the value of 'fulfilling our potential' as one which is central to the purpose of the school and to

the Christian tradition and which could justifiably be promoted as a 'good' even if pupils themselves did not value it.

Another interesting comment at this point is that this same construct group appeared the most in the staff constructs. Of the 62 constructs elicited from this group 14 (22.6%) related to achieving excellence, or the central role of learning and development. It is appropriate here to ask the question of whether what teachers value in practice actually influences what pupils value. If this is the case, then there are clearly important implications for spiritual, moral, social and cultural development. The personal constructs, or values of teachers in relation to schooling will have public implications for the education of their pupils, and especially their pupils' own value development. Research findings from a pilot project (Deakin Crick and Prosser 1996) indicate that there is a link between teachers' values and those of their pupils.

4.2.4. Valuing the Christian Tradition

Of the total number of pupils' constructs there were 34 (11.9%) which related to the Christian faith in some way. Of these 16 (5.6%) appeared to indicate that the Christian faith was important to the self; 12 (4.2%) appeared to indicate that it was important to the school; 1 was negative at the emergent pole; and 5 were countered by the perceived need to be tolerant of other faiths. This finding is interesting because, like learning and achievement, it did not feature significantly in the consultation on values. In fact the value of 'faith in Christ' was promoted by the governing body as one which can be justified by the fact that the foundation of the school is a Christian one.

In general it is possible to say that pupils at the school appear to be positively aware of the school's foundation, generally viewing it as an important tradition which legitimately influences the 'way things are' in the school and which can be meaningful for pupils in terms of their own faith and in terms of moral development or 'learning how to live'.

4.2.5. Moral Development

Another recognisable family of constructs related to moral development or knowing right from wrong. 25 (8.8%) of the total number of constructs fell into this category. Terms like 'learning how to behave well' or 'encouraging good morals' indicated that this sample of pupils were aware of the area of moral development. From the findings of this project there appears to be plenty of evidence that they are able to participate in the discussion of values and spiritual, moral, social and cultural development articulately and with some legitimate contributions to make as stakeholders.

4.2.6. Valuing the Environment

Pupils appeared to be keenly aware of the environment in which they worked. 26 (9.1%) of the constructs related to the school buildings, to the impact of space or lack of it, or as another example, to the need to clear up after themselves.

4.2.7. Valuing the curriculum

Constructs relating to the curriculum itself were scarce (3 (1.1%)) and of these the emphasis was on the breadth and variety of the curriculum or choice of subjects. There were a number of constructs which fell into other categories which indicated an awareness of the need for all round development, not purely academic development.

4.3. Teachers and Staff

The constructs elicited from the teachers and staff indicated a rich and diverse set of teaching and learning world views. As with the pupils, account should be taken of the fact that the elements were provided for them and thus the results simply indicate the ways in which these teachers and staff construe those elements of school which appear to be of significance to the senior management team.

4.3.1. Most significant values

Since these constructs were rated and then subject to a correlation statistic it is possible to identify the dominant (most used) constructs of each of the sample of teachers and staff. These are shown in table four below.

| Emergent Pole | Contrast Pole |
|---|--|
| feeling part of the school | doing the minimum |
| developing the whole child | inhibiting development |
| good academic education | unbalanced education |
| knowing what's right in each situation | complete disregard for rules |
| maintaining a balance in building to create a right environment | disorganised |
| all children achieving | lack of motivation |
| displaying lots of creative ideas | unwillingness to try new ideas and make mistakes |
| holistic education | narrow minded education |
| encountering new ideas | stagnating |

table 4

The teachers and staff chosen for this sample were identified to represent as wide a spectrum of the whole body of adults working in the school as possible. They were not chosen as 'culture bearers' but simply because of their roles. Clearly there is a rich range of motivations present amongst this group of people reflecting a positive, happy and developing school culture.

A further exploration of some of the families of constructs which were identified from the whole set will offer a greater degree of understanding and possible identification of issues pertaining to this project, which aims to facilitate change and improvement in a particular area of the school life.

4.3.2. Valuing excellence

The most significant family of constructs related to the area of learning and achievement. Of the total of 62 constructs 14 (22.6%) related directly to excellence or achievement in pupil learning, and many of those were explicitly inclusive of children of all abilities. There was an awareness of the environment being conducive to learning and learning being relevant and enjoyable.

4.3.3. Valuing the whole child

Linked with the notion of learning and achievement was a distinct emphasis on social and moral development which takes account of more than just the academic aspects of the curriculum. For one teacher a 'holistic education' was the emergent pole of the construct with a 'narrow minded education' being at the contrast pole. Another example was an emergent pole of 'children developing morally, socially and academically' with a contrast pole of 'only developing academically'. Of these there were 6 (9.7%) although when taken with the emphasis on learning including all pupils picture of the culture of 'inclusive' and 'holistic' education is strengthened.

