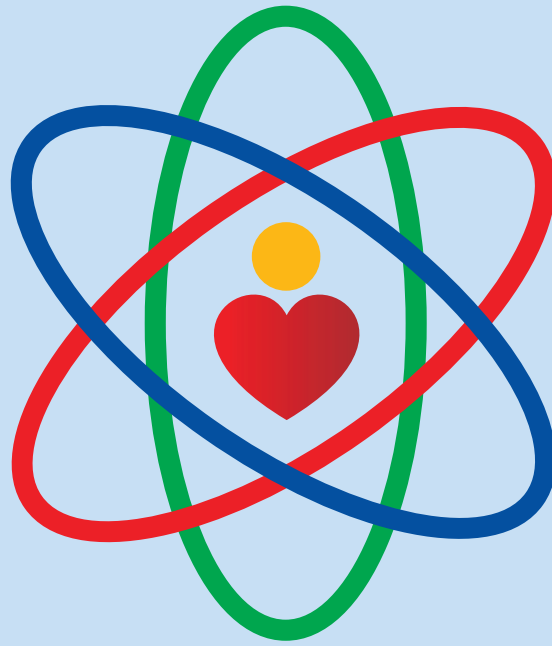# Ethics and Values in School
Capturing the Spirit of Education

Campaign for Popular Education (CAMPE)
Bangladesh

www.campebd.org

Ethics and Values in School

Capturing the Spirit of Education

বিদ্যালয়ে নৈতিকতা ও মূল্যবোধ - শিক্ষায় প্রাণের উজ্জীবন

Education Watch 2017

Ethics and Values in School
Capturing the Spirit of Education

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Foreword

Sir Fazle Hasan Abed KCMG

There will be little disagreement with the statement that the most critical concern about our educational system today is how the young generation can be brought up as people with a conscience, possessing a moral compass that guides them. We are appropriately concerned about the quality of education – the competencies and skills the learners must acquire. A part of the required competencies must be the ability to exercise judgement and reasoning to make moral choices.

The founding principles of independent Bangladesh uphold the aim of building a just and progressive society promoting human dignity and rights in unity while celebrating diversity and multiple identities of people. This aim is undergirded by the fundamental principles of the state – nationalism, socialism, democracy and secularism – enshrined in the national constitution.

Stephen Hawking, who overcame impossible disabilities of not being able to speak or move with sheer determination and the aid of digital technology, to become one of the greatest scientists ever born, passed away on March 14 this year. We live in the most dangerous time, he said. For the first time, humans can destroy the planet, not necessarily by a nuclear holocaust, but just by living their daily life and upsetting the fragile balance of nature. Living in harmony – people with nature and people among themselves – is a matter of survival of the planet and the human kind (Hawking, **"This is the most dangerous time for our planet,"** Guardian, 1 December, 2016**).**

As Bangladesh stands poised to cross the threshold of middle income countries, a re-commitment to the founding principles has become more urgent. Because, the true measure of a middle income country, and eventually a developed country, is not just total GDP or per capita income. The outcome of schools must be transformed learners – more competent, skilled, purposeful, wiser, those who are better equipped to fulfill their own personal goals and help make their community and the world a better place. The post-millennial generation, in school today, must be sensitive to the changing global world. They need to accept and respect diversity and the plural identities of human beings. Not appreciating this basic tenet or rejecting it is a major source of strife, conflict, violence, and tragedy in the world today.

An exploratory study

The exploratory study on "Ethics and values in schools – Capturing the spirit of education" aimed to *(a) look at how the purpose of promoting ethics, values and moral development is reflected in the constituent parts of the school, especially, curriculum and textbooks, teacher preparation and performance, classroom practices and school culture, and student learning; and (b) make recommendations regarding what can be done to promote ethics and values through school education.* It is limited to school education from pre-primary to secondary and equivalent government supported Madrasa education.

The study makes an original contribution to conceptual clarity and methodology in research on ethics and values education. It traces the history of development of concepts and theories of values development, and offers the proposition of the nine domains of ethics and values as the basis for an analytical frame. The research team points out that the evolution from faith to reason that began with the age of enlightenment three centuries ago face new challenges at the dawn of the 21st century. This global

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phenomenon affects the national psyche and complicates the thinking about the educational purposes in Bangladesh.

There is an idealistic expectation about school as the most important setting where ethics and values can be learned and practiced by students. The reality is more complex, because what schools do is circumscribed by the conditions imposed by the larger society, as the study shows.

A recurring theme of degenerating values

.A recurring theme in the report has been a perception of a general degradation of ethics and values in society, community and family that has become a major obstacle to promoting ethics and values among the new generation. The same themes of erosion of values and ethics, and absence of a moral compass to guide behavior, have been echoed in the communications media and social media. The burden of evidence and opinion is that community and society set a limit to what school can do. But should this become a justification for the school to abdicate its share of responsibility? The conclusions and recommendations, not minimizing the obstacles, offer a positive message, as noted below.

The construction of a values profile of students, teachers, school committee members and parents is a creative component of the study. The expectation was to gain an   insight about values positions of the education stakeholders and thus understand better the problems in promoting ethics and values in school.

The phenomenon of cognitive dissonance, holding knowingly or unknowingly contradictory beliefs and attitudes, is a significant finding of the values survey. As suggested a half century ago by Leon Festinger, the protagonist of the theory, it is a means of seeking a psychological comfort zone or rationalising opportunistic or even immoral conduct by the holder of the conflicting beliefs simultaneously. Several categories of cognitive dissonance have been revealed by the results of the values survey.

Addressing cognitive dissonance is an educational challenge not given much attention. There are numerous situations of moral dilemmas where moral reasoning and judgement have to be exercised and sacrifices made if necessary. In order to abide by moral principles, it is necessary to recognize the condition and consequences of cognitive dissonance, learn to address these deliberately and decide on the right course of action for oneself.

A resurgence of the illiberal world view

Although the role of the state was not a specific focus of the study, FGDs and values survey brought out the determining influence of the policy and strategy-setting role of the state at the central level in a highly centralized and unitary structure of management of state operations and public services in Bangladesh including the school system.

Broader socio-economic and political developments - transition of Bangladesh into a middle income country; the growth of the middle class; and at the same time, global and regional trends towards illiberal democracy and increased influence of religion on politics - pose new challenges in the sphere of ethics and values of the emerging post-millennial generation.

Also noted in the study, cognitive dissonance is manifested on a grand scale at state policy level on critical national issues This can be seen in simultaneous provision for secularism and Islam as state religion in the national constitution, ambivalence about the rights and dignity of ethnic and other minorities, contradictions about gender roles and equality, e.g., resistance to withdrawing reservations on clauses in

the UN Convention on Ending all forms of Discrimination Against Women (CEDAW), and the growth of madrasa education as a separate state supported as well as an independent stream without a clear strategy or national discourse about it. Policy and decisions about what ethics and values are to be promoted and how are hamstrung by these contradictions and unresolved questions.

Recommendations – a common thread of rationality, human dignity, and partnership of school and society

Sixteen recommendations are presented in the report grouped under four headings: learning content and pedagogy, school environment and culture, the social context of school, and the implications of the values profile.

Although, the recommendations are geared to specific areas of school organization and operations, there are common threads that tie the proposed actions — a) a forward-looking and rationality-based approach with a commitment to dignity and rights of all human beings, and acceptance of diversity and plural identities of people; b) the whole school, its culture and environment, not just the classroom, contributing to cognitive, social, emotional and moral development of students, and the key role of the teacher; and c) school functioning and succeeding, not in isolation, but in a social setting in partnership with parents, community and the larger society.

In respect of learning content and pedagogy, it is recommended that steps are taken to move content and pedagogy away from the predominant prescriptive and didactic approach to creating opportunity in school experience to exercise judgement and reasoning. Another recommendation is to introduce a common subject of religion and spiritual values for all students based on great religious traditions, instead of the separate subjects for each religious groups based on rituals and scriptures, which creates a sense of separateness and difference. The business of teaching children rituals and scriptures according to one's religious loyalty should be left to home and family.

On school environment and culture, a stronger line of communication with parents about how school and home can work on moral and ethical development of children and a stronger emphasis on co-curricular activities are recommended. It is also proposed that meaning and practice of sympathy and empathy, preventing bullying and selfish self-indulgence, be taught from early childhood, starting at home and in pre-school. It is proposed that a school should be a place of pride in the community in physical facility, its upkeep and how it looks.

In respect of the social context, it is recognized that the larger society and its values and culture set a limit on what schools can do in ethics and values education. General degradation of values and morality creates almost insurmountable obstacles for schools. Key responses proposed are alliance building and collaboration of all who are concerned and inspiring and empowering teachers to take on their potential role-model function for young people. This calls for out-of-box thinking about creating a nationwide force of "new teachers." The high stake and scale of the challenge call for an unconventional response. The report proposes a four-step ten-year plan to initiate a permanent program to prepare young people intellectually and emotionally for the teaching profession starting at the undergraduate level and inducting them into a national teaching service corps with high stats and remuneration.

The findings of the values profile suggest measures to give systematic consideration to how educational experience and lessons, in classroom, through co-curricular activities and the school culture prepare students to handle moral dilemmas, be aware of cognitive dissonance, and not let it be the justification for abdicating moral responsibility. Students, both at primary and secondary levels, have overwhelmingly

expressed their commitment to engage in action to uphold ethical principles and values they consider important. This idealism of youth is a window for schools, working together with parents and community, to create conditions and opportunities for young people to practice ethical conduct and engage in action to promote moral values. Teachers again have to play a lead role.

How teachers can be the role model

In the general social context that generates pessimism, a key positive message indeed is the potential role of the teacher, individually and collectively - his/her capabilities, professional competence and ethical position. These can determine to a large extent what the school can do in the larger context of the social setting, and even overcome to a large degree the constraints imposed by society and state.

Both in conclusions and the recommendations, the role of teachers has come up repeatedly. As noted in the concluding points, the teaching profession comprises at present a million members and is likely to be double that number in a decade. They touch the lives of millions of young people in the classroom and outside. Even if only one in five of the members of the teaching profession are guided by determination, motivation and moral strength in their interaction with their students, and they become the role model for their students, this will make a difference.

The social and political constraints are not set in stone and the boundaries can be pushed by individual motivation, determination and moral strength of teachers, as well as individual members of the managing committee and community leaders, especially if they can work in tandem collaboratively.

Teachers' personal and professional qualities, to the extent teachers can be the role model for the students, are the threads that weave together the many actions proposed. The implication is that the teacher's role, preparation, performance standards and status in society have to be thought about in a new way. Recommendations have been made in this regard, as noted above, which deserve serious policy level attention.

We hope the Education Watch 2017 report has made a contribution regarding the method of enquiry and to capturing and re-vitalising the true spirit of education with a focus on ethics and values of young people.

May 2018

Sir Fazle Hasan Abed
Chairperson of the
Education Watch Group

Preface

This Education Watch Report has attempted to identify trends of social transformation and promotion of ethics and values through education. The report titled *Ethics and Values in School: Capturing the Sprit of Education* has focused on the goal of education and its true sprit, specially at the school level, taking the instrumental view that a key purpose of schools is to promote ethical values and moral development of young people. It has tried to explore how promoting ethics, values and moral development is reflected in curriculum and textbooks, teacher preparation and performance, classroom practices, school culture, and assessment of students learning. It has also recommended what could be done to promote ethics and values through school education.

In order to examine the elements of the school system in relation to ethics and values education, a social dynamics perspective has been considered that includes self-awareness, self-identity, core beliefs and social interaction, among others. This perspective underlies our attempt to construct nine domains of ethics and values that include (i) personal beliefs about ethics and values as a human being, (ii) interpersonal relationships, (iii) responsibility as a member of the community, society and the nation, (iv) responsibility as a global citizen, (v) building a just and democratic society, (vi) protecting environment and the planet, (vii) gender justice, norms and attitudes, (viii) attitude towards children, and (ix) actions to uphold ethics and values.

Major findings of the study have been clustered into (i) ethics and values in learning content and pedagogy; (ii) ethics, values and school culture; (iii) social context of ethics and values in school; and (iv) values profile of students, teachers, school management committees and parents. The study has come-up with 16 major recommendations that include (i) supporting active and experiential learning, (ii) promoting universal human values, (iii) practicing ethics in school, (iv) bringing ethics into teacher training, (v) working with parents, (vi) starting early with children, (vii) promoting co-curricular activities, (viii) making school a place of joy and pride, (ix) new thinking about the teaching profession, (x) coalition-building to fight eroding values, (xi) working together on gangs, drugs and magnets of extremism, (xii) using social media with positive attitudes, (xiii) cultivating values in school, (xiv) handling moral dilemmas, (xv) nurturing children's idealism, and (xvi) supporting teachers as role models.

We would like to express our sincere thanks to Sir Fazle Hasan Abed KCMG, Chairperson of the Education Watch and Kazi Rafiqul Alam, Chairperson of CAMPE for their continued guidance in carrying out this study. The Education Watch is privileged to have the unflinching support of CAMPE. Its staff has all along played a vital role in producing the annual Watch Reports and facilitating their dissemination. Our sincere appreciation goes to them for their untiring efforts.

Dr. Manzoor Ahmed, Professor Emeritus, BRAC University and the principal researcher of Education Watch Study 2017 took the lead in concluding the study and preparing the report. His team members included Md. Abul Kalam, Sheikh Shahana Shimu, Riffat Jahan Nahreen, Nafisa Anwar, Mitul Dutta, Sabira Sultana, Nashida Ahmed, Md. Sydur Mur Salin. Prof. Dr. S. M. Nurul Alam, Prof. Dr. Sikder Monoare Murshed (Shourav Sikder) and Prof. Dr. Syed Shahadat Hossain have provided valuable guidance to the team. We are grateful to all of them. The panel of reviewers comprising Dr. A M R Chowdhury of BRAC and Dr. Anwara Begum of BIDS deserves our special thanks for their valuable comments and suggestions on the draft.

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Acronyms

ACC	Anti-Corruption Commission
A2i	Access to Information
BEP	BRAC Education Program
BNWLA	Bangladesh National Women Lawyers Association
BTRC	Bangladesh Telecommunication Regulatory Commission
CD	Cognitive Dissonance
CEDAW	UN Convention on Elimination of all Forms of Discrimination Against Women
CHT	Chittagong Hill Tracts
CSN	Children with Special Needs
EVE	Ethics and Values Education
FGD	Focus Group Discussion
GPS	Government Primary School
IBE	International Bureau of Education
ICT	Information and Communication Technology
JSC	Junior Secondary Certificate
LDC	Least Developed Country
MCQ	Multiple Choice Question
MEXT	Ministry of Education, Culture, Sports, Science and Technology of Japan

MJF	Manusher Jonno Foundation
MMCs	Multi-Media Classrooms
NCERT	National Council for Educational Research and Training
NGO	Non-Governmental Organisation
OECD	Organisation for Economic Co-operation and Development
OIC	Organisation of Islamic Cooperation
PCJSS	Parbatya Chattagram Jana Samhati Samiti
PECE	Primary Education Completion Examination
SDG	Sustainable Development Goal
SMC	School Management Committee
SSC	Secondary School Certificate
TI- Bangladesh	Transparency International-Bangladesh
UDHR	Universal Declaration of Human Rights
UNDP	United Nations Development Program
UNESCO	United Nations Educational, Scientific and Cultural Organisation
UNICEF	United Nations Childrens Emergency Fund
VAB	Voluntary Association for Bangladesh

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Overview

1. Background, Objective and Methodology

The Education Watch Group has decided to take promoting ethics and values through education as the subject of study for the Education Watch 2017 report. Having looked at a variety of education issues since 1999 – largely about 'what and how' of education operations – this 16th Education Watch Report focuses on 'why' of education. The premise is that the purpose of education and its true spirit, especially at the school level, lie in nurturing young people who grow up with a moral compass to guide their life.

The 21st century brings new global challenges to building just societies, living in peace and prosperity shared by all, and protecting the planet for the future generations. The founding principles of Bangladesh as an independent country are to uphold the aim of a just and progressive society promoting human dignity and rights for all in unity, while celebrating diversity and multiple identities of people. The vital task for the education system is to contribute to the twin goals of progress and unity with diversity.

Target 7 of the SDG4/Education 2030 agenda underscores the role of knowledge, skills, attitudes and practice to fulfil the purposes of education within the rubric of education for global citizenship and sustainable development. Formal schools uniformly comprise students, teachers, physical facilities, curriculum and learning content, teaching-learning activities, and assessment of student learning. Undeniably, these key elements of the school as a social entity have a role in ethics and values education. In order to focus on key elements especially pertinent to the study theme, we have grouped school operations under the following headings:

- Curriculum, learning content and textbooks;
- Teachers – preparation, professional development, and their performance;
- Pedagogic and classroom practices and student learning;
- School environment, school culture and co-curricular activities;
- School-community interaction and expectations; and
- Student perceptions and expectations.

The Study Objective

Taking the instrumental view that a key purpose of schools is to promote ethical values and moral development of young people, we propose the following objectives for Education Watch 2017:

The aim is to: (a) explore how promoting ethics, values and moral development is reflected in the constituent parts of the school including curriculum and textbooks, teacher preparation and performance, classroom practices and school culture, and assessment of student learning; and (b) recommend what can be done to promote ethics and values through school education.

This study is limited to school education from pre-primary to secondary and equivalent government supported Madrasa education.

Key Study Questions

Guided by the main objectives, we seek to answer the following questions:

i. How is ethics and values education (EVE) conceptualised in the curriculum? What aspects of EVE are given attention in school curricula and textbooks, and how are these items presented in curricula and textbooks?

ii. How is EVE addressed in preparation, professional development, and performance standards and performance of teachers? How do teachers see their role in EVE?

iii. How do the teaching-learning methods and activities in classroom take into account requirements of EVE?

iv. How do the school facilities, environment, and co-curricular activities address EVE?

v. What aspects of EVE are considered in school-community and teacher-parent relationships and how? What are the perceptions and expectations of parents and community representatives?

vi. What are the expectations and perceptions of students about EVE?

vii. What can be said about values and moral development of young people at age 10-12 and age 15-17 years?

viii. What recommendations can be made about promoting ethics and values in education?

Sampling

In this mainly qualitative study, statistically representative sampling and making national or sub-national quantitative estimates are not the objective. Quantitative techniques in this case enrich and complement qualitative information and judgement with empirical underpinning. Keeping this need in view, the following sampling frame was used (Table O.1).

