



ORIGINAL RESEARCH PAPER

Education

INCULCATING VALUES IN SCHOOL STUDENTS: A RECOMMENDED PROGRAMME

KEY WORDS: Values, Value Education, Education System, UNESCO, GCED

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ABSTRACT

School Education Systems are charged with the daunting task of preparing the next generation of citizens. However, the research shows that School Education Systems, both government aided and government unaided, have struggled to effectively inculcate human and social values to meet the needs of our fast-changing Environment and Society. The affective development of a child is focused very less compared to cognitive development. Moral science as a subject is not focused as much as it deserves. Inculcating human and social values in students aims at sensitizing them in their life and making them responsible towards different components of the Society and Environment. To this end, in this article recommends the human and social values inculcating programme for School Education Systems. In this article, advantages of inculcating human and social values in school students are discussed. Furthermore, this article presents a conceptual programme for inculcating human and social values in school students. This article is a conceptual paper that builds upon the hallmarks of human and social values inculcating programme, absence of which is reflected and manifested at every level in the society and the environment. A conceptual programme for inculcating human and social values in school students is presented. A school education system that does not inculcate human and social values may not have socially and environmentally conscious alumni and alumnae. A deliberate action to inculcate human and social values in school students is urgently required. It is recommended that United Nations Educational, Scientific and Cultural Organization (UNESCO) start an activity based Global School Students' Values Inculcation Programme (GSSVIP) across the world to achieve its overarching objectives. The knowledge partnerships and the programme execution partnerships can be done with bodies having a proven track record like Massachusetts Institute of Technology, University of Oxford, Jesuit Institutions, Stanford University etc. The other terms and conditions may be set as per the feasibility of different stakeholders. A pilot study can be conducted before the actual programme. Running programmes for inculcating human and social values in school students is imperative to support a sustainable society and environment.

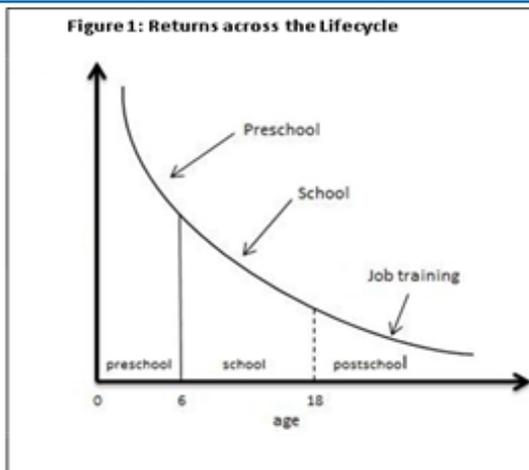
INTRODUCTION

Increasing and accelerating socio-economic and technological changes in recent years have brought along some social problems since values could not be transferred to new generations adequately in many societies. Most of the increasing social problems in society, at home and school are closely related to values. For instance, social violence and intolerance are problems related to the absence of values. It is believed that the most effective way both to avoid and to decrease such problems that ruin the social order is to undergo efficient inculcation process of values. Many other instances damaging global and social peace are observed. It is understood that most of the people who are responsible for those instances have not received sufficient teaching on values. Teaching values is the most important item of social control mechanisms. As well as becoming an essential part of social integrity, teaching values is a realistic solution for any existing or potential problems both in social and global scale. (Mimar 2014). The fourth goal of seventeen Sustainable Development Goals (SDGs) 2030 set by United Nations is Quality Education. One of its targets is that by 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development

Education System

It is not possible for a society to survive without education. An extra year of male secondary or higher education is estimated to raise the growth rate by 1.2 percentage points per year (Barro, 1997). Hanushek and Woessmann (2008) find macroeconomic returns to schooling can be as high as 36.9% in total, or associated with a long-run growth rate that is 0.58 percentage points higher. Primary and secondary school enrolment is significantly associated with per-capita growth (McMahon, 1998). A one-year increase in the average years of schooling for a country's workforce raises output per worker by 5-15% (Topel, 1999). Increasing the mean educational