4.3.4. Valuing positive interpersonal relations and teamwork

Taken together these two themes could be identified in 9 (14.5%) of the total number of constructs which directly referred to ideas surrounding caring relationships between pupils and teachers, or positive partnerships with parents, or working together. This is in keeping with both the evidence of the pupils' constructs and the consultation on values where the importance of relationships became apparent as perhaps the most widely shared school value.

4.3.5. Valuing equality and the environment

Consistent with the emphasis on the whole child, was an emphasis on education meeting the needs of all pupils regardless of ability. Constructs directly expressing this orientation totalled 7 (11.3%). Constructs relating to caring for the environment of the school totalled 11 (17.7%) and usually there was a connection made between a positive environment, including space and resources, being an important factor to encouraging learning.

4.3.6. Valuing the Christian foundation of the school

The personal constructs of this sample of the population indicate that there is a very specific awareness of the Christian foundation of the school. A total of 8 (12.9%) constructs in some way referred to the Christian foundation of the school. 'Being a Christian community' or 'Christian values' were good examples. One in particular referred to the 'historically religious ethos of the school' at the emergent pole and the contrast pole was 'the hypocrisy of the school's historical background' which made reference to the historical slave and tobacco trade which took place in precisely the geographical area of the school. These constructs were not unproblematic. For example one construct was carefully worded to make a connection between the Christian foundation and moral guidance as distinct from a sense of imposing

Christian beliefs. Another construct had resistance to the school's Christian ethos as its contrast pole.

The constructs relating to the Christian foundation of the school appeared to be connected with mood or ethos, and with moral values, and being a Christian community. Of particular note was a construct labelled 'a Christian framework' with a contrast pole of 'an agnostic framework'. When rated against the elements it was highly associated with parents, children's creativity, teachers, children of all abilities, but it was rated as not particularly associated with history, science, displays of work or music. In other words it seems from these constructs that the Christian foundation of the school is perceived to be important because it is the historical foundation, and because it has an influence on the ethos, values and mood of the school, but not particularly relevant to the content of what is taught. If this is the case, then the requirements of this project to develop a whole school policy for spiritual, moral, social and cultural development which includes the content of the curriculum is likely to be a challenging and possibly disputed area for teachers.

4.3.7. Valuing the Curriculum

A similar pattern appears when exploring the constructs relating to the curriculum. In fact there were 5 (8.1%) constructs which related to the curriculum and these tended to relate to the breadth and scope of the curriculum rather than the content of what was taught. A broad curriculum was a good one, a narrow curriculum was a bad one. One construct related to particular categories of the mind. The absence of any construct relating to the content of the curriculum is again significant, posing questions which pertain significantly to the whole project.

Teachers have been the recipients of considerable educational changes over the last twenty years and the curriculum has become heavily prescribed. This finding may simply reflect the fact that many teachers perceive the content of the curriculum as a 'given', something over which they have no control. It may also be that the dominant liberal view of knowledge, where values are separate from facts, and real learning has to do with the 'hard facts' may be another reason why the content of the curriculum does not appear consciously in these teaching and learning worldviews. Similarly a focus on process rather than content will render the content unproblematic, or insignificant. In any event given that this project is engaged with the question of how values and spiritual, moral, social and cultural development occurs within schemes of work, amongst other aspects of school life, then this is a finding which warrants further investigation.

4.3.8. Conclusions

Thus, overall, the investigation of personal constructs amongst pupils, teachers and staff yielded much of interest and significance for the first step of this project. It confirmed and supported the findings of the values consultation strand, highlighting the importance that both pupils and teachers place on positive relationships. It highlighted too, that what pupils and teachers appear to value highly in this school is learning and achievement for all pupils, not just those with academic orientation. It has raised the question of the meaning and scope of the school's Christian foundation and identified the area of the content of the curriculum as one needing significant

attention and coherent and relevant treatment when it comes to developing a whole school policy for spiritual, moral, social and cultural development.

5. Step Two: Key Stage Objectives and Review of Current Practice

5.1. Introduction

The research undertaken in step one of the project provided a clear set of values that were compatible with, and enhanced, the school's existing vision and mission statement. These core values had the authority of consensus, as well as being identifiable with the school's Christian foundation.