Table 0.1
Sample of Institutions and Respondents

Sample Items	Description	Purpose
32 public system primary level institutions	Clusters of 8 urban, 20 rural schools; and 4 eibtidayee madrasas chosen from 8 divisions	To ensure a broad representation of primary and secondary institutions in the study; collecting information about and observing school provisions, facilities and learning environment and how these influence EVE.
32 public system secondary level institutions	Clusters of 8 urban, 20 rural, 4 alia madrasa from selected from 8 divisions	Same as above.
20 classrooms observed at primary and secondary levels	8 primary and 8 secondary, 2 ebtidayee and 2 alia from subsets of clusters of institutions	To understand reflection of EVE in classroom practices
10 Student FGD groups at primary and secondary levels	Average of 10 students in each from primary and secondary sample institutions from 8 divisions	To ascertain perceptions of and expectations about EVE
10 Teacher FGD groups at primary and secondary levels	Average of 8 teachers in each from primary and secondary sample institutions from 8 divisions	To ascertain perceptions and expectations about EVE
10 Parents/SMC Members FGD groups at primary and secondary levels	Average of 10 from subset of institutions in 8 divisions	To ascertain perceptions and expectations about EVE
640 primary level students, 640 secondary level students, 120 first-year university students, 576 Teachers at both levels, 1280 SMC members/Parents	20 Class 5 and class 10 students from each sample school (with randomisation when class size is large), 120 DU first-year university students invited by Dhaka University Research Association (a student / faculty voluntary group), teachers, SMC members /parents invited for voluntary participation in each sample school	To obtain responses to the values survey: 47 common items for secondary and university students, teachers and SMC/parents; 25 items in simple language for primary students.

Outcome of the Study

In keeping with the character of *Education Watch* reports, this report presents the findings and conclusions based on evidence and its analysis. The report also presents recommendations regarding promotion of ethics, values and moral development of learners. As an exploratory study on a subject of research new for Bangladesh, there is an emphasis on explaining concepts and the theoretical and analytical framework. There is a chapter (Chapter 2) on the international discourse on ethics and values education, especially in the context of Target 7 of SDG4. The report is divided into seven chapters, preceded by an overview and followed by annexes.

2.   Ethics, Values and Moral Education – Global and Bangladesh Context

The second chapter is devoted to exploring the question of ethics, values and moral education in both the global and Bangladesh context. It is based on a literature review of pertinent material related to conceptualisation and practice of EVE.

The chapter reviews major themes: the role of religious faith as the source of morality; the transition from faith to reason as source of EVE; theories of moral development; the rationale for the World Values Survey; the theory of cognitive dissonance and establishing the norms for human rights and dignity. The chapter discusses briefly how ethics and values education is addressed in selected national education systems. The Bangladesh context of ethics and moral education and issues of practice are presented.

Drawing on the historical, theoretical, global and national perspectives, we construct an analytical lens for the study. Nine domains are specified (see below). The domains, shaping the analytical tools, suggest a trajectory of development in morality and values, as indicated in the conclusions and recommendations of the study in the final chapter, which also imply a theory of change.

3.   Domains of Ethics and Values in Education – The Analytical Lens

In order to examine the elements of the school system in relation to ethics and values education, it was necessary to agree on what the components or domains of ethics and values are.

A review of the theories of ethics and values development, such as the theory proposed by Kohlberg and the underlying premises of the World Values Survey, suggests classification of themes and how these may relate to each other. The review of history and relevant theories, combined with a look at the attempts in societies and educational systems to address the implications of ethics and values and their promotion, helped us identify relevant themes and topics and construct the domains of ethics and values education (see Chapter 2).

In attempting to place the diverse themes and topics in a logically connected sequence, the study team has adopted a social dynamics perspective. Individual humans form self-awareness, self-identity, core beliefs and a way of looking at society and the world by being raised in a family. They also engage in social interaction between self and others. Moreover, there are near-universal normative goals that serve as guide for behaviour and action in society. This perspective underlies our attempt to construct the following nine domains of ethics and values. These domains may be considered a methodological contribution of the present study.

1.   *Personal beliefs about ethics and values as a human being* – The important sub-topics of this domain help explain its nature: purposefulness in life; consciousness about spirituality and the human condition; positive attitudes about life and future; honesty in personal conduct, being

upright, and possessing self-esteem; compassion and empathy for others; importance of performance standards ("anything worth-doing is worth-doing well"); appreciating and participating in creative, artistic, and aesthetic expressions; and commitment to fairness and a just society. *This domain may be seen as an anchor for the individual inasmuch as it influences how a person perceives and internalises other domains.*

2. *Interpersonal relationships* – Respect for and acceptance of differences, belief in human rights and dignity for all, mutual trust and empathy in one human being interacting with another.

3. *Responsibility as a member of community, society and a nation* — Being mindful of civic duties and responsibilities; abiding by law; promotion of common interests of the community, society, nationality and nation; respecting diversity in society and plural identities of people; promoting societal obligation to the disadvantaged and those with special needs; love for country and nation, and appreciation of national history and culture.

4. *Responsibility as a global citizen belonging to the human community* — Respect for other cultures and traditions; promoting human rights and dignity for all; respect for and belief in common humanistic values and norms; respect for international laws and treaties; and responsive to and supportive of people in crisis and danger anywhere.

5. *Building a just and democratic society* – Equity, equality and inclusiveness; freedom of faith, belief, speech and opinion; rule of law; promoting democratic practices and behaviour; respect for rights and needs of minorities.

6. *Protecting environment and the planet*— Love for nature, protecting planet's resources; balancing needs of present and future generations; living by sustainable life-style, promoting bio-diversity, and preventing cruelty to animals.

7. *Gender justice, norms and attitudes* – Gender equity and equality; non-discrimination, preventing gender barriers and gender-based denial of freedom; gender equality in personal, social, economic and political roles; fair gender representation in art, culture and creative spheres.

8. *Attitude towards children*—Societal obligation to children, respect for children's rights, protection of children, and listening to children, mutually supportive child-adult interaction.

9. *Action to uphold ethics and values*—Being active and engaged and standing up individually and collectively to uphold ethical principles and moral values.

These domains have been used to construct the analytical frame for examining how ethics and values are reflected in the curriculum and learning content, classroom practices, school environment, teacher preparation and performance, and student knowledge, attitude and behaviour.

In Chapter 3 we scan ethics and values themes and topics in the primary and secondary school curricula and textbooks in Bangladesh. To the extent producing ethical and moral human beings is a key objective of the school system; this exercise indicated what has been considered significant and important as educational content and pedagogy practices.

4. The Key Conclusions

The analysis and findings of the study are organized under four headings:

a. Ethics and values in learning content and pedagogy;
b. Ethics and values and the school culture;
c. The social context of ethics and values in school; and
d. A values profile of students, teachers, school committees and parents.

The findings in the four areas along with the conclusions drawn from the findings in the respective areas are presented in the related chapters. The key conclusions show mutual complementarity and inter-relationships, and indicate the importance of considering these holistically.

4.1 Ethics and Values in Learning Content and Pedagogy

A curriculum and textbook review guideline was developed taking into consideration the domains of ethics and values in education (EVE). The analytical approach was to determine the frequency of mention of the EVE domains and topics in the curricula, in textbooks and in teacher training curricula.

Figure 0.1 shows how prominent is each of the nine EVE domains in the curricula, textbooks and teachers' material. There is a clear dominance of domain one related to personal belief and general concepts of values. Practical application of ethics and values represented by other domains are less well represented in the learning content.

Figure 0.1
Distribution of EVE domains by student curricula, textbooks and teacher training curricula
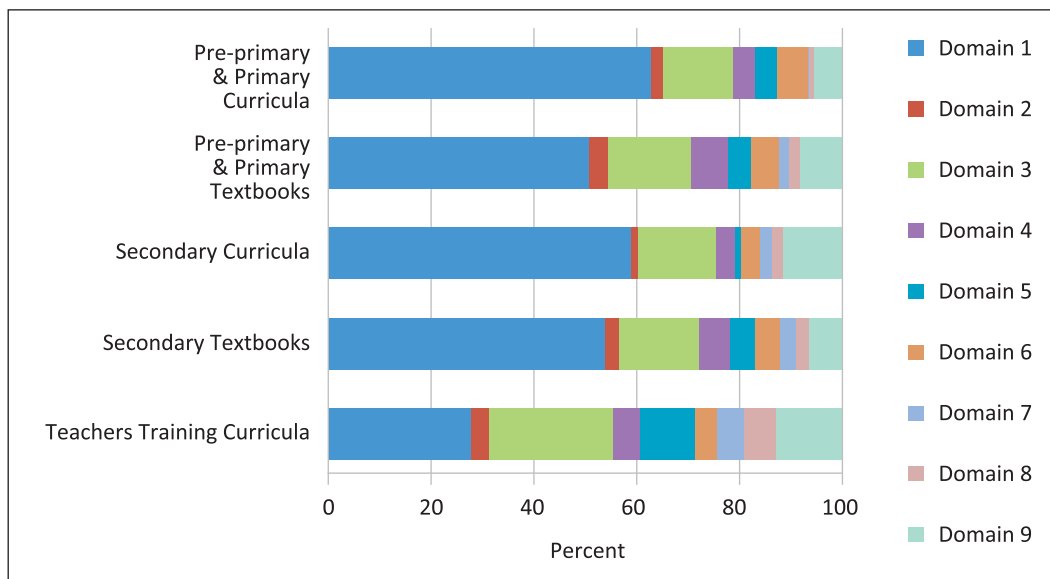
Domain 1: Personal beliefs
Domain 2: Interpersonal relationships
Domain 3: Role as member of community, society and nationality
Domain 4: Role as global citizen belonging to the human community
Domain 5: Building a just and democratic society
Domain 6: Protecting environment and the planet
Domain 7: Gender justice, norms and attitudes
Domain 8: Attitude towards children
Domain 9: Engaging in action to uphold ethics and values

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Table 0.2
Frequency and percentage of the item under each EVE domain with most mention in curricula and textbooks

Domains of EVE	Name of items in each EVE domain most mentioned in curricula and textbooks	Frequency and percentages (in brackets) of items in each EVE domain most mentioned in curricula and textbooks	
Domain 1: Personal Beliefs	Spirituality and human condition	795	(51.6)
Domain 2: Interpersonal relationships	Respect for and acceptance of differences (acceptance and adaptability, negotiation, assertiveness)	42	(2.7)
Domain 3: Member of community, society and nationality	Love for country/ nation and appreciation of national history/ culture	205	(13.3)
Domain 4: Global citizen belonging to the human community	Respect for other cultures and traditions	69	(4.5)
Domain 5: Building a just and democratic society	Promoting democratic practices and behavior	48	(3.1)
Domain 6: Protecting environment and the planet	Love for nature, protecting planet's resources	89	(5.8)
Domain 7: Gender justice, norms and attitudes	Gender equity and equality; non-discrimination	34	(2.2)
Domain 8: Attitude towards children	Societal obligation to children	43	(2.8)
Domain 9: Action to uphold ethics and values	Being active and engaged on ethics and values	215	(14.0)
Total	Sum of frequency of the most mentioned item under each domain	1540	(100)

The following conclusions were drawn from the review of curricula, textbooks and teacher training content.

a. The contents for religion and the subject Bangladesh and Global Studies (commonly understood as social studies) have been seen by curriculum developers and education policy makers as the courses in which ethics and values can be emphasized.

b. In general, the dominant topics related to ethics and values in learning contents are about basic values and ethics in respect of personal beliefs and attitudes included in EVE domain one. The other domains and topics related to application and practice of values and ethics in life and in social interaction receive relatively less prominence. The least cited were the topics related to gender (Domain 7), interpersonal relationships (Domain 2), and attitude towards children (Domain 8).

c. There is little or no emphasis on the common and shared religious values and the spiritual dimension of human beings, which are emphasized in all religions. The study of religion based on separate religious affiliations fosters a sense of separateness and suggests that differences among religions are more important than the spirit of human commonality and solidarity and respect for different religious traditions.

d. The history, nationalism and patriotism contents are intended to foster pride and love for the country and glorify national history. The liberation war and the great sacrifices made to achieve independence of Bangladesh are a source of inspiration and pride. Yet a critical and objective look at the past and sensitivity to different narratives from diverse perspectives are necessary for a genuine appreciation of history.

e. There is the potential to revise textbooks for religion and social studies (as well as other subjects) to give greater scope to various topics under the EVE domains.

f. In language instruction, Bangla stories and texts use examples of moral and ethical behaviour and, to a limited extent, illustrate dilemmas that call for moral judgement. This is not so in the English-

language content, either at primary or secondary level. It focuses on practising language skills. There is little effort to introduce students to great literary works in English, perhaps in simplified versions, that sensitise readers to dilemmas of the human condition.

g. EVE items were much less frequent in teacher training curriculum and materials in comparison with curricula and textbooks for students. Teacher training appears to focus on pedagogy and teaching cognitive elements of learning, rather than students' growth in the spheres of ethics, values and social and emotional aspects of development in primary and secondary schools – or making teachers aware and self-critical about their own values and beliefs.

h. The selection of topics and themes for the curriculum and textbooks indicate a preference for a didactic and prescriptive approach to teaching and learning. This is a widely acknowledged and much discussed problem of our educational culture. Yet there are few opportunities in the school experience for students to develop and practise reasoning on moral issues and recognise moral dilemmas.

What is in the curriculum and textbooks about ethics and values is the first step. The broad challenge in the educational system is teaching the curriculum effectively. How will it enable students to develop their knowledge, skills, and understanding, which will in the future shape their behaviour as adults? This broad educational challenge also applies to promoting ethics and values in school.

4.2 Ethics and Values and the School Culture

There is an idealistic expectation that schools are the most important setting where ethics and values can be learned and practiced. The reality is more complex. What schools do is circumscribed by the larger society. Data from FGDs with different stakeholders, school survey and classroom observation as well as the values survey have been analysed to explore how schools are promoting ethics and values.

Figures 0.2 – 0.5 summarize school physical facilities, physical environment, water and sanitation provision, playground, opportunities for co-curricular activities for students, and inclusion and psycho-social environment. All of these contribute to creating the conditions in school for promoting and inculcating ethics and values.

Figure 0.2

Percentages of schools by status of school environment for Promoting EVE

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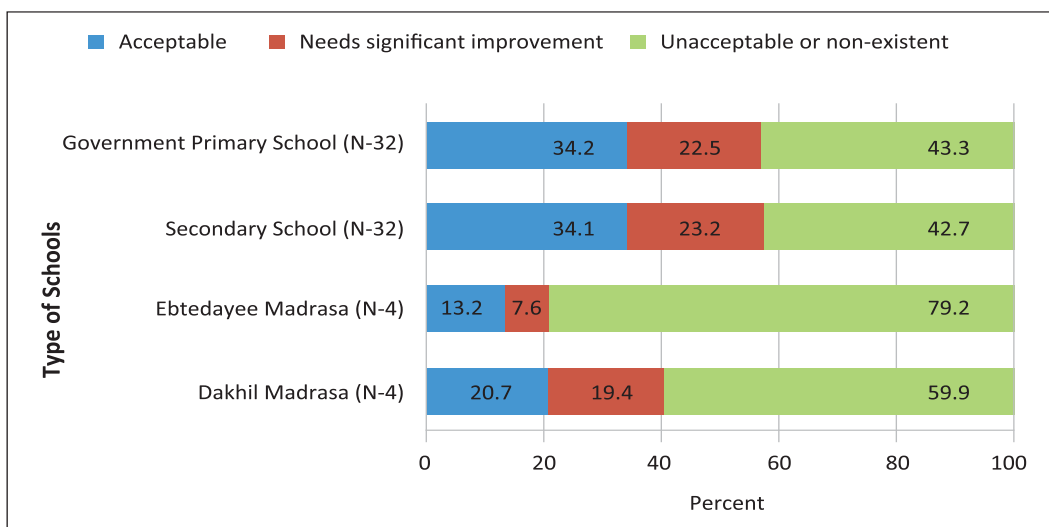
Figure 0.3

Percentages of schools by provision for playground and co-curricular activities
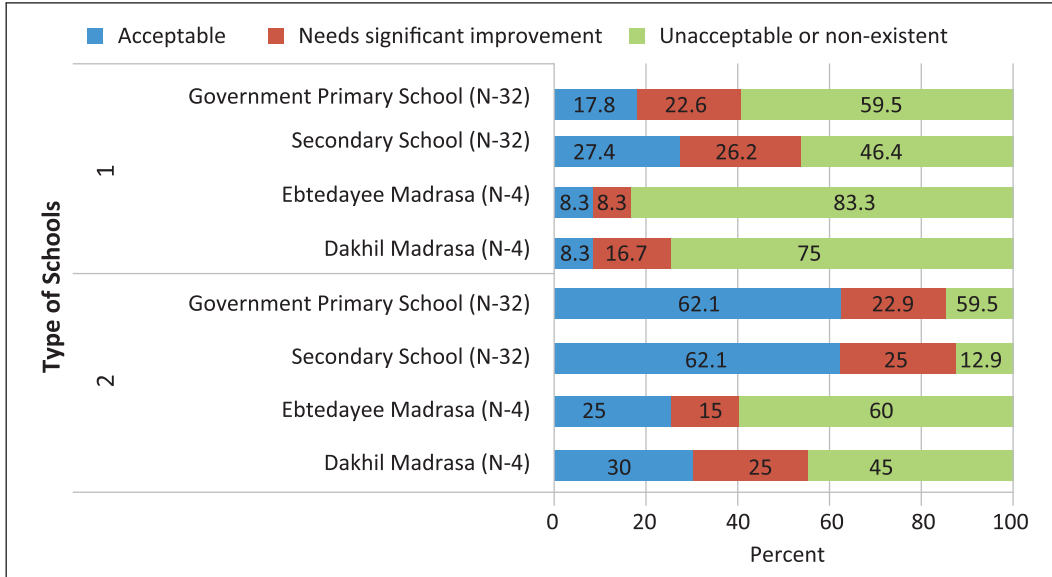
1 = Playground,   2 = Co-curricular activities