attainment of the population by 1 year raises output per worker by 6% (Bassanini and Scarpetta, 2001). High rates of investment (in particular private investment) explain a large part of the growth rate between 1960 and 1990 (World Bank, 1993). Societies survive with education; maintain their existence, development and permanence by means of educational institutions both generally and fundamentally (Mialaret, 2001). Education is a process which aims at biological, psychological, social and moral development of human being, who is a member of the society (Thornburg, 1984). There are three general functions of education for society. 1) Protective function: education transmits people the values and culture of the society they are in. People are made to resemble each other through the process of socializing in order to ease collaboration and coherence (Macionis, 1997). 2) Commutative function: education needs to change the human being in better way, desirable behaviour patterns are formed in human beings, undesirable behaviour is also changed. 3) Formative function: It is the function that paves the way for cultural innovation and scientific development of a society, which means improvement of new ideas (Macionis, 1997). The method for evaluating social returns to education which Psacharopoulos and Patrinos (2002) employ encompasses not only forgone earnings but the true resource costs. These include, for example, public subsidies. However, it does not take into account the externalities that might come from investments in education. Non-market externalities might include reduced crime, more social cohesion, among others (Psacharopoulos, 2006). Others might include better social outcomes. For example, as stated in Schultz (1999), studies (Cochrane et al., 1980; Schultz, 1981) have found that a year of additional schooling for the mother is often associated in a low-income country with a 5 to 10 percent reduction in her child's likelihood of dying in the first five years of life. These benefits have monetary value which could potentially increase the overall value of the returns to investing in education. It is very difficult to change the values that are gained in childhood. In the same way, to impose values upon adolescents in their secondary and higher education can result in the opposite conclusions of the expectations (Qengel, 2011).



Source: Carneiro and Heckman, 2003

VALUES

The word value reflects the importance, worth, desirability and the respect something gets in return (Soykan, 2007). As a sociological concept, values refer to similarities and shared demands. Social values are moral beliefs and principles that are accepted by the majority so as to ensure the continuity of a society (Ergil, 1984). What sociologists call collective consciousness are called by philosophers' objective soul are the domain of common values (Ulken, 2001). Values are belief-based narratives that shape our approach to stuff and events (Ulgener, 1991). Societies without ideals cannot be happy (Kanad, 1942). Values are the common thoughts about what is socially right or not, and directly affect human behavior (Kornblum 1994; Özgüven, 1994; Halstead and Taylor 2000; Carr and Skinner 2009).

Value Education

Value education is, in one way, teaching a set of principles which determine people's preferences. It is important for social life to be formed according to the principles that are approved by the society and transfer and teach values to its members. For a peaceful world and society it is essential for cultures to be developed and transformed through common values that are shared by people. The best way to do it is value education. Value education constitutes a solid basis for a better human being, society and world. (Mimar 2014). Values education and character education are among the concepts that define a successful education in terms of student success and academic acquisitions (Lovat, 2011). Value education should be included in the curriculum and there is the need of a comprehensive programme of value education which can enable students to meet new situations in the world of values, not only as they are now, but also in any new situation that may arise in future. The importance of value-oriented education is to understand and bring highly commendable values and wisdom in the students. It is an integral part of intellectual development. (Reyaz 2018). Examples of some value education policies around the world are

- **Australia:** The Australian Government currently funds values education in its schools, with its own publications and funding of school forums on value education at all levels of education.
- **Japan:** Elementary school and middle school students from first to ninth grades will be taught the importance of life, to listen to others with different opinions, to be fair, respect their country and learn about foreign cultures.
- **Philippines:** For Edukasyonsa Pagpapakatao (EsP) (the version of the Values Education in the Philippines) aims to cultivate and develop the ethical character of students. The EsP aims to guide the student to find the meaning of his life, his role in society to share in building the community the operative truth, freedom, justice and love.

To demonstrate this, a student must possess five basic skills: understanding, reflection, consultation, decision and action.

- **Singapore:** All the Teacher training institutions in Singapore have a curriculum for learning to teach civics and moral education programmes, but students do not take these as seriously as they should due to lack of assessment. The reason has been said to be the lack of innovative teaching approaches such as the discourse pedagogy.
- **Slovenia:** There is an obligatory school subject that includes the aspect of values education and Citizenship Culture and Ethics. It is taught in 7th or 8th grade of primary school. Besides this there are two elective subjects that partly deal with values education: Religions and Ethics (for 7th, 8th, and 9th grade) and Philosophy for children (Critical thinking, Ethical exploring, Me and the other; for 7th, 8th, and 9th grade).
- **Thailand:** In Thailand, values have traditionally been taught within the context of Buddhist religious education. Since 1982, there has been a revival of applied values as an extra-curricular activity suitable for Buddhist, Moslem and Christian students alike to prepare Thai students for the effects of globalization.
- **United Kingdom:** Since 1988, the British government has promoted and respected values in the appearance of spiritual, moral, social and cultural development (SMSCD) leaving the initiative to individual schools to decide how values education standards should be met. It should be noted that the Government and state school systems have never called it "Value Education". Value education courses in Britain are implemented in the form of government supported campaigns such as Social & Emotional Aspects of Learning (SEAL) and also by local experts in the form of Living Values: An Educational Program (LVEP). (Lakshmi, Paul, 2018)

Study of the comparisons of national curricula on citizenship education and globalization raises more questions than answers. It appears clear that striking a balance between aligning with universal commitments and responsibilities and enduring centrality of the nation state as the primary citizen agency for belonging and identity is a major challenge (Kymlicka, 2000; Pashby, K. 2008; Reid, A., Gill J. and Sears, A. 2010) and that only some national curricula are starting to address this challenge. (Cox, 2016).