5.2. The school's vision and mission statement

Prior to this research project the school had undergone considerable work on the production of a vision statement and a statement about the ethos of the school. As a result of this work the ethos statement was reformulated to include the specific values identified by the community in a more concise manner. The essential meaning was not changed, and the acronym of the COMMITTED statement, which was adopted during this earlier phase, was also used. The newly formulated vision and mission statements were as follows:

A CHRISTIAN COMMUNITY COMMITTED TO EXCELLENCE

'Steadfast in faith' we aim to rise above the ordinary by developing education which can transform lives and communities. Inspired by our faith in Christ and together with our parents, churches and communities, we aim for each person to reach their full potential in body, mind, heart and spirit.

Everyone in our school community deserves to be cared for unconditionally and valued equally as a unique creation, made in the image of God. In our learning, in our work, in our relationships and in the ways we organise our community we are committed to:

- C** caring for each other
- O** offering forgiveness
- M** making justice our concern
- M** maximising self esteem
- I** inspiring faith in Christ
- T** trusting and being trustworthy
- T** taking stewardship seriously
- E** enabling growth and learning
- D** dedicating ourselves to the pursuit of truth

The schools core values, identified by pupils, teachers, parents and governors form the heart of the school's approach to spiritual, moral, social and cultural development.

These values are formally identified in the most precise language available but it is important to note that other words will be used which refer to the same, or similar values. For example for a year seven pupil the word ‘fairness’ might be more colloquial than ‘justice’, or ‘caring for the environment’ instead of ‘stewardship’.

5.3. Developing Key Stage Objectives

The next step in the process entailed developing key stage objectives. At this point the draft guidance offered by the QCA was found to be problematic in two linked areas.

- Firstly the links between core values and spiritual, moral, social and cultural development are not clear conceptually.
- Secondly the task of addressing spiritual, moral, social and cultural development separately was felt to be an artificial distinction, and one which generated unacceptable levels of paperwork.

Furthermore, as school based action research, the outcomes were intended to facilitate actual school improvement. Thus the specific direction of the research needed to run in continuity with the school development plan. In this school’s case the target of spiritual development across the curriculum had been identified as a strategic target for change and improvement within the school development plan. The intention was that moral, social and cultural development would be addressed specifically and incrementally once spiritual development was in place. Within the school during the autumn term all heads of department had been asked to respond to a questionnaire identifying where and how spiritual development was occurring within the schemes of work. Some guidance was given on the nature and process of spiritual development.

In the light of these key issues the research team identified a conceptual framework for spiritual, moral, social and cultural development which utilised the schools’ core values as the organising principle for spiritual, moral, social and cultural development. This would inform the future work of the school in this area over the next few years, but beginning with spiritual development. The framework developed by the team is outlined below.

5.4. From Values to Spiritual, Moral, Social and Cultural Development

Firstly the school’s values were mapped against the chart for step one in the QCA illustrative matrix. The areas of values identified by the QCA were expanded to include ‘Learning to Value the Christian Tradition’ and ‘Learning to Value Learning’. This was because there were values identified in step one that did not readily fall within the existing framework. The relevant part of the adapted matrix is show below in table 5.

| SMRTS Values | Step One |
|---------------------|---------------------------------------|
| • Faith in Christ | Learning to value the Christian faith |
| • Valuing ourselves | Learning to value themselves |

| | |
|--|-----------------------------------|
| <ul style="list-style-type: none"> • Valuing others • Trustworthiness • Forgiveness | Learning to value relationships |
| <ul style="list-style-type: none"> • Justice | Learning to value society |
| <ul style="list-style-type: none"> • Stewardship | Learning to value the environment |
| <ul style="list-style-type: none"> • Truth • Fulfilling our potential | Learning to value learning |

Table 5

5.5. Content and Method

The next step was to make a distinction between spiritual, moral, social and cultural **development** as a process, and the spiritual, moral, social and cultural **content** of the core values that serve as a fuel for that process. Thus the school's values became the organising principles which supplied the **content** for spiritual, moral, social and cultural development. The **teaching methodology** for promoting spiritual, moral, social and cultural development is distinct from the content and pertains to age appropriate processes and learning opportunities, such as stillness and reflection or critical thinking, or curriculum organisation. For example, awe and wonder are often used as an example of spiritual development. However the question then is, about what might pupils experience awe and wonder? Using this framework the school's values provide guidelines for the focus of that awe and wonder.

5.6. Values and Narratives

Finally, and not insignificantly, the core values identified in this project are consciously rooted into a particular belief system or worldview - that of Christianity. All values are rooted into belief systems of some sort - they are not free floating and separate from facts, worldviews, ideologies, attitudes and beliefs. Most of this schools values are likely to be shared by all worldviews and religions, but their interpretation and the ways in which they cohere into an overall story might be different in a secular, Jewish, Islamic or other type of school. An understanding of the larger narratives within which differing core values cohere may well enhance the skills of critical thinking in the field of spiritual, moral, social and cultural development as well as in the disciplines themselves. Indeed an understanding of the larger stories, which shape our culture, may be an important means of educating for meaning and purpose.