Figure 04

Percentages of schools by status of environmental awareness and students' involvement in maintenance and social development activities
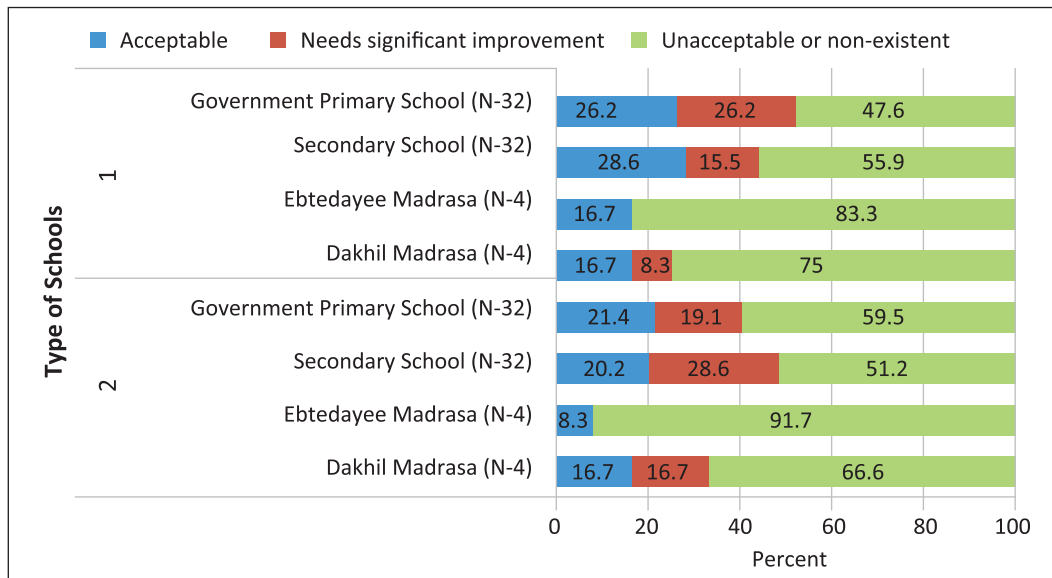
1 = Environmental awareness
2 = Students' involvement in maintenance and social development activities in the area

Figure 05

Percentages of schools by status of inclusiveness and psycho-social environment
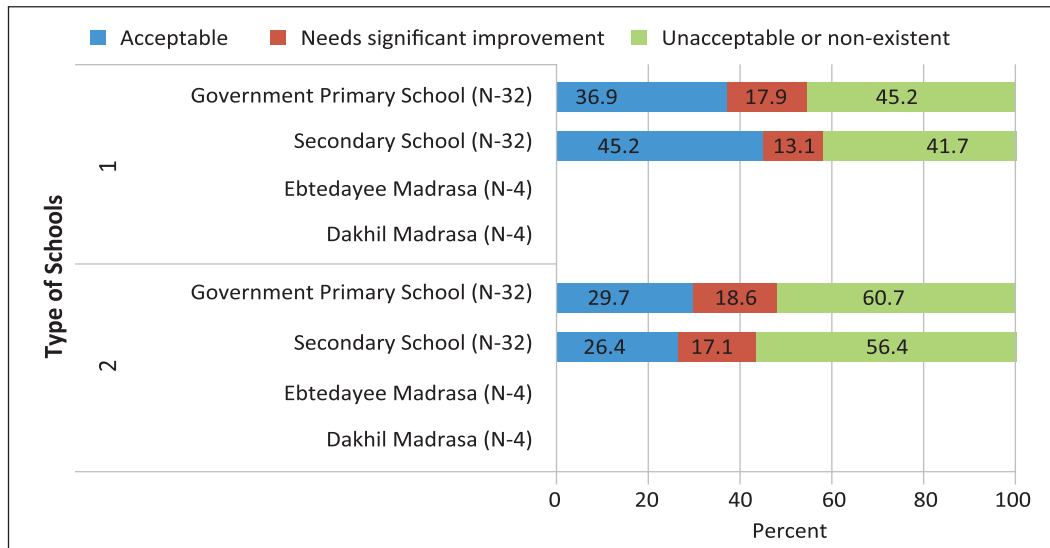
1 = Inclusiveness,   2 = Psycho-social environment

The following are key conclusions in respect of EVE and the school culture beyond the classroom:

a. Taking into account both the physical infrastructure and health and hygiene situation, the environment in most schools was not conducive to promoting learning and cultivating ethics and values among the students. Two-thirds of the mainstream schools and the Alia Madrasas do not have the physical, health, and hygiene environment for effective learning and.

b. From the values survey (presented in chapter 6, see below), it was found that on average around 90 percent of teachers, parents, and students of primary, secondary and tertiary level are positive about their responsibilities for maintaining the school and community physical environment. This finding suggests that at the local level it may be possible to mobilise support and cooperation of various stakeholders to improve the school learning environment and create conditions for promoting EVE objectives.

c. In general, the research team rating shows inadequate provision for co-curricular activities in terms of school hours and physical facilities, and in teacher encouragement. FGDs did not see any significant disparity in opportunities for boys and girls to engage in sports, though empirical observation suggests otherwise. FDG participants may accept the present state of affairs as the norm and have lowered their expectations and goals accordingly.

d. Half of primary students, two-thirds of secondary students and nearly three quarters (70%) of tertiary students in values survey responded negatively to the question whether they look upon teachers as role models for ethical and moral conduct. And almost half of the teachers did not perceive themselves as role models for their students.

e. The overall scenario during class observation of teachers conducting themselves well in carrying out their teaching tasks and interacting with students suggests that most teachers know what to do. The need is for appropriate incentives, encouragement and performance standards to make teachers' positive conduct during class observation a matter of daily routine.

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f.   Classroom observations did not detect discriminatory behaviour by teachers towards students. However, FGDs indicated that children from very poor families or *dalit* families face social discrimination from student peers.

g.   Both teachers and SMC members feel that coeducational schools foster mutual respect and cooperation among boys and girls from the beginning of their lives. In respect to psycho-social environment (including sexual harassment and anti-bullying policy, teachers' behaviour and psycho-social counselling), only about a quarter of secondary schools and a fifth of primary schools had an acceptable environment according to observers' rating.

h.   Students, teachers and SMC members agreed that parents play a key role in developing children's character. Half of the school teachers think that the family comes first; after the family, school is the best place to practise moral development; but over half of respondents in the values survey reported student experience regarding ethics and values in family and school to be often in conflict.

i.   The large majority of values survey respondents, especially the primary grade students and parents, expressed the view that children should be taught sympathy and empathy for others starting at an early age.

j.   Almost all the teachers and SMC members said that they communicate with parents mostly on absenteeism and poor academic results; that there is no regular mechanism to involve parents in awareness-raising about ethics and values. Most low-income parents, it was reported, did not come to school meetings because they were busy earning for the sustenance of their families.

Although there are high expectations about the school's role in a larger social environment, what happens in school is influenced by these external factors as discussed below.

4.3   The Social Context of Ethics and Values in School

Students, teachers, SMC members and parents, in responding on ways to overcome the barriers to ethics and values promotion, looked at the issues from three perspectives - role of the school and teachers, role of the community/society, and role of the state. Figures 0.6 and 0.7 are derived from the values survey illustrate the social context and its influence on EVE.

Figure 0.6

Percentages of respondents by types about "Using any means to score high in exam"

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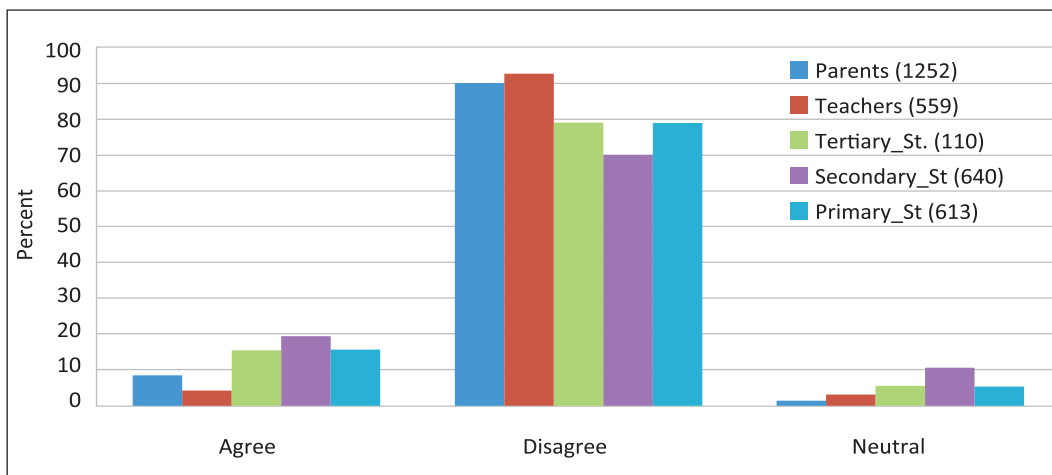
Figure 0.7

Percentages of respondents by types about "Honesty is the best policy – not practical"
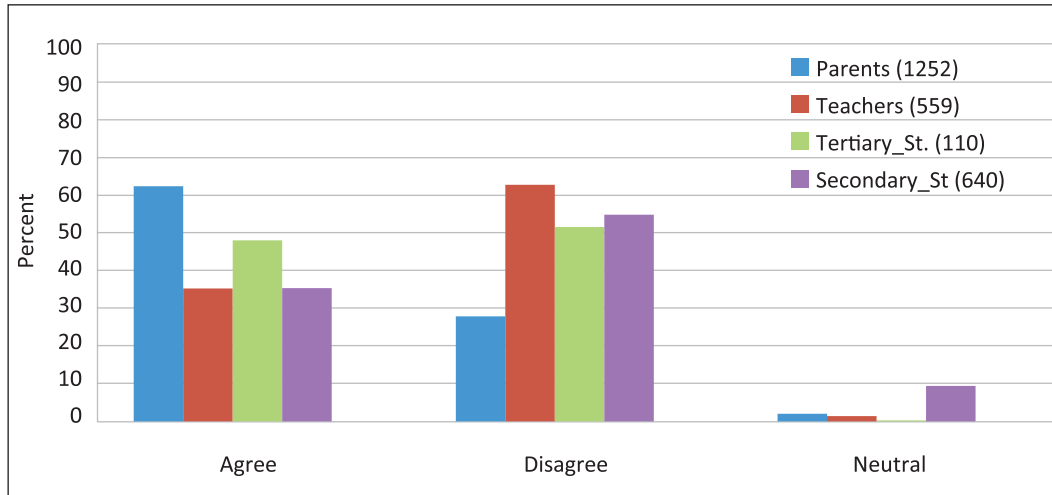
The large majority of respondents rejected the idea that any means to score high in exams is acceptable. However, faced with a general choice of honest conduct in society, respondents were equivocal (Figures 0.6 and 0.7). In the actual practice of morality, students, teachers and parents were almost evenly divided between taking a high moral ground and acting "pragmatically." The response to accessing leaked questions and other unethical behaviour to gain an advantage in examinations supports this observation.

What are considered desirable values to be taught in school may be compromised by divergent preferences between home and family, as illustrated by Table 0.3. A strong majority of respondents, in aggregate, endorsed the idea of teaching sympathy and empathy to children from a young age, both at home and in school; but half of the respondents found experience on ethics and values at school and home were often contradictory.

Table 0.3

Distribution of Values Survey Responses - Teaching sympathy and empathy from a young age (Item V43) and contradictions in values formation in school and society (Item V30)

Items of Values Survey	Respondents	Percentage of responses		
		Agree	Disagree	Neutral
Teaching sympathy and empathy from an early age (Item V43 in Values Survey)	Parents (N-1252)	89.4	4.3	6.3
	Teachers (N-559)	77.8	20.2	2.0
	Tertiary students (N-110)	85.5	9.1	5.5
	Secondary students (N- 640)	72.2	16.4	11.4
	Primary students (N-613)	92.0	4.9	3.1
Experience of ethics and values in family and school often contradictory (ItemV30)*	Parents (N-1252)	54.3	32.4	13.3
	Teachers (N-559)	51.2	44.0	4.8
	Tertiary students (N-110)	47.3	37.3	15.5
	Secondary students (N-640)	53.0	32.0	15.0
	Primary students (N-613)	-	-	-

This question was not asked to primary school children.

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Conflicting views on closely related issues and conflict between educational messages about EVE from school and home are examples of the phenomenon known as cognitive dissonance (see below).

The highlights as to the influence of the social context on EVE, as perceived by the education stakeholders, are presented under three headings: role of school and teachers, role of community and society, and the role of the state.

Role of school and teachers

Determining the relative importance of school and the surrounding community and society prompted a debate. On this debate, we drew the following conclusions:

a. The larger social forces, including the political culture (see below) and the power structure in the community, influence – often negatively – the governance and accountability of the school. Similarly, in our unitary and centralized country, central government policies and priorities determine resources for education and educational policy and strategy. These policies and priorities set the boundaries within which the school has to function.

b. The FGDs, the school observations, as well as the values survey point to the individual role of the teacher – his/her capabilities, professional competence and ethical position. These determine to a large extent what the school can do in the larger social setting, and even overcome many of the constraints created by society and state. The boundaries can be pushed by the motivation, determination and moral strength of teachers and other stakeholders – especially if they can work collaboratively.

c. Responses to the values survey from all stakeholders, including teachers themselves, showed ambivalence about the teacher as exemplar of ethics and values in the current reality of society. How can the teacher be supported and encouraged to become an exemplar of EVE? This may be the key challenge in enhancing the role of schools in promoting EVE. (See discussion in Chapters 4 and 5).

Role of community and society

Teachers were asked in FGDs about ethics and values issues they considered important in family and social life. The response to this open-ended question elicited a list the respondents regarded as important.

d. A recurring theme was a perception of a general decline of ethics and values in society, community and family, and that this decline has become a major obstacle to promoting ethics and values in the new generation. This is echoed in the communications media and social media.

e. The social setting, power structure and a structure of injustice in political, economic and social institutions were mentioned by FGD participants as critical constraints on what schools can do.

f. Some teachers and managing committee members saw a lack of awareness and ignorance among parents about moral and ethical issues. This has led, they alleged, to parental neglect of or indifference to providing ethical guidance to their children.

g. Drug addiction and the attraction of religious extremism are a major concern, which is not confined to urban populations or the more privileged segments of society. This situation signifies deeper social and economic problems and is both consequence and cause of a decline of values. The

potential dangers and their dimensions do not seem to be fully recognized among education stakeholders.

h. The snapshots of education issues from media reports regarding dishonesty, negligence and impropriety in governance of education and operations of institutions suggest major shortcomings in the system.

i. An analysis of selected categories of social media content shows that it reinforces conventional ethics and values that tolerate discrimination against marginalized social groups. Representation of humour in social media sustains stereotypical belief and promote cognitive dissonance among adolescents, which is to hold conflicting beliefs and values without attempting consciously to resolve the contradictions.

j. Given the power and influence of social media, how to use them as a force for positive change in the sphere of ethics and moral development is of concern. Some promising initiatives have been taken via social media, which can be strengthened and replicated.

Role of the state

Although the role of the state and the political culture were not a specific focus of the study, FGDs and our values survey brought out the policy and strategy-setting role of the state in our highly centralised and unitary structure. Centralised control is certainly a feature of the school system. The state of politics and the role of the state suggest the following conclusions.

k. Recent history, political culture and policy discourse, or lack of it, have set the stage for cognitive dissonance on a grand scale at the state policy level. This dissonance arises in part from constitutional provision for both secularism and Islam as state religion. Other examples are the ambivalence about the rights and dignity of ethnic and other minorities, reluctance to withdraw reservations on clauses of the UN Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), and the growth of state-supported madrasa education as well as an indigenous (quomi) madrasa stream, without a clear strategy as to their appropriate role and absence of a public discourse of the consequences. Policy and decisions about what ethics and values are to be promoted, and how, are hamstrung by these contradictions and unresolved questions.

l. A governance structure that allows and promotes greater participation of key stakeholders – especially the parents of school children – and moving decision-making closer to them is the direction that needs to be followed in spite of risks. In general, greater transparency and greater accountability in all aspects of governance and management are concerns noted in responses to the values survey and discussion groups. Efficient, transparent and accountable functioning of schools can help create the conditions where young learners can mature as honest and upright human beings and flourish with a moral purpose in life.

A key positive message about the social context of the school is the potential role of teachers, individually and collectively. Teachers determine to a large extent what the school can do in the social setting, and teachers may even overcome the obstacles created by society and state.

4.4   A Values Profile of Students, Teachers, School Committees and Parents

The goal of the values profile is to provide an understanding of beliefs and values held by respondents about ethical and moral issues.