UNESCO's EFFORT

United Nations Educational, Scientific and Cultural Organization (1972) felt that the education system should promote values of world peace and international understanding and unity of mankind. Since the establishment of UNESCO, a number of standard-setting instruments have been developed to delineate basic principles of education for peace and human rights. Among them are the following;

- The recommendation concerning Education for International Understanding, Co-operation and Peace, and Education Relating to Human Rights and Fundamental Freedom. (Paris, 1974)
- World Plan of Action on Education for Human Rights and Democracy. (Montreal, 1993)
- Vienna Declaration and Programme of Action of the World Conference on Human Rights (Vienna, 1993)
- Declaration and Integrated Framework of Action in Education for Peace, Human Rights and Democracy. (Paris, 1995)
- Plan of Action for the United Nations Decade for Human Rights Education 1995-2004.

These action plans are executed under the guidance of the UNESCO Advisory Committee on Education for Peace, Human Rights, Democracy, International Understanding and

Tolerance. (Yojana 2013)

An article in UNESCO's journal, *Prospects*, stated that 'globalization is one of the most important changes taking place in societies around the world today and yet it is unclear that schools have realigned their purposes to prepare their students to be competent citizens in an age of globalization' (Reimers, 2006, p. 277). UNESCO supports member states to ensure that education policies, programmes and practices promote the development of inclusive education systems, from early childhood onwards. This includes overcome barriers that limit the presence, participation and achievement of all learners. Particular attention is given to those learners who may be at risk of underachievement, marginalization or exclusion. UNESCO monitors the implementation of normative instruments such as the UNESCO Convention against discrimination in education and the UN Convention on the Rights of Persons with Disabilities. The UNESCO global data on the right to education takes stock of the implementation of the right to education in UNESCO member states and provides information on laws and normative instruments that promote inclusion as well as on inclusive education policies. UNESCO provides guidance and tools to support member states developing/revising policies and programmes to ensure inclusion. UNESCO's guide for ensuring inclusion and equity in education helps member states to review how well equity and inclusion figure in existing policies, to decide what actions are needed to improve policies, and to monitor progress as actions are taken. Through the Institute for Statistics' work on equity in education, UNESCO encourages the development of analytical tools and the collection of data to better measure and address inequalities in education. UNESCO enhances knowledge and promotes effective practices through advancing understanding and documenting of factors that allow inclusion in education. UNESCO defines Global Citizenship Education (GCED) as '...a framing paradigm which encapsulates how education can develop the knowledge, skills, values and attitudes learners need for securing a world which is more just, peaceful, tolerant, inclusive and sustainable' (UNESCO, 2015, p. 9). The concept includes 'civic and citizenship education' but expands it beyond its national 'boundedness', transforming its traditional content (which referred to living together in local and national contexts, and relationships with the national political system), through a new perspective and framing, which are defined by the GCED's global reach. Global Citizenship Education (GCED) is a concept that lies at the heart of UNESCO's vision for education in the 21st Century (UNESCO, 2015a), and is a pillar for the Sustainable Development Goals and the 2030 Education Agenda (UN, 2015; UNESCO, 2015b). GCED supersedes earlier education initiatives, integrating prior definitions on 'education for international understanding, cooperation and peace, and education relating to human rights and fundamental freedoms' (UNESCO, 1974), 'education for peace, human rights and democracy' (UNESCO, 1995), and education for 'learning to live together, learning to be, learning to know and learning to do' (Delors et al., 1996). Furthermore, the new concept of GCED embraces all key dimensions of educational transmission: curriculum, pedagogy and evaluation, principles and practices, as well as teaching and learning. (Cox, 2016).

Recommendations

A school education system that does not inculcate human and social values may not have socially and environmentally conscious alumni and alumnae. A deliberate action to inculcate human and social values in school students is urgently required. It is recommended that United Nations Educational, Scientific and Cultural Organization (UNESCO) start an activity based Global School Students' Values Inculcation Programme (GSSVIP) with rigorous evaluation system under GCED across the world to achieve its overarching objectives. The knowledge partnerships and the programme execution partnerships can be done with bodies

having a proven track record like Massachusetts Institute of Technology, University of Oxford, Jesuit Institutions, Stanford University etc. The other terms and conditions may be set as per the feasibility of different stakeholders. A pilot can be conducted before the actual programme. Running programmes for inculcating human and social values in school students is imperative to support a sustainable society and environment and achieve Sustainable Development Goals of United Nations,

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