5.7. Values as organising principles

With this reformulated understanding of the school's aims and values and the relationship between them and a whole school policy on spiritual, moral, social and cultural development the following key features of the school's core values were identified.

- Each core value has a spiritual, moral, social and cultural aspect to it.
- The core values cohere within a larger narrative framework – in this school it is that of the Christian faith tradition.
- Most of the values will be shared by most of society and therefore also by teachers and pupils who do not share the Christian faith. In this area, dialogue is a key feature, rather than precise philosophical or religious definitions.
- The subjects of the curriculum inherently address most of these values. Identifying those ‘moments’ within schemes of work or programmes of study makes explicit what is often already implicit. For many teachers this may strike at the heart of why they teach, thus contributing to a sense of professionalism and purpose.
- Differentiating between spiritual, moral, social and cultural development is complex, if not impossible in practice. However where a core value is used in an educative context some, if not all of spiritual, moral, social and cultural development may be taking place.
- The key distinction is between content and method. The values provide the content. The methodology orients the learner towards spiritual, moral, social and cultural development. For example silence and reflection are methods, which may enable spiritual, moral, social and cultural development to take place but the value/s provide the focus or the content for that development.
- This is not a precise science: it is more of an interpretative task. However it is possible to produce SMART (specific, measurable, achievable, realistic, time related) targets in this field as well as in the usual measurable learning outcomes.
- Coherent spiritual, moral, social and cultural development will enhance measurable learning outcomes. Understanding a wider worldview framework enhances learning by facilitating students in making connections between otherwise fragmented data. It encourages critical thinking and the revitalisation of tradition and also stimulates institutional and social change.
- The school’s values also feature strongly as components of the school’s ethos which is built upon relationships of all sorts, many of which are formalised into structures such as tutor groups, senior management team etc.
- All school policies should relate to the school’s core values which are set within the school’s vision and mission statement.
- The school’s aims and values provide a means of curriculum coherence which facilitates learners in making meaning out of school and learning. It is important that the school, the home and the church work together in this area.
- Spiritual development can occur in relation to all of the school’s core values, but ‘faith in Christ’ provides an explicitly Christian orientation to spiritual

development and to the schools core values. For example, within the Christian tradition, we value ourselves and others because we are made in the image of God; or another example, justice and forgiveness are found in the events of the cross of Christ, as well as having significant social and moral implications. This is part of the distinctive nature of a Church school.

- Whilst, say in history, there is a Marxist, a feminist, or a neo-liberal interpretation of a historical event, the understanding of which forms a legitimate part of forming scholarship in that field, there can also be a Christian interpretation which can be brought to bear on the topic. It is legitimate that that discussion and debate should occur within the discipline of history as well as in Religious Education. This will make a distinctive contribution to Christian spiritual development within the whole curriculum, since none of the disciplines are 'neutral' in terms of worldviews and values.

This understanding of the role of core values in a whole school policy for spiritual, moral, social and cultural development is developed further in Table 6 below:

| SMRTS VALUES | CONTENT | METHOD AND SKILLS | CONTEXT |
|--|--|---|---|
| Faith in Christ | invitation to Christian worship and prayer; learning about the Christian faith; applying the values of the Christian faith to own life, school life, society and the natural world. Experiencing positive images of the Christian faith in community. Celebrating the Church calendar and festivals. | opportunities for stillness, silence, reflection, curiosity, inspiration, self-knowledge, self-esteem and identity, searching for meaning, generosity of spirit, invitation to worship; participation in shared purpose; self discipline; | The National Curriculum Personal and Social Education Religious Education |
| Valuing Ourselves | knowing our own feelings; knowing our own story and identity; being valued by important others; being valued by God; understanding health issues; career and vocational training; taking responsibility; commitment to learning and personal growth; | empathy; critical thinking skills; application of school's values to social and natural world; understanding the importance of story for making meaning and perceiving value issues; applying school's values to school communal life; expressing innermost thoughts and feelings; expressing creativity and imagination; | Teaching and Learning Policies Curriculum Policies Pastoral Policies |
| Valuing Others Trustworthy ss; Forgiveness; | respecting others feelings; experiencing forgiveness; developing empathy; experiencing 'safe' relationships; being inspired by human imagination and creativity; understanding the importance of relationships; understanding all are made in the image of God. | Listening with awareness; social action; body awareness; developing independent learning. | Extra Curricular Activities Management |
| Justice | concern for the marginalised and the poor in school and society; valuing all people equally; critical thinking in relation to social issues both macro and micro. Citizenship. Christ's passion for justice. | | |
| Stewardship | taking personal action; conservation; celebration of natural world; environmental issues; creation mandate to care for the earth; developing resources carefully. | | |
| Truth Fulfilling our potential | searching for truth in the social and natural world; mystery; tentative nature of human knowledge; commitment to learning; commitment to personal growth through learning. Truth found in relation to Christ. | | |