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On the whole, around 60 percent of respondents in each group had views, which can be characterized as positive regarding the values domains in the study. "Positive" implies a value position, as explained in the discussion of the values domains (Chapter 2). These positions are consistent with a forward-looking, rationality-based, progressive and scientific world view with a commitment to human dignity and rights of people everywhere, respectful of diversity and plural identities. These positions also support the objectives of protecting nature and the planet and building just societies with shared stakes and prosperity for all. (See Figure 0.8)

Figure 0.8

Positive responses on values domains held by respondents in percentages
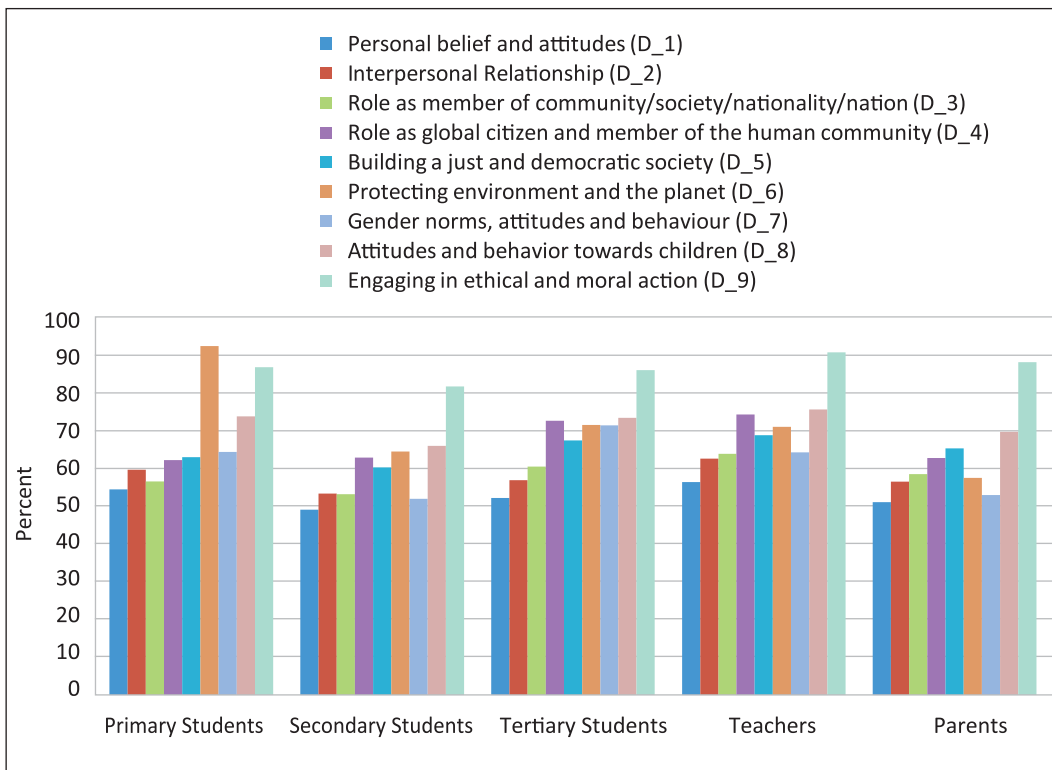
The existence of cognitive dissonance (holding knowingly or unknowingly contradictory beliefs and attitudes) is a significant finding of the values survey. As suggested by Leon Festinger, a proponent of the theory of cognitive dissonance (discussed in Chapter 2), it is a means of seeking a psychological comfort zone or rationalising opportunistic or immoral conduct by holding conflicting beliefs simultaneously. The results of the values survey illustrate several examples of the phenomenon (Figure 0.9).

The following conclusions can be drawn from the values survey presented under four subheads.

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Figure 0.9

Percentage of responses for pairs of items indicating cognitive dissonance
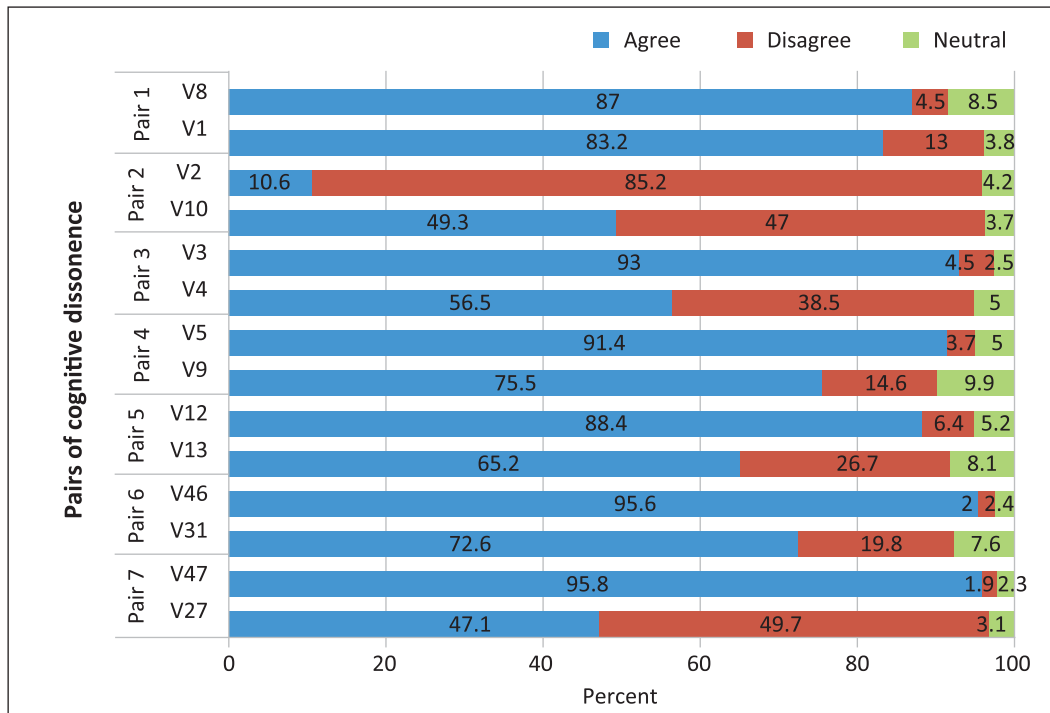
Pair1: *Greater purpose in life (V8)* versus *Priority to be rich and have easy life (V1)*

Pair2: *Using any means to score high in exam (V2)* versus *Honesty is the best policy- whether practical (V10)*

Pair3: *Primacy to life in the after-world (V3)* versus *Whether our future depends on God (V4)*

Pair4: *Positive outlook on future (V5)* versus *Pride in one's work –its absence (V9)*

Pair 5: *Respecting plural identities of people (V12)* versus The mo*st important identity of humans is the one based on religion (V13)*

Pair6: *Engagement of youth in protecting biodiversity and natural resources (V46)* versus *Sacrificing some environmental measures to secure economic growth (V31)*

Pair7: *Protecting human and education rights of child domestic helper (V47)* versus *Scolding and corporal punishment for children when they break rules and disobey direction (V27)*

Aggregate Results

a. On average, about 60 percent of responses to values question were positive (see Figure 0.8). However, when the results are disaggregated for the different domains and sub-domains and the different groups of respondents, the average results may be seen as less positive. The phenomenon of cognitive dissonance casts some doubt on the strength of the respondents' positive conviction.

b. Respondents on average show the highest positive views with respect to participation in ethical and moral actions (D9: 81 percent) followed by attitudes and behaviour towards children (D8: 70%) and protecting the environment and the planet (D6: 70%).

c. A few of the domains display overall middle-range scores across respondent groups. The gender justice domain (D7) has results ranging from 52% to 71%; positive scores on building a just and democratic society (D5) range from 60% to 69%, and scores on responsibility as a member of community and society

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(D4) range from 53% to 64%. Many respondents across the five groups appear to be opting for a middle ground, without displaying passion or enthusiasm about these issues.

Cognitive Dissonance

d. At least seven pairs of cognitive dissonance positions related to fourteen items from the survey tool show that respondents held logically inconsistent beliefs or views simultaneously (shown in Figure 0.9 above).

e. Addressing cognitive dissonance is an educational challenge not given much attention so far. There are many situations where moral reasoning and judgement have to be exercised and sacrifices made if necessary. In order to abide by moral principles, it is necessary to recognize the condition and consequences of cognitive dissonance, learn to address these deliberately and decide on the right course of action for oneself.

Teachers and SMC Members/Parents

f. The teachers display strong positive scores in most domains. Among the five respondent groups, they have the highest positive average score in seven of the nine domains and the highest average total score. In the two domains where teachers are not the top scorers, gender norms and environment, their score is still high. The teachers seem to know what to say, regardless of what they do.

g. Parents have piled up the highest numbers of negative top scores – in six domains they have the highest total average negative scores and in two domains they have the lowest average positive scores. There appears to be a generation gap in values and attitudes, especially between parents and students.

The Idealist Primary School Students

h. Among student respondents, primary school students come out as progressive and forward looking with a positive outlook about the future. They have the highest score on protecting the environment and the planet, ahead by 11 percentage points from the next highest scorer. Not surprisingly, they have relatively high scores on attitudes towards children, and also on engaging in action to uphold ethics and values as well as in personal beliefs and honesty.

i. The secondary level students, in contrast to their primary school counterparts, turn out to be cautious, conservative and not willing to express their views on many issues. They do not commit themselves strongly for building a just and democratic society, taking responsibility as member of community and society, or improving gender norms. As a group they tend to keep close to the middle ground on the dimensions of ethical choices.

j. Tertiary students strongly favour gender justice, scoring the highest on this question. In other respects, their position is closer to their secondary school counterparts.

The findings about students at different levels raise the question — do the primary school children's optimistic, positive and activist views have something to do with their natural enthusiasm and innocence, not yet spoiled by society and school. As they grow older, do they become more cautious, calculating and conservative, as the secondary and tertiary students' position suggest? This question merits further research. If so, this poses an important educational challenge.

5. Recommendations

The purpose of the study has been to explore and gain insights about ethics and values in school education (EVE), learn about obstacles and constraints faced in promoting EVE, and consider what can be done. In this spirit, we offer a set of pragmatic and practical recommendations.

The recommendations are grouped under four headings used in the analysis presented in the report. However, they do not necessarily fit into the neat categories of this structure. The recommendations cut across the categories and have broad relevance for the educational system. They imply the need for a holistic view of EVE and schools.

Learning content and pedagogy

1. **Supporting active and experiential learning**. A didactic and overly prescriptive approach in teaching-learning is a widely recognised problem in our pedagogy and school culture. The challenge for our schools is to create opportunities for students to develop and practice reasoning about moral issues and recognise moral dilemmas. To address this challenge there is need for actions in a sustained way in the following areas:

   - Improving learning content and materials in relation to EVE issues;
   - Greater emphasis on co-curricular experience to deepen students' learning and allow them to practice what they learn;
   - Reform in student learning assessment to move away from rote learning; and
   - Preparing and supporting teachers for their multiple tasks and roles in teaching children.

2. **Promoting universal human values**. The study of religion based on distinct religious affiliations of students leads to fostering a sense of separateness and differences, rather than promoting the spirit of human commonality and solidarity. Similarly, the important goal of fostering love for country and pride in national history and struggle for freedom should be pursued with sensitivity as to how various cultures, nations and people are portrayed. The solutions call for steps suggested below:

   - A common subject of religion and spiritual values can be introduced in the higher primary and secondary grades which would bring together the common heritage of great religions, sanctity of life, dignity and rights of all human beings and a greater purpose in life. It would foster appreciation and respect for all religious traditions and their followers. The business of teaching rituals and scriptures according to one's individual religious affiliation should be left to the family and home.
   - Learning materials and activities concerning history, patriotism, and diversity of cultures should be selected with sensitivity, objectivity and fairness and not be subject to ad hoc revision. Review and selection of learning materials should follow transparent and established procedures, and decision-makers should give due consideration to diverse perspectives on historical narratives.

3. **Practicing ethics in school**. School experience needs to create opportunities for the practice of students' reasoning capabilities about moral issues and recognising moral dilemmas. Actions in this respect include:

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- Reviewing learning content and curricula to emphasise practical issues of ethics and morality in life and society (rather than only prescriptive injunctions) in all subjects in the curriculum; and emphasising practice and opportunities for such practice in the classroom, co-curricular activities in school and in the community involving students, teachers and parents.
- The recommendations under item 1 above are equally relevant to this issue.

4. **Bringing ethics into teacher training**. Teacher training curricula and content appear to focus on pedagogy techniques and on teaching cognitive elements of learning. Training curricula do not emphasise students' development in the spheres of ethics, values and social and emotional development, or making teachers self-critical about their own values and beliefs. Actions in this area call for:

- Review of teacher training content to put sufficient emphasis on teachers' moral and ethical role in teaching, themselves being more self-aware about moral issues, and how each teacher becomes a role model for young learners.
- New thinking about how teachers are recruited, prepared, supported, rewarded and supervised is needed so that they can be role models for students. (See below).

School Environment and Culture

5. **Working with parents**. Teachers and schools need a regular and strong line of communication with parents about matters of ethics and values in school, not just to handle specific problems when these arise with individual students. Parents need to be apprised of:

- What schools are trying to do to promote ethics and values among students and how school and parents can work together;
- Handling conflicts in values between home and school;
- What parents can and should do at home regarding moral development of children.

6. **Starting early with children**. Sympathy and empathy, consideration for others and appreciation of diversity cannot be just textbook topics. The concern is how these can be fostered among children from an early age at school and home. Actions may include:

- Review of preschool, early childhood education and primary school content and teaching practices form this perspective;
- Schools' co-curricular activities should create opportunities for practice of these values, including prevention of bullying and disparagement of children of different backgrounds;
- Working together with parents and family.

7. **Promoting vital co-curricular activities**. While gender-based disparity in access to schooling has been eliminated, there are deficiencies in opportunities for sports and co-curricular activities. Children, teachers and SMC members are willing to support improvement in this respect and work together. Priorities in this area are:

- To look upon co-curricular activities as a vital component of school experience and learning, both in academic areas and in ethics and values;
- To plan and provide resources for this purpose with expanding opportunities for participation by all, including girls;
- To take advantage of the willingness of stakeholders to work together on supporting and improving co-curricular activities, including community-linked activities; schools need to plan with parents and community about what can be done.

8. **Making school a place of pride**. School infrastructure and hygiene, sanitation and clean water provisions, despite improvement, remain at an unacceptable level for the majority of schools. A dispiriting environment and poor facilities are not conducive to promoting ethics and values among students or encouraging better academic performance. Actions in this respect would include:

- Review of standards set for infrastructure, especially how they are applied to schools. Since facilities in the majority of schools are inadequate, steps should be considered about how standards can be better realized;
- A school should be a place of pride for the community in respect of the physical facilities. School authorities should take advantage of the willingness of stakeholders (teachers, students, community members) to contribute and collaborate in this respect.

The Social Context of School

9. **New thinking about the teaching profession**. The social context set the limits on what schools can do in respect of promoting ethics and values. Yet, stakeholders' views point to the individual role of the teacher – his/her capabilities, professional competence and ethical position. It is necessary to ensure that school teaching is not the last occupational choice for the graduates of tertiary education, and that young people are intellectually and emotionally prepared to pursue teaching as a profession. A medium term initiative has to be taken with a four-fold action strategy:

- Attracting young people after higher secondary education to a general college degree course including pedagogy as a subject; selecting applicants competitively and with incentives, such as stipend;
- Establishing the degree programme in at least 100 government degree colleges, one or two in each district, ensuring quality facilities, faculty and academic programme;
- Introducing a National Teaching Service Corps for the graduates with attractive remuneration, status and career path;
- Taking steps to raise the status, rewards and social esteem of teachers by establishing performance standards and applying them with transparency and fairness.

10. **Coalition-building to fight eroding values**. A recurring theme voiced by participants is the decline of ethics and values in society, community and family, and that this decline has become a major obstacle to promoting ethics and values in the new generation. An activist approach in a collective and collaborative mode is essential, including:

- Given adequate evidence, naming and shaming wrong-doers, including elected representatives, government officials, and teachers;
- Using democratic institutions and mechanisms, such as, local and national elections when the issues can be raised; public discourses and forums, civil society bodies; media exposure, and other ways of drawing attention to the problems, working in collaboration and applying pressure for change;
- Finding people of integrity in the political circle, bureaucracy, education establishment and civil society with whom to build alliances for change; institutions like Transparency International Bangladesh (TIB), Anti-Corruption Commission (ACC), civil liberties bodies, rights bodies, and professional forums have to work together, creating a movement for reform and change;
- Affirmative actions need to be strengthened in favour of people who are different, including ethnic and cultural minorities, people with different abilities and special needs, and those

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regarded as social "outcasts" such as the *dalits.* Respect and appreciation of diversity and multiple identities of people should be a learning objective for all and part of school experience including co-curricular activities.

11. **Working together on gangs, drugs and magnet of extremism**. A scanning of news media portrays a growing problem of youth gangs, spread of drug addiction and attraction of young people to religion-based extremism and violence. The potential dangers represented by these problems have to be recognized and policy measures undertaken:

   ● The education system and individual institutions need to wake up to the dangers and threats of youth gangs, drugs and the magnet of extremism, which is not confined only to cities. The education system needs to plan in collaboration with parents, community and other stakeholders both preventive and remedial actions.

12. **Using social media**. An analysis of selected categories of social media content shows that these have functioned as tools to propagate conventional tolerance of discrimination against marginalized social groups.

   ● Given the power and influence of social media, how these could be used as a force for positive change in the sphere of ethics and moral development must be an important concern. Initiatives taken in this regard need to be supported and replicated.

Implications of the Values Profile

13. **Cultivating values in school**. Average positive scores across groups of respondents and domains of ethics and values suggest that the respondent groups are opting for a middle ground, without displaying passion or enthusiasm on these issues.

   There are important areas of ethics and values domains that the future generation, now in school, needs to cultivate. This has to be recognised as a major educational task and actions have to be considered in line with the recommendations of this study.

14. **Handling moral dilemmas**. The phenomenon of cognitive dissonance shows that in it is necessary to consider how educational content and experience can prepare learners to handle moral dilemmas.

   ● The experience at school, supported by appropriate family and community interaction, needs to prepare young people to abide by moral principles, recognize the nature and consequences of cognitive dissonance, learn to address dilemmas deliberately and decide on the right course of action for oneself. This is a challenge for the educational system, including content, pedagogy and co-curricular activities.

15. **Nurturing children's idealism**. Among student respondents, primary school students emerge as progressive, and forward looking, with a positive outlook about the future. Older students appear more cautious and sceptical.

   ● Do children, as they grow older, become more cautious, calculating and conservative as secondary and tertiary students' positions suggest? This question merits further research. If this is the case, the trend as students enter higher grades poses an important educational challenge.

16. **Supporting teacher as role model**. Although, teachers have high positive scores on the values domains, about half of the teachers do not see themselves as role models for their students and the majority of students do not think of teachers as role models.

- It is necessary to consider what can be done to make teachers practice routinely as normal interaction with students what they say and know about ethics and values. The measures proposed under Recommendation 9 above are important in this regard.

These 16 recommendations attempt to capture the range of actions to consider in order to address the formidable challenges our schools and society face today. These recommendations are neither exhaustive nor exclusive; they have arisen from the exploration undertaken in the study.

6. Concluding Remarks

FGDs, communications media scanning, and the values survey have depicted a general decline of ethics and values in society, which seems to pose insurmountable obstacles for schools in promoting ethics and values. The policy and strategy-setting role of the state at the central government level is a determining influence in a highly centralized and unitary structure of management of public services – including our school system. The broader socio-economic and political developments present difficult challenges for promoting ethics and morality among the post-millennial generation now in the school system.

Also noted is the phenomenon of cognitive dissonance evident on a grand scale on critical national issues. An environment is thus created that stymies decisions about what ethics and values are to be promoted and how.

In the general social context that may generate pessimism, a key positive message is the potential role of the teacher, individually and collectively - his/her capabilities, professional competence and ethical position.

Both in conclusions and the recommendations, the role of teachers has come up repeatedly. Indeed, when it is mentioned that school has to work with parents and community, or school has to play a role in solving a particular problem, it is the agency of the teacher that is critical.

The teaching profession comprises at present a million members and is likely to be double that number in a decade. They touch the lives of millions of young people in the classroom and outside. Even if only one in five of the members of the teaching profession are guided by determination, motivation and moral strength in their interaction with their students, this will make a difference.

Teachers' personal and professional qualities, to the extent teachers can be the role model for the students, are the threads that weave together the many actions proposed. The implication is that the teacher's role, preparation, performance standards and status in society have to be thought about in a new way.

Another positive note is the willingness expressed in the values survey by all the categories of respondents to be proactive, to engage in action, and to commit themselves to uphold moral values and ethical principles. Schools and their stakeholders should find ways of creating the conditions and opportunities to take advantage of this willingness of students and community members to be active. Teachers' lead and active involvement in this respect would be consistent with their potential role model function in their dealings with young people.

We hope a contribution has been made regarding the method of enquiry and to gaining insight about ethics and values education in Bangladesh.

Chapter **1**

Introduction and Background

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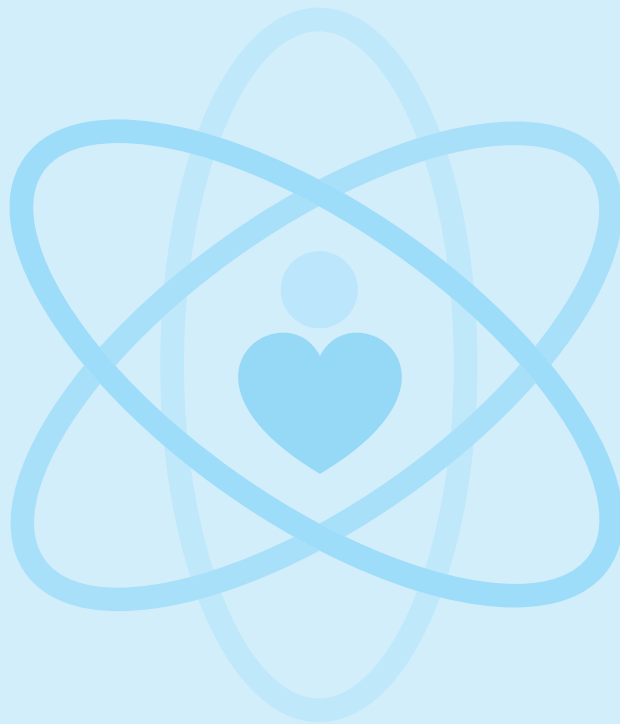
The highest education is that which does not merely give us information but makes our life in harmony with all existence. But we find that this education of sympathy is not only systematically ignored in schools, but it is severely repressed.

— Rabindranath Tagore (1861-1941)

The function of education is to teach one to think intensively and to think critically. Intelligence plus character - that is the goal of true education.

— Martin Luther King, Jr. (1929-1968)

1.1 Introduction

The Education Watch Group, having considered various suggestions, has agreed to take the theme of promoting ethics and values through education as the subject of study for Education Watch 2017 report.

Education Watch, a civil society initiative aiming to monitor the progress of pre-tertiary education in the country, was launched in 1998 by a group of like-minded individuals and organisations concerned about education and development of the country. The Watch undertook periodic surveys, research and studies to review the state of basic, primary and secondary education and skills development. Dissemination of the reports and dialogue and debate generated by these has enhanced public awareness and citizen involvement in education policy development. The Campaign for Popular Education (CAMPE), a forum of about 900 education NGOs, serve as the secretariat of Education Watch.

A variety of issues – largely about what and how of education operations – has been investigated by Education Watch over the years. This 16th report focuses on why – the purpose and spirit of education. The premise is that the key purpose and true spirit of education, especially at the school level, lie in nurturing young people so that they grow up with a moral compass to guide their life.

This introductory chapter attempts to explain the background and rationale of the study in the Bangladesh context, conceptual clarification of the theme and the research questions, the research approach and methodology, the research process, and the intended outcome.

Uniquely, the human child is born more helpless than progenies of other living beings and needs the care and guidance of adults at least into the teens. Children need to learn how to live in harmony with others in society. The mission of schools historically has been to develop in the young, along with their intellectual capacity, the knowledge and understanding of ethics, values and morality. Helping youngsters build qualities of character such as honesty, responsibility, and respect for others is the domain of education often described as moral education.

In the world of the 21st century, new global challenges for humanity to build just societies, live in peace and prosperity shared by all and protect the planet for the future generations bestow ethics and values and the domain of moral education a new urgency. Two of the four pillars of education for the 21st century proclaimed by the UNESCO International Commission (the Delors Commission) are, along with learning to know and learning to do, *learning to be* and *learning to live together* (Report to UNESCO of the International Commission on Education for the Twenty-first Century, 1997). In other words, fulfilling one's potential as a human being and living in harmony in society are central to the purposes of education.

The education goal of the SDG 2030, adopted by the world community in 2015, re-affirms the concept of these pillars in target 7, which mentions among learning objectives, sustainable living, global citizenship,

and contributing to culture of peace and respecting diversity (SDG4, Framework for Action, 2015). Statements of national education policy and objectives of Bangladesh and other countries echo these imperatives regarding *why* education, in addition to *what* and *how* of education.

The founding principles of independent Bangladesh uphold the aim and aspiration of building a just and progressive society promoting human dignity and rights in unity while celebrating diversity and multiple identities of people. The challenge for the education system is to serve the normative goals of progress and unity with diversity. These normative principles have been stated in the national constitution and reiterated in national education policy, discussed further in the next chapter.

In order to define and conceptualise the research question and focus, it may be argued that issues of ethics, values and moral education in the Bangladesh context, and the perception of the researchers in this regard, should be presented. It is also necessary to explain the concept and practices regarding moral education in the school system in general and in Bangladesh. These topics are considered in the next chapter based on a brief review of the international discourse on these issues.

For the sake of brevity and to keep a sharp focus on the thrust of the study, in the remainder of this chapter, we look at the SDG perspective on ethics and values in education and plunge into the research objective and questions, the methodology applied, the expected outcomes of the study, and its limitations.

1.2 The SDG Perspective

As part of the 17 Sustainable Development Goals for 2030 adopted by the international community at United Nations in September 2015, Goal 4 is the overarching education goal to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all (UNESCO, 2016). Target 7 of SDG4 aims at knowledge and skills related to sustainable development and lifestyle, but how learners can be motivated to apply the knowledge and skills in life is not spelled out. It is implied that knowledge and skills related to the intended objectives taught effectively and learned well will contribute, for example, to creating the culture of peace and non-violence, and appreciation of cultural diversity.

Why Education – Global Citizen, Responsible Citizen

Global citizenship, in the language of SDG4, stands broadly for qualities and attributes of people as individuals and members of society which the education system needs to promote. Target 7 of the SDG4/Education 2030 agenda underscores the role of knowledge, skills, attitudes and practice to fulfil the purposes of education within the rubric of global citizenship and education for sustainable development. UNESCO, Center for Universal Education at Brookings and their partners have produced recently a report about current thinking on practices and tools for measuring global citizenship education. The report points out:

> Today, global challenges such as climate change, migration, and conflict will require people to do more than just think about solutions. They will require effective action, by both individuals and communities. Education for global citizenship is one means to help young people develop the knowledge, skills, behaviours, attitudes, and values to engage in effective individual and collective action at their local levels, with an eye toward a long-term, better future at the global level (Measuring Global Citizenship--A Collection of Practices and Tools, 2017, Executive Summary)

A simple schematic is suggested in the report by listing broad ethics and values topics and categorising them under three domains - cognitive, social-emotional, and behavioural. These correspond with the classical categories of knowledge, attitudes and practice, which are important for understanding and action regarding bringing about change in people and society through education and learning. A knowledge or

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cognitive topic, for example, is knowing about and understanding local, national and global structures and systems; a topic in the socio-emotional or attitudes domain is multiple identities of people, different communities to which people belong, and how these are connected; and a topic in the behaviour/practice domain is engaging in action and in ethically responsible individual and collective behaviour. For each topic or element of the knowledge/attitude/practice triad, the effective learning and teaching approach calls for critical thinking, communication, collaboration, and appreciation of diversity, as shown below. (UNESCO, Global Citizenship Education – Topics and Learning Objectives, cited in Measuring Global Citizenship, 2017.)

Table1.1
Learning domains and clusters of topics relevant for ethics and values education proposedby UNESCO

	(Knowledge) Cognitive domain	(Attitudes) Socio-emotional domain	(Practice) Behavioural domain
T O P I C S	1. Local, national and global systems and structures. 2. Issues affecting interaction and connectedness of communities at local, national, and global levels. 3. Underlying assumptions and power dynamics.	4. Different levels of identity. 5. Different communities which people belong to and how these are connected. 6. Differences and respect for diversity.	7. Actions that can be taken individually and collectively. 8. Ethically responsible behaviour. 9. Getting engaged and taking action.
Common pedagogical approaches in all domains: Critical thinking, Communication, Collaboration, Appreciation of diversity.			

Source: UNESCO, Global Citizenship Education – Topics and Learning Objectives, 2017.

The Whole School Approach

Formal schools commonly and uniformly comprise of students, teachers, physical facilities, curriculum and learning content, teaching-learning activities, and a process of assessment of student learning. It is not debatable that these key elements of the school as a social entity have a role in ethics and values education. The premise of the whole school influencing or contributing to ethics and values education calls for unpacking how the different components of the school as an organisational and social entity relate to the achievement of the purposes of ethics and values education.

As a way of simplifying the tasks of the study, and focusing on key elements especially pertinent to the study theme, the elements of school operations may be grouped under the following headings.

- Curriculum, learning content and textbooks;
- Teachers – preparation, professional development, performance assessment;
- Pedagogy classroom practices, and student learning assessment;
- School environment, school culture and co-curricular activities;
- School-community interaction and expectations;
- Student perceptions and expectations.

Each of these elements of the "whole school" has to be examined in relation to the knowledge, attitude and practice dimensions of promoting ethical and moral values through school. The approach and process of this critical analysis are elaborated below under research objectives, questions and methodology.

1.3 Research Objective, Scope and Key Questions

The introductory discussion suggests goals that should be served by this study. These may be summarised as: (a) clarifying concepts and generating an understanding of what constitute ethics and values education

(EVE), (b) how knowledge, skills, and attitudes are fostered among young people for positive change in themselves and in society, (c) how knowledge and skills are manifested in behaviour – with judgement regarding where, why, and how to take action toward positive change, and (d) how self-efficacy, confidence and idealism are inculcated among learners for engaging in action for positive change.

Main Study Objective

Taking an instrumental view, starting with the premise that a key purpose of schools is to promote ethical values and moral development of young people, we propose the following:

> *The aim of this study is: (a) to explore how the purpose of promoting ethics, values and moral development is reflected in the constituent parts of the school including curriculum and textbooks, teacher preparation and teacher's performance, classroom practices and school culture, and assessment of student learning; and (b) to make recommendations regarding what can be done to promote effectively ethics and values through education.*

This study is designed to be limited to school education from pre-primary to secondary and equivalent government supported Madrasa education. The pragmatic need to keep the study manageable in terms of time and cost, and the assumption that school education spanning the age-range 5 to 17 years lay the foundation of moral and values development, have prompted this decision.

Key Study Questions

Guided by the main objective, the questions we seek to answer are the following:

i. How is ethics and values education (EVE) conceptualised in the curriculum? What aspects of EVE are given attention in school curricula and textbooks and how are these items presented in curricula and textbooks?

ii. How is EVE addressed in preparation, professional development, performance standards, and assessment of performance of teachers? How do teachers see their role in EVE?

iii. How do the teaching-learning methods and activities in classroom and outside take into account requirements of EVE?

iv. How do the school facilities, environment, and co-curricular activities address EVE?

v. What aspects of EVE are considered in school-community and teachers-parents relationship and how? What are the perceptions and expectations of parents and community representatives?

vi. What are the expectations and perceptions of students about EVE?

vii. What can be said about values and moral development of young people at age 10-12 and age 15-17 years*?*

viii. What recommendations can be made about promoting effectively ethics and values in education?

Specific methodology and research approach were developed and applied to find answers to these questions as explained in the next section.

1.4 The Research Methodology

The purpose of the study and the key questions call for methodology that would help provide answers to the key questions of the study. The components of the study, from a methodological point of view, are to explore and understand four areas: (a) concepts and conceptualisation, (b) manifestation of concepts in

learning content and teacher development, (c) practices in classroom and school, and (d) perceptions and expectations of key stakeholders.

Probing these areas called for a pragmatic methodological emphasis, adopting a qualitative approach, enriched by quantitative methods. As common in this approach, the possibility of triangulation was fully utilised drawing on empirical observations, qualitative judgement, and perceptions and opinions regarding the four areas leading to better understanding of EVE and how EVE can be promoted better.

The following matrix shows the key questions and the methodological approaches used (Table 1.2).

A panel of experts was carefully formed with representation of people with social sciences and education/pedagogy background, interest and insight about contemporary social change, as well as knowledge in pedagogy and school education. For the sake of efficiency and not to impose undue burden on people, three small teams were constituted for primary/pre-primary content, secondary and madrasa content, and teacher development content. The review guidelines were prepared by a common team including potential members of the three teams.

Table 1.2
A Matrix of key questions and methodology

Key questions	Main Methodology	Comments
1. Conceptualisation of EVE and reflection in content	Panel of experts uses guidelines to review curricular and learning content.	Selected curriculum and content areas considered relevant – especially, language, social studies, religious/moral education; arts and crafts, and physical education.
2. EVE in teacher preparation and performance	Panel of experts uses guidelines to review content of teacher preparation, in-service training and teacher performance monitoring.	Look at selected longer and short term training for pre-primary, primary, secondary and madrasa teachers; examine teacher performances tandards and their use.
3. Classroom and school pedagogy practices regarding EVE	Survey of a sample of schools including observation of classrooms	Sample of primary schools including pre-primary, secondary and equivalent madrasa, receiving public support.
4. School culture and environment	Combination of school survey and school visit	Sample schools survey includes appropriate items, complemented by visit susing check-list. Co-curricular activities including student government given special attention.
5. School community interaction	FGDs with community leaders, teachers, school committees	FGDs organised in a subset of the sample schools; experienced researchers conducted FGDs following guideline.
6. Student perceptions and expectations about EVE	FGDs with higher grade primary students, secondary students and youth (recent completers of school education)	Conducted in a subset of sample schools with guideline;
7. Assessing moral beliefs and behaviour of young people	An instrument was developed to determine belief and behaviour in life situations of young people (samples of 10-12 and 15-17 years).	The aim was to seek an insight about state of moral belief and behaviour of young people. Its success depended on developing a valid and reliable survey instrument and administering it well.(World Values Survey tools were used as a broad guide).

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Aspects of the methodology are further explained in the respective chapters where the different components of the study and findings are presented.

Samples of schools, students, teachers and SMCs

In this mainly qualitative study, statistically representative sampling and making national or sub-national quantitative estimates are not the objective. Quantitative techniques in this case are meant to enrich and complement qualitative information and judgement with empirical underpinning. The quantitative methods were used for organising and analysing the empirical data to help form defensible and credible inferences and judgement. Yet, a representation of the main categories of institutions and people was necessary. Keeping this need in view, the following sampling frame was used (Table 1.3).

a. 32 government primary schools selected purposively from eight divisions with 8 urban schools, 20 from rural areas and 4 ebtedayee madrasahs. In each division, a cluster approach was used by selecting schools with geographical proximity of locations considering economy in time and travel.

b. 32 secondary schools selected purposively from eight divisions with 8 urban schools, 20 from rural areas and 4 alia madrasahs. The same economy of time and travel as above applied.

c. FGDs with parents, community (10) - 8 FGDs with mainstream primary and secondary school parents and community leaders (4 primary and 4 secondary in a subset of sample schools selected for survey. One FGD each with parents/community of ebtedayee and Alia Madrasah).

d. FGDs with Teachers (10) - 8 FGDs with mainstream primary and secondary school teachers (4 primary and 4 secondary in a subset of sample schools selected for survey. One FGD each with teachers of ebtedayee and Alia Madrasah).

e. FGDs with students (10) - 8 FGDs with mainstream primary and secondary school students (4 primary and 4 secondary in a subset of sample schools selected for survey; and one FGD each with students of ebtedayee and Alia Madrasah.)

f. Classroom and school observation: Classrooms were observed in 10 schools (4 primary, 4 secondary, 1 ebtedayee, 1 alia madrasah); 2 classrooms observed in each of the schools by experienced observers following a guideline for three consecutive days at least for a full period of each class. 64 schools (32 primary level and 32 secondary level) were observed in the school environment survey.

g. Values survey of primary and secondary students, university first year students, and teachers and School Management Committee (SMC) members/parents: Grade 5 and 10 students from the sample schools as well as teachers and SMC members were administered the values survey tools. A group of first year students from Dhaka University also answered the values survey instrument. The planned sample constituted – 20 students from each primary/ ebtedayee school (total 640), 20 students from each secondary school/alia madrasah (total 640), 20 SMC members/parents from each institution (total 1280), 6 teachers from each primary/ebtedayee school (total 192), 12 teachers from each secondary school/alia madrasah (total 384), and 120 Dhaka university first year students. Randomisation was applied when necessary to keep the numbers of respondents within the planned limit.

Table 1.3
Samples of Institutions and Respondents

Sample Items	Description	Purpose
32 public system primary level institutions	Clusters of 8 urban, 20 rural, 4 ebtidayee madrasa from 8 divisions	Ensure a broad representation of primary and secondary institutions in the study; collecting information about and observing school provisions, facilities and learning environment and how these influence EVE.
32 public system secondary level institutions	Clusters of 8 urban, 20 rural, 4 alia madrasa from 8 divisions	Same as above.
20 classrooms observed at primary and secondary levels	8 primary and 8 secondary, 2 ebtidayee and 2 alia from subsets of clusters of institutions	Understand reflection of EVE in classroom practices
10 Student FGD groups at primary and secondary levels	Average of 10 students in each from primary and secondary sample institutions from 8 divisions	Ascertain perceptions and expectations about EVE
10 Teacher FGD groups at primary and secondary levels	Average of 8 teachers in each from primary and secondary sample institutions from 8 divisions	Ascertain perceptions and expectations about EVE
10 Parents/SMC Members FGD groups at primary and secondary levels	Average of 10 from subset of institutions in 8 divisions	Ascertain perceptions and expectations about EVE
640 primary level students. 640 secondary level students, 120 University Freshmen 576 Teachers at both levels 1280 SMC members/Parents	20 Class 5 and class 10 students from each sample school (with randomisation when class size is large), 120 DU freshmen invited by Dhaka University Research Association (a student /faculty voluntary group), teachers, SMC members /parents invited for voluntary participation in each sample school	Obtaining responses to values survey -- 47 common items for secondary and university students, teachers and SMC/parents; 25 items in a simpler language for primary students.