Table 6

Chapter Six: Planning and Implementing Change

6.1. Summary of work to date

The research project to date had successfully identified a set of core values which had the authority of consensus within the school community as well being rooted in the narrative of the Christian tradition which formed the foundation of the school. The intention was to use those core values as the organising principle for a whole school policy for spiritual, moral, social and cultural development. It was recognised that those values can be both 'lived' and 'taught' and that both were important to pupils and teachers, although if the 'lived' practice of the school community was in conflict with the espoused values then their efficacy in formal teaching and learning contexts would be significantly diminished.

6.2. A Whole School Curriculum Model

Thus the intention was to develop a curriculum model where the school's vision and core values could be monitored and assessed through all aspects of the school's life and work. In other words these core values would provide a spiritual and moral framework for all aspects of school organisation. Thus they should be identifiable within key policies, within the formal and informal curriculum and in the external relations of the school as a community. The key policies of the school were teaching and learning, management, parents and community, resources and staffing, guidance and welfare, behaviour, finance and efficiency and parents and community. The curriculum policy included all the subjects of the National Curriculum, Religious Education, Personal and Social Education and other subjects that appear after key stage three. It also included those attitudes or character dispositions that are deemed to be necessary components of both life long learning and healthy moral and spiritual development. The activities of the school which relate to the wider community, such as the Church, extra curricular activities, service learning and charity work were also identified as aspects of school life which should be consistent with the school's core vision and values. It was also recognised that there are very significant wider external cultural influences, such as the media, government interventions etc, which impinge upon, and some times counter, the vision and values of the school.

A chart that demonstrates this thinking can be seen in table 7.

6.3. Focus on the Formal Curriculum

The evidence from the investigation and consultation strands of the research indicated that the idea of spiritual, moral, social and cultural development taking place within the 'ethos' of the school was one which was readily accessible to, and owned by, the school community. It was identified in the quality of interpersonal relationships and pastoral care, as well as the Religious Education and Worship. These aspects of the school culture were 'observable' and 'measurable' through qualitative methodology and were deemed by the research team to be a very important and foundational part of a whole school policy for spiritual, moral, social and cultural development.

However there was a noticeable ‘silence’ when it came to the actual knowledge and skill content of the curriculum. A popular cultural assumption is that the content of the curriculum is actually a ‘given’, required by the National Curriculum, and that matters of science, history or geography have little or nothing to do with spiritual, moral, social and cultural development. However the ideal of ‘value-neutral’, certain and reliable knowledge developed without interference from general prejudices has come under considerable attack in recent decades within the academic community (Polanyi 1958, Kuhn 1972, Gadamer 1989, & Feyerabend 1975 to name but a few). It is no longer tenable as the dominant view of knowledge.

Thus if the actual knowledge content of the curriculum can be argued to be ‘value-laden’ then the vehicle of the curriculum becomes an important means of critical reflection, and a location for dialogue about core values. Given the understanding of core values developed in this project, then the curriculum also becomes an important site for the spiritual, moral, social and cultural development of pupils. It also raises the question of the ethics of teaching and learning in a post-modern, plural democracy where a number of world and life views co-exist within society, and where matters of belief are often viewed as private choice.

For this reason the focus for planning and implementing change in the first instance was identified in the formal curriculum, since this was where the most far-reaching developments might occur.

6.4. Curriculum Mapping: Identifying Key Moments

The first task was to identify where core values might appear within the content of the disciplines of the curriculum. An INSET day was used to work with 20% of the teachers, from each curriculum area, with a facilitator who used schemes of work and programmes of study as a basis of a workshop with teachers. The purpose of the workshop was to identify precisely how and where key moments or encounters with the school’s core values were implicit within the context of the knowledge and skills of the scheme of work.

The discussion ranged around the questions of why teachers chose to teach their subject in the first place, and what motivated them to do so. Persistent questioning elicited core motivations and key ideas. For example a humanities teacher associated the issue of social justice with the teaching of geography, and a mathematics teacher identified the concept of relationship as one which she found deeply motivating in her approach to her subject.