Research Process and Quality Control

The research team was aware that the objective of the exploratory study on ethics and values in education, first time in the country, could be served only if the quality of the process was ensured, the methodology and instruments developed with due attention to criteria of validity and reliability, and the methods and tools applied with rigour. To safeguard quality and integrity of the work, the following steps were taken.

a. The research team is led by a researcher identified by the Education Watch Group and assisted by capable researchers, complemented by the support of a research institution with capability to conduct field survey and data collection and analysis.

b. Education Watch research studies normally receive the guidance of an advisory committee and a technical committee comprising distinguished education professionals and practitioners. This process has been followed. The Advisory and the technical teams participated in various steps of the process including the selection of the research theme, reviewing the research proposal and research design and providing an oversight of the entire process. These committees reviewed the drafts of the research report and made appropriate suggestions to the research team.

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c. For the present study, a small sub-committee of the Technical committee was formed to meet with the research team from time to time (and be in contact on-line) to provide necessary suggestions regarding review guidelines and development of other tools, formation of review panels, and provide comments on drafts of the research report.

d. A team of 22 researchers (14 as associate research team members and 8 as core research team members) assisted the lead researcher in carrying out the work for panel review of materials and the field survey, and FGDs including compilation and analysis of data. They also prepared drafts of different sections of the report with guidance from the lead researcher. The research team organised the field work appointing necessary number of field investigators, orienting and training them and supervising the field work. A team of 32 investigators was involved in the field work for the study. Protocol for quality control of field work was prepared and applied.

e. The complete draft report was presented to the Education Watch Group and finalised with feedback from the sharing.

f. Appropriate ethical protocol for research regarding objectivity, neutrality and confidentiality was observed strictly.

Limitations of the Study

All studies are subject to limitations which must be recognised and kept in view in analysis, drawing inferences and making recommendations.

The limitations of the present study arise from the complexity of the topic itself and its exploratory nature, the modes of enquiry and methodology that could be applied within the available time and resources, and reconciling the judgement and expectations of the Education Watch constituency — the advisory committee, the technical committee, and various education stakeholders including the government – on the one hand, and the judgment and capabilities of the research team about what could be done and should be emphasised with the limitations in which it operated.

a. *The limitations of the school focus.* The study deliberately delimited its scope to public system primary and secondary education institutions, though the task of enabling children to acquire a moral compass and children's character building are not the exclusive responsibility of schools. Even though the importance of interaction between school, family and community was given some attention, the focus was on what happens in school.

b. *Limitations of the qualitative methodology and polling of views.* The methodology relied on empirical enumeration of pertinent topics and themes in selected curricular and textbook contents, which could capture only the mention of the topic rather than the deeper meaning of the words or the texts or what it means to learners. Similarly, observation of classrooms and school environment, and perceptions and views of students, teachers and SMC members/parents about school operations in relation to promotion of ethics and values reflected a degree of subjectivity on the part of both the respondents and the researchers. The values survey component attempted to construct a profile of values and beliefs of the respondents. In spite of the best efforts, subjectivity in preparing and categorising the items, and the respondents' understanding of the items could not be wholly free of subjectivity.

c. *Limitations of purposive sampling and time and resources.* The sample of institutions, students, teachers and other stakeholders was purposive and relatively small. It was aimed at gaining insight

and understanding of objectives, processes and outcomes of school activities in relation to promotion of ethics and values and not intended to be statistically representative of the demography and the geography. Whether a meaningful insight has been actually gained can be a matter of debate. It can be argued that credibility of the findings could be enhanced with a deeper ethnographic approach, larger samples of institutions and respondents and more time and effort devoted to observations and FGDs. The research team has considered it a worthwhile effort in spite of the constraints.

d.   *Divergent concept of EVE.* What the promotion of ethics and values through the school system means is a question without an unequivocal answer. There is a preference among some in the Education Watch community for a positivist position of identifying a set of ethical principles and values which should be highlighted and learners encouraged to internalise and cultivate. This position seems to be dominant in the curricular objectives and the learning content in the Bangladesh education system. Others emphasised the development of critical judgment, thinking and reasoning in the educational system about moral and ethical issues and resolving moral dilemmas. They would like to see the new generation to grow up being aware of cognitive dissonance, consciously coping with it, and developing the capability to do so. But this position is not one of being "value-free," i.e., there are no ethical and moral principles and precepts to be upheld with conviction and everything is relative and contextual.

The premises of the study – the questions and the analytical framework –are based on rationality undergirded by a belief in and commitment to human dignity and rights, plurality and diversity of human identity, building a just society, and living in harmony with nature. The premises of the study lean towards this constructivist position. The research team may be described as sympathetic to this position, which may be seen as a limitation by some. On the other hand, it cannot be said that the members of the team professed or advocated a unified position.

The research team has tried not to be swayed by a particular values position. Team members have made a good faith effort to apply the commonly accepted standards of scientific enquiry and objectivity and do the best job within the given limitations of time and resources.

Outcome of the Study

In keeping with the character of *Education Watch* reports, this report presents the findings and conclusions based on collected evidence and its analysis. The report also presents recommendations regarding promoting ethics, values and moral development of learners.

As an exploratory study on a subject of research new for Bangladesh, there is an emphasis on explaining concepts, and the theoretical and analytical framework. There is a chapter on the international discourse on ethics and values education, especially in the context of Target 7 of SDG4.

In order to fulfil the role of *Education Watch* in advocacy for positive change in education and policy dialogue with citizens' involvement, policy recommendations draw on the findings of the study as well as other relevant evidence and analyses which have a bearing on the theme of the study.

To sum up, in line with its objectives, the outcomes of the EVE study as presented in EW 2017 report are the following:

a.   Conceptualisation of ethics and values education (EVE) and how it is reflected in school curricula and textbooks, how it is addressed in preparation of professional development, performance standards of teachers and how teachers see their role in EVE.

b. Reporting the findings on how the teaching-learning methods and activities in classroom and outside, including school facilities, environment, and co-curricular activities, take EVE into account.

c. Reporting the findings of the values survey presenting a profile of values and moral development of young people at age 10-12 and age 15-17 years as well as of teachers, parents and SMC members.

d. Discussing aspects of EVE in school-community and teachers-parents relationship including expectations of students, parents and community representatives.

e. Presenting recommendations about promoting effectively ethics and values in school education.

In looking at and presenting the outcomes, the research team exercised its judgement guided by feedback and observations from the Advisory and Technical Committees of *Education Watch.*

1.5 The Structure of the Report

The report is about teaching and learning ethics and values in primary and secondary education, looking at this purpose as the spirit that animates and guides the work of the school. The chapters of the report are meant to present in a reader friendly way different aspects of this central purpose and how this purpose is realised. It is divided into seven chapters, preceded by an overview and followed by annexes.

Chapter 1 presents an introduction and the background including the rationale for choosing the theme, the research objective and key questions, the study methodology, limitations and intended outcome.

Chapter 2 discusses the global and Bangladesh context of ethics, values and moral education, drawing on a review of relevant literature. The perennial question of ethics and values in education, the historical shift from faith to reason since the 18th century, yet the persistence of anambivalence, and the philosophical foundations of ethics and evolution of values are discussed. References are made to the World Values Survey and the theory of cognitive dissonance and their contemporary relevance. How the human rights regime of the United Nations and the Sustainable Development Agenda shape the conceptualisation of ethics and values is noted. The effort to deal with ethics, values and moral education in selected national education systems is examined. The ideology underlying the liberation of Bangladesh, its national constitution, education policy and the challenges in the global context and those unique to Bangladesh, as it transforms into a middle income country, are discussed in this chapter.

This backdrop of history and evolution of concepts sets the stage for presenting the domains of ethics and values in education (EVE) as the analytical lens for the study, which is also presented in Chapter 2. The logic of the domains and the proposed nine domains are described.

The next three chapters present the findings regarding different aspects of the school as an educational and social entity. Chapter 3 discusses ethics and values in the learning content - how EVE is reflected in curricula and textbooks, teacher training and guidelines for pedagogy in the classroom.

Chapter 4 is about the manifestation of EVE in the classroom and in the school. How teacher-student interaction is influenced by EVE, school environment, co-curricular activities, school culture and school management - in other words, looking at the whole school is attempted. How the teachers' role is influenced by EVE is also examined.

Chapter 5 looks at the Social context of ethics and values in school including the school interaction with family and community, the social and communications media, school and education system governance, and the challenges of coping with the negative social and political culture.

Chapter 6 presents the findings of the Values Survey - a profile of values and ethics among the stakeholders of the school. The survey tool and methodology are explained, the summary of findings are given in narrative and graphics, the prevalence of cognitive dissonance is examined and the values profile is unpacked to point out the implications of the profile.

The final chapter 7 discusses and recapitulates the major findings pointing to how ethics and values influence the interaction among the key elements of the school experience - learning content, teachers and pedagogy, students, school environment, and parents and community. The chapter concludes with conclusions and recommendations. The bibliography and the annexes that contain the research instruments as well as details of findings not presented in the main chapters are included at the end.

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Ethics, Values and Moral Education
Global and Bangladesh Context

Manzoor Ahmed
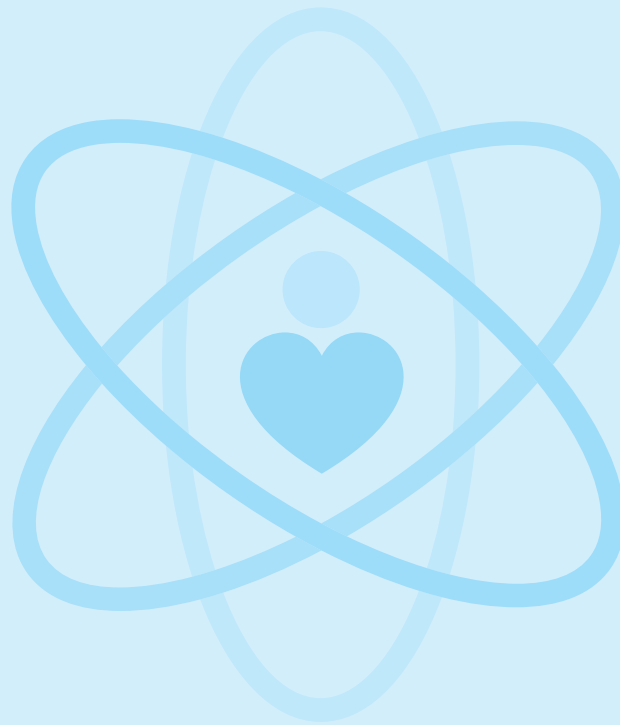
2.1 Introduction

This chapter explores the nature of the question on ethics, values and moral education in the global and Bangladesh context as a backdrop for the study. The themes of religious faith as the source of morality, transition from faith to reason as the source, theories of moral development, the experience of world values survey, the theory of cognitive dissonance and establishing the norms for human rights and dignity are reviewed. How ethics and values education is addressed in selected national education systems is discussed. The Bangladesh context of ethics and moral education and issues of practice are presented.

Drawing on the historical, theoretical, global and national perspectives, an analytical lens for the study is constructed by proposing the domains of ethics and values in relation to education. Nine domains, to be specific, are identified. The domains, shaping the analytical tools, suggest a trajectory of development in morality and values, as indicated in the conclusions and recommendations of the study in the final chapter, and therefore imply a theory of change.

2.2 A Perennial Question

Over 2,300 years ago Aristotle (c. 384 - 322 BCE) offered guidance on how to nurture moral human beings. To Aristotle and his teacher Plato (c.428 - 347 BCE), moral education was like physical training. Just as we become strong and skillfull by doing things that require strength and skills, so do we become good humans by practicing goodness.

> The moral virtues ... are engendered in us neither by nor contrary to nature; we are constituted by nature to receive them, but their full development is due to habit....So it is a matter of no little importance what sort of habits we form from the earliest age - it makes a vast difference, or rather all the difference in the world (Aristotle. trans. 1976, p.92)

Aristotle's wisdom was directly challenged by the French enlightenment philosopher Jean Jacques Rousseau (1712 - 1778). Rousseau in his book *Emile* denied that children were born wayward or sinful, arguing that they were by nature noble and virtuous, and were corrupted by an intrusive process of socialization (Rousseau cited by Boyd, 1970). The opening sentence of Rousseau's Social Conttact (1762) was "Man is born free and everywhere he is in chains." He also said, "The teaching of children is a profession, where we must know how to waste time in order to save it."

2.2.1 Religious Faith as the Source of Morality

The tension between a didactic approach and an emphasis on spontaneous and natural development of moral consciousness has been a recurrent theme since ancient times. An important dimension of the first approach is the role of religion as a source of moral belief and conduct and, consequently, the basis for moral education. This link has arisen from two factors - people adhering to a religious faith or tradition took religious guidance or precepts as the basis for deciding what constituted moral behaviour. Secondly, much of formal education historically has been organised or sponsored under religious auspices.

Religious people generally assume that moral belief and conduct depend on religious precepts. For many religious people, morality and religion are the same or inseparable; for them either morality is part of religion and/or their religion guides their morality. However, value precepts and judgments based on these can vary greatly between religions or even among the followers of the same religious tradition. People in

various religious traditions may derive ideas of right and wrong from the rules and laws set forth in their respective religious guidance or prescriptions, in respective scriptures, and by their religious leaders; and these do vary greatly and in important ways (Blackburn, 2001, pp. 9 - 10).

The problem that arises from religion-defined morality is that there is often a lack of a common religious baseline across humanity, because religions provide different theological injunctions for many practical matters in life and human affairs regarding what is right and what is wrong or sinful. There are possibilities and actual examples of practices like killing unbelievers or torturing them, which actions are labeled as "ethical" based on religious belief (Paul and Elder, 2006).

The Dalai Lama, a spiritual leader with global following, said:

> All the world's major religions, with their emphasis on love, compassion, patience, tolerance, and forgiveness can and do promote inner values. But the reality of the world today is that grounding ethics in religion is no longer adequate. This is why I am increasingly convinced that the time has come to find a way of thinking about spirituality and ethics beyond religion altogether. (The 14th Dalai Lama, Tenzin Gyatso, 10 September 2012, Wikipedia).

Obviously the Dalai Lama, and other enlightened spiritual leaders, do not intend to undermine the role of religion as the source of moral guidance for individuals and communities. It hardly can be denied that religious faith is an important driver, in fact, the main determinant of ethical and moral principles and behaviour, for many people. The problem frequently arises from the fact noted above that even among the followers of the same major religious tradition, there are differences in interpretations of scriptures and precepts. This by itself need not be a problem, if the adherents to a particular school of faith would not claim the right to declare the non-adherents as apostates and demand the state's authority to impose their beliefs and rituals on others. This situation has been historically the source of much human suffering and grief and is still a problem in theocratic states or where a particular religion is formally granted primacy. Extremist and fundamentalist followers of religions have taken upon themselves to impose their beliefs and practices on others through force and violence even defying laws and norms of a modern state.

For centuries, the entente between state and religion, and rulers claiming legitimacy through divine rights, has been the norm in all parts of the world. Inquisition, crusades, pogroms, despotic authority of rulers sanctioned by arbitrary religious doctrines have been the cause of untold human misery in the middle ages (usually dated from 476 to 1453 A.D.).

Beginning from the 17th century, there was an intellectual ferment in European societies and their politics, philosophy, science and communications and a radical re-direction as part of a movement which is referred to as the Age of Reason, or simply the Enlightenment. The Enlightenment thinkers in Britain, France and throughout Europe questioned traditional divine rights-based authority and embraced the notion that society could progress through rational change. The ideas of sovereignty of the people and the democratic polity, rather than a theocratic state, took roots. In the 1680s England, within a span of three years, Isaac Newton (1643 - 1727) published his "Principia Mathematica" (1686) and John Locke (1632 - 1704) his "Essay Concerning Human Understanding" (1689) - the two works that provided the scientific, mathematical and philosophical rationale for the Age of Reason.

In his essay "What Is Enlightenment?" (1784), the German philosopher Immanuel Kant (1724 - 1804) summed up the era's motto in the following terms: "Dare to know! Have courage to use your own reason!"

The American Revolution (1776) throwing away colonial rule and monarchy; and the French Revolution (1789) - with its slogan *liberte, egalite* and *fraternite* - were directly inspired by Enlightenment ideals. The First Amendment to the United States Constitution, as one of the ten amendments that constitute the Bill of Rights, was adopted on December 15, 1791, establishing *the principle of secularism separating the state and the church, in order to respect and uphold the free exercise of religion by citizens, not controlled or influenced by state* (Hamburger, 2002).

The challenge that we continue to face is to promote the positive aspects of faith that motivate people to behave and conduct life with a moral compass, and discourage those elements of faith that divide people and foster intolerance, leading in some instances to extremism, violence and hatred among people. Reason and secularism, adapted and applied with sensitivity in specific social contexts, seemed to provide an answer to the dilemma of reconciling faith and reason and ultimately promote the essential spirit of major religious traditions.

2.2.2 From Faith to Reason

John Dewey (1859 - 1952), the American philosopher and educationist, and Emile Durkheim (1858 - 1917), the French sociologist, are giants in the field of moral education. They attempted, in their respective ways, to make education responsive to the conditions and forces in the world at the close of the nineteenth and the dawn of the twentieth century. Both had a moral vision looking upon the role of education in modern society that held, in their view, great promise for the future. They represented a rational, secular morality that would bind pluralistic society together for a common end, transcending and reconciling the faith and religion-based worldview, that seemed to divide, rather than unite, humanity (Dill, 2007). This rational philosophical view broadly dominated the approach to ethics and values education in the modern educational systems, though faith-based education also continued to exist in most countries and the tension between the contrasting views has never quite disappeared.

Dewey saw education as 'a social function, securing direction and development in the immature through their participation in the life of the group to which they belong' (1997, p.81). Almost identically, Durkheim's education is a social function because it is the 'means by which a society prepares, in its young, the essential conditions for its own existence' (1972, p.203).

Rabindranath Tagore (1861 - 1941), the doyen of Bangla literature and Nobel prize winning poet, also set up schools and the Visva-Bharati University in 1921 through which he developed and practiced his educational philosophy. The name of the university refers to the communion between the world and India invoking the unity and diversity of humanity. In Tagore's philosophy of education, harmony in human community and with nature expressed through aesthetic development was as important as intellectual growth. Music, literature, art, dance and drama were given great prominence in daily school activities.

The core of Tagore's educational theory puts great emphasis on "the complete harmonious development of individual personality. ... He wanted the boys and girls to be fearless, free and open-minded, self-reliant, full of the spirit of inquiry and self-critical, with their roots deep in the soil of India but reaching out to the world in understanding, neighborliness, cooperation and material and spiritual progress (Aggarwal and Chaudhary, 2015).

Tagore can be regarded as Rousseauvian in his advocacy for "natural growth in natural circumstance" of the pupil with nature as the guiding force to inculcate the spirit of learning in the mind of a student to

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pursue the education which he or she prefers and enjoys. In his encouragement for freedom to learner, combining practice and theory, cultivating creativity, and growing up as a responsible member of society, Tagore was close to Dewey. Looking at it from the point of view of a colonised under-developed society as well as the rich spiritual and cultural tradition of the sub-continent, he strived for a novel blending in education of the ideas and values of the East and the West.

Does the secular nature of morality that Dewey, Durkheim and Tagore advocated exclude the role of beliefs derived from religion or any other ideological orientation? Critiques of the secular view argue that morality, ethics and citizenship education may be impeded "unless special attention is paid to the more interior motivational beliefs [based on religion] from which they derive real potency" (Gates, 2006, p.571; Holmes 2001).

Kazi Nazrul Islam (1899 - 1976), the national poet of Bangladesh, who earned the title of the "rebel poet" for his activism in support of political and social justice and humanism transcending religion, gender, caste and creed, has left a mark on the psyche and values of Bengali-speaking people in Bangladesh and India. According to Winston Langley, an American educationist and writer, Nazrul personified "the voice of poetry … promoting unity among the diverse…[and] the empowerment of individuals and groups; the actual promotion of diversity itself; and the affirmation of the moral in human life and societies." (Langley, 2014)

Dewey, Durkheim, Tagore and Nazrul may not have anticipated the complexities of cultural pluralism and the 'clash of civilizations' in the twenty-first century, and indeed what appears to be a resurgence of faith-inspired non-rational approach to ethics and morality. Yet, they approached the grand questions of morality, education and social change in a way that remains relevant to answering the same questions today. As Durkheim said, it is through studying the past in all its richness that we can come to anticipate the future and understand the present (Dill, 2007).

2.3 Recent Theories of Moral Development

Lawrence Kohlberg, a professor of developmental psychology at Harvard University, who became interested in the field of moral education, earned name for his work in this field since the early 1970s. He formulated the theory of moral development which he popularised through his research at Harvard's Center for Moral Education.

Kohlberg borrowed ideas from the Swiss psychologist Jean Piaget (1896 - 1980) and John Dewey in emphasising that human beings develop philosophically and psychologically in a progressive fashion.

Kohlberg attempted to demonstrate through his studies that people progressed in their moral reasoning (i.e., in their bases for ethical behaviour) through stages. He argued that there were six identifiable stages which could be broadly placed into three levels, as outlined below.

Kohlberg postulates that *the first level* of moral awareness is what corresponds to the elementary school level, when children behave according to socially acceptable norms because they are told to do so by some authority figure (e.g., parent or teacher). At the second stage of this level is when people engage in right behaviour because they see it to be in their own best interests.

The second level of moral thinking is described by Kohlberg as "conventional" because this is commonly found in practice in society.The first stage of this level (stage 3) is dominated by an attitude to do what gains the approval of others in society. The second stage (stage 4) is oriented to abiding by the law and responding to the obligations of duty that serve common and individual interests.

Table 2.1
Kohlberg's classification of Moral Development

Level	Stage	Social Orientation
Pre-conventional	1	Obedience and punishment: behaviour driven by avoidance of punishment
	2	Individualism, Instrumentalism and Exchange: behaviour driven by self-interest and reward
Conventional	3	"Good boy/Good girl": behaviour driven by social approval
	4	Law and Order: behaviour driven by obeying authority and conforming to social order
Post-conventional	5	Social Contract: behaviour driven by balance of social order and individual rights
	6	Principled Conscience: behaviour driven by internal moral principles and humanism-based universal ethics

Source: Boundless. "Kohlberg's Stages of Moral Development". *Boundless Psychology*. Boundless, 20 Sept. 2016.

The third level of moral consciousness is what Kohlberg thought was not reached by the majority of adults. Its first stage (stage 5) is an understanding of social interaction and mutuality and a genuine interest in common welfare. The second stage (stage 6) is based on respect for universal ethical principles and corresponding action driven by a person's conscience. This is a goal that society should strive to reach, according to Kohlberg.

Kohlberg saw the stages of moral development as sequential and linear, and the basis for his methodology of moral education - which is to present learners with moral dilemmas for discussion that would help them to see the reasonableness of a "higher stage" morality and encourage their development in that direction. Kohlberg's view, as of Piaget and others, that most moral development occurs through social interaction, has wide resonance. However, the linear and sequential evolution of moral consciousness is subject to debate and appears to contradict simultaneous co-existence in society and individuals of the characteristics of Kohlberg's different stages

Another pertinent critique of Kohlberg is that his theory did not take into account the differences between men and women. For example, it was said that women were more likely to base their explanations for moral dilemmas on concepts such as caring and personal relationships. Men, on the other hand, are more likely to base their decisions for moral dilemmas on justice and equity. Carol Gilligan, who was a research assistant of Kohlberg, in her book *In a Different Voice* (1982) cast doubt on the generalizability of Kohlberg's theor*y*, presenting a feminist critique. Psychology, Gilligan argued, had been ignoring the voices and experiences of half the human race; she underscored the different qualities of both men and women that could not be ignored.

2.4 The World Values Survey

The World Values Survey (www.worldvaluessurvey. org) is an initiative to study changing values and their impact on social and political life, led by a team of scholars, with its secretariat based in Vienna, Austria. National values surveys, conducted in almost 100 countries in periodic rounds since the 1980s, seek to help social scientists and policy makers understand changes in the beliefs, values and motivations of people throughout the world.

Political scientists Ronald Inglehart and Christian Welzel, based on their analysis of WVS data, argue that there are two major dimensions of cross cultural variation in values in the world: (1) *Traditional values versus Secular-rational values* and (2) *Survival values versus Self-expression values*. A global cultural map

drawing on the values orientation of countries can show how societies are located on these two dimensions. It shows, asserts Inglehart and Welzel, that with social and economic change, countries move along these two dimensions from traditional values to secular-rational values as well as from survival values to self-expression values.

According to Inglehart and Welzel, *traditional values* give importance to religion, parent-child ties, deference to authority and traditional family values. People loyal to these values also reject divorce, abortion, euthanasia and suicide. They also emphasise national pride and a nationalistic outlook. *Secular-rational values* may be seen as the counterpoise to the traditional values placing less emphasis on religion, traditional family values and authority. *Survival values* put emphasis on economic and physical security. It is characterised by an ethnocentric view and relatively low levels of trust and tolerance. *Self-expression values* give high priority to environmental protection, appreciation of diversity and tolerance of foreigners, gays and lesbians and gender equality; and greater participation of people in economic and political decision-making (Welzel, 2013)

WVS is based on the premise that attitudes among the populations are also correlated with the philosophical, political and religious ideas that have been dominant in a country. Secular-rational values can be observed especially in countries with a history of social democratic or socialistic policy, and in countries where education including tertiary education has expanded widely. In liberal post-industrial economies, an increasing share of the population has grown up taking survival and freedom of thought for granted, resulting in self-expression being highly valued.

WVS findings, citing countries' scores in the values matrix, mentioned Zimbabwe, Morocco, Jordan, and Bangladesh scoring high on *Traditional and Survival values*. Examples of societies with high scores in *Traditional and Self-expression values* were U.S., most of Latin America, and Ireland. Societies with high scores in *Secular-rational and Survival values* were: Russia, Bulgaria, Ukraine, and Estonia. Societies with high scores in *Secular-rational and Self-expression values* included: Sweden, Norway, Japan, Benelux, Germany, France, Switzerland, Czech Republic, Slovenia, and some English speaking countries. (http://www.worldvaluessurvey.org/WVSContents.jsp).

While the underlying premise of WVS is at least a trend of a diagonal movement of values orientation of countries from the traditional-survival sphere to the secular/rational/self-expression sphere, the national surveys themselves place societies all over the map, as the examples cited above show. Moreover, a neat characterisation of the entire population of a country is clearly problematic. In this respect, WVS premises are subject to the same critiques as Kohlberg's stages of moral development or other theoretical constructs that postulate a linear evolution of ethics and values of societies.

2.5 The Theory of Cognitive Dissonance

In the field of psychology, cognitive dissonance is the mental discomfort or psychological stress experienced by a person from simultaneously holding two or more contradictory beliefs, ideas, or values. In *A Theory of Cognitive Dissonance* (1957), Leon Festinger (1919 - 1989), the American social psychologist, proposed that human beings strive for internal psychological consistency in order to function mentally in the world. A person who experiences internal inconsistency tends to become psychologically uncomfortable, and so is motivated to reduce the cognitive dissonance by re-interpreting or denying what they know, and by actively avoiding social situations and contradictory information that are likely to increase cognitive dissonance (Festinger, 1957).

Research indicates that individuals committing violence against members of another group will develop hostile attitudes towards their victims as a way of minimising cognitive dissonance (CD). The research provides a social-psychological basis for the constructivist viewpoint that ethnic and racial divisions can be socially or individually constructed, which are reinforced and justified by acts of violence and by rationalising prejudice (Acharya, Blackwell, Sen 2015).

Studies also show that CD can be used to encourage people to act pro-socially, such as in campaigns against racial prejudice and for compliance with anti-speeding rules (Fried and Aronson, 1995; Son Hing et al, 2002).

The incorporation of CD into models of basic learning-processes to foster the students' self-awareness of psychological conflicts among their personal beliefs, ideals, and values and the reality of contradictory facts and information, requires the students to defend their personal beliefs. The students then can be encouraged to perceive objectively new facts and information to resolve the psychological stress of the conflict between reality and the student's value system. Some educational software apply CD principles to facilitate the students' ability to handle questions about the right choice in a complex situation (Graesser et al, 1996)

The dilemma, all too common in life and in our education system, is that students may learn about precepts, even know what is right and wrong, but may not behave according to what they know. Moreover, there are often specific situations in which deciding what is morally right is not a matter of categorical either-or decision. It calls for critical reasoning and judgement weighing different aspects of a situation.

2.6 The United Nations Initiatives - Establishing Norms for Human Rights and Dignity

Other forces have been at play. Since the founding of UN in 1945, a regime of human rights and international norms about interaction and behaviour between individuals, communities and nations have emerged. The most important international statement of norms is the Universal Declaration of Human Rights (UDHR) adopted on 10 December, 1948, which was later encoded into the International Human Rights Covenant in 1966 and came into force in 1976 with the ratification of a sufficient number of member states.

The rights proclaimed in UDHR are divided into civil and political rights and economic, social and cultural rights, which may be categorised under the following headings:

1. Personal rights, including rights to life; nationality; recognition before the law; protection against cruel, degrading, or inhumane treatment or punishment; and protection against racial, ethnic, sexual, or religious discrimination. (Articles 2 -7, 15)

2. Legal rights, including access to remedies for violations of basic rights; the presumption of innocence; the guarantee of fair and impartial public trials; prohibition against ex post facto laws; and protection against arbitrary arrest, detention, or exile, and arbitrary interference with one's family, home, or reputation. (Articles 8 - 12)

3. Civil liberties, especially rights to freedom of thought, conscience, and religion; opinion and expression; movement and residence; and peaceful assembly and association. (Articles 13, 18 - 20)

4. Subsistence rights, particularly the rights to food and a standard of living adequate for the health and well-being of oneself and one's family. (Article 25)

5. Economic rights, including principally the rights to work, rest and leisure, and social security. (Articles 22 - 24)

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6. Social and cultural rights, especially rights to education and to participate in the cultural life of the community. (Articles 26, 27), and

7. Political rights, principally the rights to take part in government and to periodic and genuine elections with universal and equal suffrage (Article 21), plus the political aspects of many civil liberties (Donnelly, 1986).

The basic UDHR and the two covenants on civil and political rights and economic, social and cultural rights have been complemented in subsequent years by a variety of single issue international treaties and declarations on topics such as genocide, rights of women, rights of children, racial discrimination, and torture. The basic declaration and the other treaties constitute a set of coherent norms for behaviour within and among states, among communities, and among individuals. These are also regarded as interactive and interdependent system of guarantees, rather than a menu from which one may freely pick and choose.

How do human rights relate to ethics? Rights are legal, social, and ethical principles of freedom and entitlement; in other words, rights are the normative rules about what is allowed of people or owed to people, according to the legal system, social convention, or ethical theory. Various approaches to ethical decision-making can be shown to converge on the basic principle of protecting human dignity and rights.

For example, the utilitarian approach was conceived in the 19th century by Jeremy Bentham and John Stuart Mill to help legislators determine which laws were morally best. They argued that ethical actions were those which provided the greatest balance of good over evil.

The virtue approach to ethics is based on the premise that there are certain ideals toward which we should strive. It focuses on attitudes, dispositions, or character traits that enable us to be and to act in ways that develop our human potential. Examples might be - honesty, courage, faithfulness, trustworthiness, integrity, etc. The underlying principle is: What is ethical is what develops moral virtues in ourselves and our communities.

The fairness or justice approach to ethics harkens back to the teachings of Aristotle, who said that "equals should be treated equally and unequals unequally." The basic moral question in this approach is: How fair is an action? Does it treat everyone in the same way, or does it take into account the circumstances of people? Equality in a numerical sense is not necessarily fair; thus there is need for affirmative action or positive discrimination? (Meeler, n.d.)

The common good is a notion that also originated in the writings of Plato, Aristotle, and Cicero, and of contemporary ethicist John Rawls, who defined the common good as "certain general conditions that are...equally to everyone's advantage." In this approach, the focus is on ensuring that social policies, social systems, institutions, and environments on which we depend are beneficial to all. Examples of goods common to all include affordable health care, effective public safety, peace among nations, a just legal system, and an unpolluted environment (Ibid.).

In deciding whether an action is moral or immoral, it is necessary to ask — Does the action respect the moral rights of everyone? In other words, it does not violate the dignity of human beings and the rights of individuals. The criteria of ethical decision-making, it can be seen, relate directly to the seven categories of human rights as norms of behaviour mentioned above.

The United Nations System, complementing its human rights regime efforts, has promoted a development agenda to promote human wellbeing. The Millennium Development Goals (MDG 2015) adopted in 2000 was a unique expression of the international community to work towards alleviating the grave deprivations and disparities that affected a large proportion of humanity. The Sustainable Development Goals (SDG 2030) succeeds the MDG agenda. The relevance of the SDG4/Education 2030 goals and targets for the present study has been mentioned in Chapter 1.

2.7 Ethics and Values in Contemporary National Education Systems

Educational systems of countries have attempted to develop and apply their own approaches to moral education of young people which illustrate the diversity of the concept of morality and the perception of the role of education in developing ethics, values and morality. We look briefly at such attempts in China, Japan, India, European Union and UK as a way of gaining some understanding the challenges.

China. Moral education in China is an important area of education, which is set in a broader context of education on political ideology, law, and physical and mental health. The philosophical and historical roles of Confucianism and Socialism in China have influenced people's understanding of morality, the formation of morality in society and among individuals, and the approach to moral teaching in the educational system. These influences also have contributed to tension in understanding and practice of moral principles and behaviour, such as individual conscience and morality and general interest of society.

Efforts are being made to reconcile the contradictions by introducing in curriculum and school activities elements of "Western" moral education, including the consideration of emotion in moral judgments, and focuses on students' psycho-social development, which has been neglected in the current system.

Moral education *(Deyu)* is an essential element in the Chinese formal educational system and regarded as important as academic education *(Zhiyu)* and physical education *(Tiyu)*. With reform and shift from the orthodox Marxist-Maoist doctrine beginning in the late 1970s, modern moral education emphasises a pragmatic combination of "ideological education" and " citizenship education" (Li, Zhong, Lin & Zhang, 2004). In the system, Deyu refers to a broad concept, which includes more than just moral values, but a pragmatic combination of political ideology, mental health, citizenship education, courses in law, and so on.

Japan. The Central Council for Education, the ad-hoc advisory committee for the central Ministry of Education, Culture, Sports, Science and Technology (MEXT) of Japan, pointed out in 2008 that Japanese children had "a poor mind-set in terms of respect for life and self-esteem, and many of them lead an inappropriate lifestyle … and their inadequate social skills prevent them from forming good human relationships and participating in group activities." (MEXT, 2012).

"The General Course of Study" introduced in 1951 after the Second World War directed that moral education should not be only a teaching subject, but an objective of teaching of whole school education.

The Course of Study, renewed in 2008, shows the goal of moral education as "to cultivate student's morality, including moral mentality, judgment, engagement, and attitude, by all the education activities in school." It was proposed that instruction for children's moral development should be closely aligned with other subject lessons, the period for integrated study, and special activities (Ibid.)

The contents of moral education lessons are categorised under four perspectives, summarized as the following four pillars, that schools and teachers can use to instruct students:

1. *About the self*: people are independent, they do what they can do themselves, and live moderately.
2. *About relationships with other people*: people know the importance of courtesy and communicating honestly with other people.
3. *About relationships with nature and sublime things*: People are moved by the magnificence and wonder of nature, and feel the importance of nature and living things.
4. *About groups and society*: people keep promises, follow rules, and have a sense of public duty. *(Ibid.)*

MEXT developed and provided supplemental learning material called *Kokoro no Noto* or "Notebook for the Heart," consisting of sets of worksheets, to promote moral education based on the above four pillars. The set of Notebook materials is designed for each compulsory school grade between one to nine and children's development level.