In keeping with the understanding of core values developed by the research team, spiritual, moral, social and cultural development can take place where these values are encountered in teaching. For example the spirituality of social justice was understood to involve human concern for the poor, linked with an antipathy to actions and behaviour which cause pain or suffering. In encountering issues of social justice, say within geography, a pupil may be drawn ‘beyond the material’ facts of town planning and into the value questions which engage their emotional and volitional selves as well as their cognitive selves in a response to their learning.

The belief system or world-view held by the community will also influence this process. For example in this Church school, a Christian spirituality would provide a particular answer to the question of why care about human suffering whereas a humanist or an Islamic world view might provide a different perspective.

6.5. Curriculum Mapping: Year Seven Schemes of Work

The research team then decided to undertake an audit of the whole of the curriculum at year seven. This was intended to provide an overview of the sorts of values that may be encountered by a year seven pupil, with data that would enable comparisons to be made between the disciplines. The types of values, and potential teaching and learning methodologies would also become evident. By beginning at year seven it was hoped to avoid making inappropriate assumptions about the level and capabilities of pupils and easier to map age appropriate learning experiences in subsequent years.

This exercise was also a pilot for the strategic target identified in the school development plan due to start at the beginning of the following academic year. All departments were required to identify where and how spiritual development would take place within the curriculum. This research project provided a potential methodology for delivering this target, and setting up a structure which would provide for further development as well as the inclusion of moral, social and cultural development.

Each member of the research team undertook the curriculum mapping exercise on his or her own schemes of work and then worked with a teacher from another subject. In this way the whole of the year seven curriculum was mapped in relation to core values. The mapping was conducted on a simple grid, providing limited data for analysis. However some commercial software was available for trial with the project and entering the data onto a sophisticated database which included pupil data, details of the National Curriculum, schemes of work, teaching and learning styles and values. This would enable a much more complex analysis of the data. The data entry is not yet complete, since it is being undertaken externally.

6.6. Findings

This pilot mapping project produced a number of observations made by the research team. These observations were presented to the senior management team, together with a number of recommendations concerning the dissemination of the core values to teachers and pupils. These are as follows:

6.6.1. Key ideas for spiritual, moral, social and cultural across the curriculum

The school's core values are the organising principle. Each of them has a spiritual, moral, social and cultural aspect to them.

Each of the school's core values can be 'lived' and 'taught'. Both are important.

The school's core values can be tracked through key policies, key skills, the subjects of the curriculum and external community relationships.

Most of the subjects of the curriculum lend themselves to teaching of some or all of the school's core values. The values are either intrinsic to the subject (i.e. science and the search for truth; or geography and issues of justice and stewardship) or they become apparent in the application of the subject (i.e. statistics in maths, or design technology).

Each scheme of work might offer three or four key moments when it is appropriate and highly educative to focus on one of the school's core values. These can be identified within the planning process, included in assessment and celebrated as a means of connecting with other subjects, the ethos of the school and worship.

Teaching the core values requires reference to contemporary life – which makes learning more meaningful to pupils. It also enables pupils to make important connections between the new information they are acquiring and their own existing world and life view.

The core values can also be taught in the context of teaching and learning styles. For example collaborative research requires valuing of self and others.

A Christian worldview brings a distinctive spirituality to all of the school's core values.

Our pupils value positive interpersonal relationships very highly. We know this from our research. Personal and Social Education, and to some extent Religious Education offer an approach to the teaching of the school's core values which looks at 'how they are lived', or 'how we can integrate them into our lives'. For example, there is a significant body of knowledge that can be taught, about positive interpersonal relationships in the family, the community and the nation.

Spiritual, moral, social and cultural development using the school's core values requires a broad range of teaching and learning styles. It also increases the range of skills we might identify and assess and affirm within the curriculum because it draws upon multiple intelligences.

6.6.2. Ideas for Dissemination of Core Values to Teachers and Pupils:

Use of year assemblies to report back to pupils from the consultation using the school values circle and the new mission statement.

Tutor assemblies to take one value each week as a theme. Research Team to provide outline ideas and teacher friendly assembly plans.

Each Tutor group to have copy of values circle and new mission statement on notice board.

Feedback ideas, values and information to the chaplain for incorporation planning for worship.

Feed news and items into Pulse and the Bulletin.

Teachers working on schemes of work with Research Team to feed back to HODs.

Visiting priests who take the Eucharists could be asked to take one of the school's core values and relate it to the Eucharist during next year.

The School Council could look at how the school's core values are reflected in the extra curricular activities in the community and also generate new ideas for community service.

Communities Organised for a Greater Bristol (COGB)– This emerging policy for spiritual, moral, social and cultural development should be communicated to COGB and the Parent Teacher Association who may wish to develop them in the wider community.

6.7. Next Steps

The research team were successful in an application to the Teacher Training Agency for a research grant for the following academic year, and in securing a small charitable research grant to continue the school based action research into the implementation phase.

6.8. Teacher Training Agency Research Design

Aim: To carry out preliminary studies to establish whether or not the inclusion of specific opportunities in the curriculum for presentation of the school's espoused values is able to alter

1. Pupils' construal of those values
2. Pupils' more general learning outcomes.

Target Pupils:

Pupils will be targeted in the subject areas of Science (Year 8), Music (Year 9) and Modern Languages (Year 10). Five pupils will be chosen in each subject area who represent as far as possible a cross-section of the school's population. These pupils will be exposed to a curriculum that includes lessons taught by members of the research team, which have been designed specifically to convey the espoused values of the school (see below). These values will be 'mapped' into the relevant schemes of work. A pilot of this mapping process has taken place for all year seven schemes of work during the summer term 1998.

Control Pupils: For each set of target pupils an equivalent set of five control pupils will be chosen. As far as possible this set of pupils will match the target group in terms of ability and background. They will be chosen from a class in which the schools espoused values will not specifically be included in the curriculum (although no attempt will be made to remove any teaching of moral values which may occur as part of the "normal" teaching process). As far as possible, the teachers of

these pupils will be unaware that pupils in their classes are being used as controls for this purpose.

Measuring Research Instruments

Outcomes:

(a) Repertory Grid Studies: Target and control pupils will be assessed twice using the repertory grid technique, once at the beginning of the year and once at the end of the year. The constructs used will be drawn from the school's espoused values, and the elements will represent aspects of the school which are important to pupils as well as elements of the curriculum in the target subjects of the curriculum. The grids will be analysed using a correlation statistic. This will allow a comparison to be made between the target and control groups with respect to any changes in the way pupils construe the school's espoused values.

(b) Questionnaires: A questionnaire will be designed for use with the whole classes from which the target and control pupils have been drawn. This will allow comparison of larger numbers of pupils. Pupils will again fill in the questionnaires twice, once at the beginning of the year and once at the end.

(c) Learning outcomes: Those pupils studied in the science department will be assessed by using the results of the normal testing procedures used in the science department. A large volume of data already collected on all pupils will allow prediction of the expected learning outcomes in the target and control classes. A comparison will be made between expected outcomes and actual outcomes for the two classes involved.

(d) Participant Observation Teacher researchers will also make field notes of their target classes, including observations and comments on the teaching and learning processes, the response of pupils, the nature of the learning in terms of spiritual, moral, social and cultural development and the levels of pupil motivation.

Research Outcomes

Information on how pupils' construe the schools' espoused values in relation to school life generally and the science, modern foreign languages and music curriculum in particular.

Indication of whether or not a planned encounter with the school's espoused values within the curriculum leads to any change in the range of convenience of those core values as constructs.

A taxonomy of teaching and learning styles which can be utilised in an approach to spiritual, moral, social and cultural development of pupils.

ETHICAL GUIDELINES FOR RESEARCHERS APPENDIX A

1. We must ensure full confidentiality for teachers, pupils and parents who may be the subjects of our research. Use of pseudonyms for discussion, report and write up. Any particularly sensitive issues should be written up in such a way as to protect the subject/s and the school. Consultation of individuals and groups can be either named or anonymous.
2. Since we are all in some way participants in the school we all have 'interests' and we all come to the research with pretheoretical suppositions. We must be prepared to scrutinise our own positions as much as those implicit in the data we collect.
3. As researchers our task is to ask any questions we like. On occasions these questions may form a critique of existing practices, policies or positions. However we should always focus on the process, the policy or the position rather than the personality and resolutions should be achieved through reasoned argument.
4. We should be committed to achieving a high degree of trust between ourselves as researchers, and between ourselves and teachers, pupils, governors and parents. This entails authenticity, care, communication and forgiveness if necessary.
5. The chief outcome of this piece of research is school improvement - the need for tangible, usable outcomes and communication with the senior management team is therefore paramount.

Values Consultation: Autumn 97

Appendix B

| Value Cluster | Y7 | Y8 | Y9 | Y10 | Y11 | Y12 | Tchrs | TOTAL |
|--|-----------|-----------|-----------|------------|------------|------------|--------------|--------------|
| FRIENDSHIP / KINDNESS love, acceptance, generosity, understanding, thoughtful, unselfishness, empathy, helpful + sharing, compassion, cooperation, supportive, caring, | 24 | 15 | 5 | 3 | | 6 | 9 | 62 |
| HONESTY TRUTH INTEGRITY | 5 | 4 | 4 | 3 | | 9 | 6 | 31 |
| TRUST LOYALTY TRUSTWORTHINESS | 7 | 8 | 5 | 4 | | 7 | 7 | 38 |
| RESPECT FOR SELF, OTHERS + ENVIRONMENT | 7 | 2 | 3 | 4 | | 7 | 7 | 30 |
| FAIRNESS listening, understanding others points of view, non judgemental, equality, justice. | 3 | 1 | 2 | 4 | | 6 | 7 | 23 |
| FORGIVENESS | 1 | 2 | 2 | | | 2 | 2 | 9 |
| FAITH FAITHFULNESS | | 1 | | | | 1 | 2 | 4 |
| EDUCATION GROWTH DEVELOPMENT patience, perseverance, maturity | 1 | 3 | 1 | 1 | | 2 | 1 | 9 |
| NO OF TEACHING GROUPS | 7 | 5 | 7 | 3 | | 8 | | 30 |
| NO OF TEACHER RESPONSES | | | | | | | 11 | 11 |
| Character Dispositions: humour (7) reliable (5) responsible (2) attentive (2) optimistic/cheerful/confident (6) independence (1) sincerity (1) decisiveness (1) self discipline (1) | | | | | | | | |

Personal Construct Analysis: Pupils and Teachers Appendix C

| Constructs relating to: | Ts | Comments | Ps | Comments |
|---------------------------------------|-----------|--|-----------|---|
| in faith/ school | 8 | generally related to mood/ethos; one related to school's historical negative connections with slavery; strong awareness that this is a Christian school. | 34 | important for self - 16 important for school - 12 negative at emergent pole -1 countered by need for tolerance 5 |
| Interpersonal relationships | 4 | caring relationships between pupils and teachers | 35 | friends and teachers |
| community, working together, teamwork | 5 | including parents, pupils and teachers | 3 | working together |
| curriculum | 5 | related to breadth - broad = good. One related to particular categories for the mind. No mention of content. | 3 | related to variety of subjects |
| learning/achievement, success | 14 | key role of learning and achievement | 65 | relating to growth, trying your best, working hard etc. |
| equality, tolerance, pupils equal | 7 | emphasis on education meeting all pupils needs regardless of ability | 17 | particular references to freedom of belief |
| care for the environment | 11 | usually the school - creating a positive environment. | 26 | usually the school |
| care for whole pupil | 6 | not just the academic, including moral and social development | | |
| Personal Development | | see above | 25 | knowing right from wrong, being taught values, |
| Individuality - | | | 29 | individual expression, freedom. Standing up for oneself, following new ideas |

| | Constructs in order of contribution to variance | Cluster One principal + related constructs | Cluster Two principal + related constructs | Cluster Three principal + related constructs |
|----------|---|--|--|--|
| Graham | 1 3 2 4 5 6 | 1 (3245) | 6 | |
| Corinna | 1 3 4 5 2 | 1 (3452) | | |
| Bart | 2 1 5 4 3 | 2 (15) | 4 | 3 |
| Alan | 3 1 2 5 4 | 3 (12) | 5 (4) | |
| James | 4 3 2 7 1 5 6 | 4 (32715) | 6 | |
| Steven | 2 1 3 5 4 6 | 2 (136) | 5 (34) | |
| Lorraine | 7 4 6 2 8 5 1 3 | 7 (462851) | 3 | |
| Daniel | 3 4 2 6 5 1 | 3 (426) | 5 (6) | 1 (6) |
| Elaine | 5 4 2 1 6 3 | 5 (216) | 4 (21) | 3 |
| Celia | 9 7 2 6 8 1 3 4 5 | 9 (72681) | 5 (4) | |

Personal Construct Analysis: Teachers and Staff Appendix F

APPENDIX G

Vision Statement:

A CHRISTIAN COMMUNITY COMMITTED TO EXCELLENCE

Mission Statement: (a statement of beliefs and values which guide how we achieve our vision)

‘Steadfast in faith’ we aim to rise above the ordinary by developing education which can transform lives and communities. Inspired by our faith in Christ and together with our parents, churches and communities, we aim for each person to reach their full potential in body, mind, heart and spirit.

Everyone in our school community deserves to be cared for unconditionally and valued equally as a unique creation, made in the image of God. In our learning, in our work, in our relationships and in the ways in which we organise our community we are committed to:

- C caring for each other
- O offering forgiveness
- M making justice our concern
- M maximising self esteem
- I inspiring faith in Christ
- T trusting and being trustworthy
- T taking stewardship seriously
- E enabling growth and learning
- D dedicating ourselves to the pursuit of truth

The core values of our school community are:

Faith in Christ, Valuing Ourselves, Valuing Others, Trustworthiness, Forgiveness, Justice, Stewardship, Truth and Fulfilling our Potential.