How to carry out a whole school approach to moral education effectively with appropriate balance between special and specific activities and the general comprehensive approach across the curriculum remains an issue of debate and discussion. Indeed, what content and methods could achieve the broad goals of children's development are somewhat contested issues as in other countries.

Moral education could play an important role in preventing bullying in school which is a serious issue in schools. Bullying in Japan does not always consist of physical violence; in fact, psychological bullying is more common (Watanabe and Ikeyama, 2008).

An advantage, for example, of the *Notebook for the Heart*, provided as resource material by the central ministry, is that it relieves teachers' burden for preparation and offers a common content for the system. Other advantages are that students can review and reflect how their own ideas and thoughts changed because they participated and filled in the worksheets, and that their parents could also check their records.

On the other hand, the contents can be seen as decided with a top-down approach and may neglect real life challenges children faced. Some experts thought the materials emphasised "feeling" but dealt too little with "thinking" aspects. Some also question the legitimacy of using public money for a centrally directed moral ideology which contradicted promoting respect and appreciation for diversity. Making the formal education system sufficiently responsive to emerging values and lifestyles is a continuing challenge in the diversifying society. The information revolution and the number of non-Japanese living in the country are added dimensions of this diversity.

India. In presenting a framework for values education, the National Council for Educational Research and Training (NCERT) in India advocates the need for education in values "due to fast erosion of values in our country and the state of growing up of children and youth in the age of instant gratification, shortcuts, insecurities, fear based survival and existence." (NCERT, Education for Values in Schools - A Framework, 2012, Summary.) The framework advocates for:

> …reappraisal of the vision of education, purpose of schooling and the concern for quality education which is not only in terms of employability and economic progress but individual's holistic development as a human being so that he/she lives creatively and happily, and also contributes to the welfare of the society. Concerns for peace and values need to be viewed as core component of quality and not merely as value premises. *(Ibid.)*

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The core value concerns suggested in the framework relate to: health and hygiene; responsibility for self-development; responsibility towards one's work/duty; social responsibility; love, care and compassion; critical and creative thinking; and appreciation for beauty and aesthetics. Each of these core value concerns are viewed as a clusterof attitudes and skills which are necessary to apply these values in practice in life. The grouping is seen as illustrative rather than a total list, and is overlapping rather than mutually exclusive *(Ibid)*.

The critical question, once the clusters of ethical and moral values are agreed upon, clearly is how these are inculcated among young learners through the educational system. The Indian framework proposes, not unlike the manual for European Union teachers, "a whole school" approach (see below). The framework notes:

> The pedagogy of values requires shift from the conventional pedagogy based on the banking Model of Education where students are considered as empty vessels into which knowledge must be poured in. Attitudes, values and skills cannot be developed by forcing students to memorise words, and also not by impositions. Concrete experiences and opportunities to think about, to reflect, critically evaluate, appreciate one's own values and those of others, and can help internalisation of values *(ibid).*

The recent political development, which shows a resurgence of chauvinism based on 'Hindutva' (tenets of the Hindu religious tradition), seems to contradict the framework proposed by NCERT. The on-going, emotionally charged, debate about re-formulating education policy and revising learning contents points again to the influence of the larger social forces and trends on educational practices. When a drafting committee's report on an education policy framework , after two years of work and extensive consultation, failed to please either side of the policy divide, the government appointed a new panel to review the framework (*Times of India,* June 26, 2017).

*European Union.*Experience of systematic efforts to nurture moral and ethical values and behaviour, such as in the OECD countries, suggests that promotion of ethics and values through education needs to be defined in terms of raising awareness, encouraging reflection and exercising judgement, rather than "imparting" precepts, instructions and rules. As stated in a manual for teachers on ethics and values education sponsored by European Commission:

> The main aims of ethics and values education are: to stimulate ethical reflection, awareness, responsibility, and compassion in children, provide children with insight into important ethical principles and values, and equip them with intellectual capacities for responsible moral judgment. (European Commission, Ethics and Values Education - Manual for Teachers and Educators, 2015, p.6)

The manual emphasises that the all-encompassing nature of ethical reflection and awareness calls for an integrative approach, in which ethical topics would be addressed in most, if not all, subjects in school and in school life as a whole, rather than as a specific academic subject.(Ibid. p.5)

United Kingdom. How can schools help to develop persons of character and public-spirited citizens? This question has been attempted to be answered by a study of the Jubilee Centre for Character and Virtues at the school of Education, University of Birmingham in its 2015 report titled *Character Education in UK Schools* (www.jubileecentre.ac.uk). Starting with the premise that good character includes *moral virtues* such as honesty and kindness; *civic virtues* such as community service; *intellectual virtues,* such as curiosity and creativity; and *performance virtues*, such as diligence and perseverance, these virtues are seen as the foundation of both personal achievement and interpersonal relationships. A false dichotomy between academics and character education thus should disappear.

With many different types of schools in UK - faith and non-faith, state and independent, large and small, rural and urban, those in affluent areas and those in poor areas - a surprising finding was that both the top schools in character development as well as those at the bottom were found among all these types of schools. The implication is that "with the right approach, it is possible for any kind of school to nurture good character" (Jubilee Centre, 2015, p.4). Then, the question is what is the right approach?

The study reported that among the common characteristics of the schools which did well in character development of their students, three points stood out: (1) Each was strongly committed to developing the whole child, with at least one teacher who was 'knowledgeable and passionate' in the school about this emphasis; (2) Teachers in the top schools said that their school placed a high priority on moral teaching and felt that they had the time and flexibility to discuss moral issues; and (3) 91% of the top schools' teachers said they could rely on their school's families to develop good character in their children, compared to 52% of teachers in the bottom schools (*ibid.,* p.4)

Research techniques applied in the study consisted of a mixture of surveys of schools, posing moral dilemmas in which choices had to be made, and semi-structured interviews of students and teachers. It is interesting that girls (47%) significantly outperformed boys (37%) in making 'moral choices' when faced with the moral dilemmas. Contrary to common belief, British students claiming to participate in sporting activities did not perform better than those who said they did not practice sports; and students who were involved in music or drama outside of school performed better on moral dilemma questions, than those who did not. The research suggests gaps in the current system in respect of attempts to develop a child's whole character. Eighty percent of teachers interviewed said that the British assessment system 'hinders the development of the whole child', impeding the development of a child's moral character because exams crowded out everything other than academic goals.

Recommending actions to bolster schools' role in moral development of students, three points were made in the UK study: (a) Members of school staff should be trained specifically on character development of students, and each school should have at least one teacher (preferably more) who is especially passionate and knowledgeable about character education and given a special role in its implementation; (b) Schools should have an explicit character education policy that guides all staff and activities; (c) Students require direct help and guidance to move from motives of self-interest towards moral orientations concerned with others, which deserves particular emphasis in schools; and (d) Schools need to assess their own efforts towards the development of students' characters' for which assessment tools can be used, such as one the Jubilee Centre was developing, called the School Virtue Measure (SVM). (*Ibid.* p.6).

2.8 Ethics, Values and Moral Education - the Bangladesh Context

The founding principles of independent Bangladesh uphold the aim and aspiration of building a just and progressive society promoting human dignity and rights in unity while celebrating diversity and multiple identities of people. The challenge for the education system is to serve the normative goals of progress and unity with diversity.

The constitution of Bangladesh, Education Policy 2010, and national development aspirations reflected in Vision 2021 and 2041 may be regarded as the sources that guide policy and action to promote ethics, values and moral development of children and youth through education.

The Constitution. The fundamental principles of state policy are proclaimed to be nationalism, socialism, democracy and secularism in the national constitution. These are elaborated in a total of 18 articles listed

as the fundamental principles which include nationalism, socialism and freedom from exploitation, democracy and human rights, secularism and freedom of religion, free and compulsory education, equality of opportunities, duties of citizens and public servants, and promotion of international peace, security and solidarity. (Constitution of Bangladesh, Part II, Fundamental Principles of State Policy, Articles 8 - 25.)

A set of fundamental rights are listed in the constitution which provides a basic framework for rights, entitlements and obligations of citizens as individuals and members of society. These include equality before law, non-discrimination, freedoms of citizens and individuals, and protection of right to life and personal liberty. (Constitution of Bangladesh, Part III, Fundamental Rights, Articles 26 - 47A)

It should be noted that political history and culture influence how the constitutional principles are modified through amendments, interpreted and practised. For example, secularism was one of the four fundamental principles in the original 1972 constitution, which was removed from the constitution in 1977 by a decree of the military regime and replaced with an assertion of "absolute trust and faith in Almighty Allah". Then Islam was declared the state religion in 1988 by another military ruler. In 2010, the Supreme Court restored *secularism* as one of the basic tenets of the constitution, but Islam remained the state religion. The political compromise creating a phenomenon of "cognitive dissonance" for the nation in this case points to difficulties in reaching a consensus on some issues of ethics and values.

Education Policy 2010. The national education policy adopted in 2010 is intended to serve as the main guidelines for development of the educational system.

The policy affirms the overall "Aims and Objectives of Education" as:

> …to inspire the students with the spirit of our war of liberation and develop patriotism, nationalism and qualities of good citizens (i.e., sense of justice, non-communalism, dutifulness, awareness of human rights, cultivation of free thinking and discipline, love for honest living, friendliness and perseverance)… (Government of Bangladesh, 2010)

In a section headed "Religious and Moral Education," the specific aims and objectives are stated to be:

> … imparting knowledge about the respective religions of the learners, improvement of the students' behavioural pattern, and establishment of moral virtues in life and society and building of moral character of the learners.

The objectives are elaborated as:

> …to impart proper and quality religious and moral education by energising the existing system; to put further emphasis on moral aspect; along with fundamental teachings of every religion; religious education will not limit itself only to religious customs and rituals, rather it will seek to build up the moral character of the students. (Government of Bangladesh, 2010)

The objectives of Madrasah education, as stated in the policy, vary somewhat from the mainstream general school education:

> to establish firm belief in Almighty Allah in the minds of the learners and his Prophet (Pbuh) and to enable them to understand the true meaning of Islam;
> to build them up as students motivated to preach and propagate the tradition of Islamic virtues; to build up their character in a way so that they can make the communities aware of different aspects

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of Islam, its religious customs and rituals and to inspire the learners to the codes of life as prescribed in Islam…(Government of Bangladesh, 2010)

Education Policy 2010 provides a normative framework for ethics, values, character development and moral education. This framework is expected to be reflected in curriculum, teaching content, textbooks, teacher preparation, pedagogic practice, school culture and assessment of student learning. The national framework has to be informed by the global discourse on educational development and the consensus emerging on the common purposes and goals of education and achieving these goals to serve humanity.

It is clear that the policy accorded a special place to Islamic faith-based madrasah education by providing public financing for a madrasah stream, in addition to privately funded madrasahs. With regard to ethics and values, madrasahs are seen as the means of disseminating and promoting ethics, values and moral conduct based on the tenets of Islam for the madrasah students.

Bangladesh, poised to cross the threshold from a low income to a middle income country, and aspiring to build a progressive, democratic and prosperous society, is deeply affected by forces of change within the country, South Asia and the world. What kind of society is envisaged and what may be the underpinnings of ethics, values and moral foundations of this society? How can the historical, cultural, and religious roots of people as well as the common heritage of human civilisation be drawn upon as sources of values and ethics and reconciled creatively when conflicting viewpoints arise? What is the role of the school system in articulating the principles of ethics, values and moral development of young people and promoting this development effectively? Have these concerns become more complex and more challenging in recent years in the national and global context in which we find ourselves?

The Education Watch Group intends to explore these questions, considering these to be of vital importance.

2.9 The practice of ethics, values and moral education in Bangladesh

In enumerating broad aims and objectives of education, the education policy has emphasised inspiring young people with a moral purpose and instilling in them moral and ethical values related to one's conduct and behaviour as an individual and as a member of society. The specific objectives of moral and religious education, as stated in the Education Policy, comprise "imparting" religious and moral education, not limiting it only to religious customs and rituals, but to build moral character of students. The aim of Madrasah education specifically emphasises instilling in students the Islamic religious faith and following Islamic precepts in life.

The policy statements about ethics and moral education highlight imparting of knowledge about ethical and moral conduct. Madrasah education puts an exclusive emphasis on teaching about moral precepts based on the Islamic faith. But how these aims can be achieved is not clearly indicated. The prevailing pedagogic approach is predominantly didactic and prescriptive. Critical thinking and questioning premises and assumptions regarding moral values and principles, and exercising judgement about right and wrong in different contexts and circumstances do not seem to be given as much attention or actively encouraged, as it could be. This is particularly so in Madrasah education.

The reliance on a didactic approach of "imparting" knowledge of precepts and rules is based on the premise that the textbook content and teachers have the factual answers to ethical and moral questions and the school's job is to transfer this content into students' head. There is also the premise that there are categorical and absolute answers to moral questions. Varying circumstances and diverse conditions under

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this premise may be ignored in seeking solutions to ethical issues. There is no recognition of the reality of cognitive dissonance or the need for exercising judgment in resolving moral dilemmas.

2.10 Domains of Ethics and Values in Education - The Analytical Lens

In order to examine the elements of the school system in relation to ethics and values education, it is necessary to agree on what the components or domains of ethics and values are which can be used as the lens to look at the education experience of students.

The Logic of the Domains

To have a meaningful discussion about values and ethics, it is necessary to agree on, at least tentatively, what constitute the content of ethics and values and if these can be broken down into some logically defensible categories. The discussion above about the theories of ethics and values development, such as the ones proposed by Kohlberg or the underlying premises of the World Values Survey suggest some classification of themes and how these may relate to each other and evolve historically. The attempts in societies and educational systems to consider the implications of ethics and values and practices in promoting these have been examined. These have helped to identify the themes and topics which constitute the issues of values, ethics and morality and how these have been attempted to be addressed.

A preliminary scanning of ethics and values themes and topics in the primary and secondary school curricula and textbooks in Bangladesh (discussed in Chapter 3) has indicated what have been considered significant and important as educational content and pedagogy practices in promoting the ethical and moral objective of the school system.

In attempting to place the diverse themes and topics in a logically connected sequence, the study team has adopted a social dynamics perspective. Individual humans draw from their family, community, culture, religion, and history, certain basic beliefs and attitudes and consciously and sub-consciously internalise these which constitute a core set of beliefs and way of looking at society and world. These constitute the anchor of a belief system that influences subsequent judgement and decisions about other issues of values and ethics.

Beyond the self, a person's frequent interaction with other people is on a person-to-person basis. Inter-personal relationship calls for respect and consideration for others, appreciation of differences, the capacity for being in another's shoes, and respect for human dignity for all. The next level of interaction is between the individual and social entities, in the context of being a member of one's family, community, and nationality. Self-awareness and inter-personal interaction then extend to being a part of the human community and a global citizen. The domains of ethics and values, therefore, are identified and defined in terms of self, inter-personal relationships, membership of community and nationality, and belonging to humanity.

Beyond one's identity and social interaction between self and others, there are normative goals that are near universal and are commonly taken as norms for behaviour and action in society. These are also proposed as domains of ethics and values, which include: *Building a just and democratic society; protecting environment and the planet; gender justice, norms and attitudes; and attitude towards children.* Based on the premise that ethical principles and values cannot remain mere abstract ideas, but have to be followed up by action and engagement by those who profess to accept these principles as guide to behaviour. The ninth domain, therefore, is about action and engagement.

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The nine domains

The following nine domains of ethics and values are proposed as the basis for categorising the issues of ethics and values from which the analytical framework for the present study has been derived.

1. *Personal beliefs about ethics and values as a human being* - Purposefulness in life; spirituality and human condition; positive attitudes about life and future; honesty in personal conduct, being upright, self-esteem; compassion and empathy for others; belief in performance standards ("anything worth-doing is worth-doing well"); appreciating and participating in creative, artistic, and aesthetic expressions; and commitment to fairness and a just society. *This domain about personal morality may be seen as an anchor that influences how other domains are perceived and internalised*.

2. *Interpersonal relationships* - Respect for and acceptance of differences, belief in human rights and dignity for all, mutual trust and empathy.

3. *Responsibility as a member of community, society and a nation* - Being mindful of civic duties and responsibilities; abiding by law; promotion of common interests of community, society and the nation; respecting diversity in society and plural identities of people; promoting societal obligation to the disadvantaged and those with special needs; love for country and nation and appreciation of national history and culture.

4. *Responsibility as a global citizen belonging to the human community* - Respect for other cultures and traditions; promoting human rights and dignity for all; respect for and belief in common humanistic values and norms; respect for international laws and treaties; and responsive to and supportive of people in crisis and danger anywhere.

5. *Building a just and democratic society* - Equity, equality and inclusiveness; freedom of faith, belief, speech and opinion; rule of law; promoting democratic practices and behaviour; respect for rights and needs of minorities.

6. *Protecting environment and the planet* - Love for nature, protecting planet's resources; balancing needs of present and future generations; living by sustainable life-style, promoting bio-diversity, and preventing cruelty to animals.

7. *Gender justice, norms and attitudes* - Gender equity and equality; non-discrimination, preventing gender barriers and gender-based denial of freedom; gender equality in personal, social, economic and political roles; fair gender representation in art, culture and creative spheres.

8. *Attitude towards children* - Societal obligation to children, respect for children's rights, protection of children, and listening to children, supportive child-adult interaction.

9. *Action to uphold ethics and values* - Being active and engaged and standing up individually and collectively to uphold and promote ethical principles and moral values.

These descriptions of ethics and values domains are intended to serve as the analytical frame for examining how ethics and values are reflected in the curriculum and learning content, classroom practices, school environment, teacher preparation and performance and student knowledge, attitude and behaviour. These also are expected to serve as the basis for preparing the study instruments - guideline for FGDs, checklist for observing classroom and school environment, teacher performance, and assessment of learning. These have been refined and sharpened iteratively through the study process, especially through trial of the study tools.

The domains, helping shape the analytical tools, suggest a trajectory of development in morality and values and imply a theory of change. How these domains are incorporated into the key questions and methodology of the study and into a path for desired change, as indicated in recommendations, are explained in subsequent chapters.

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Chapter **3**

Ethics and Values in Learning
Content and Pedagogy

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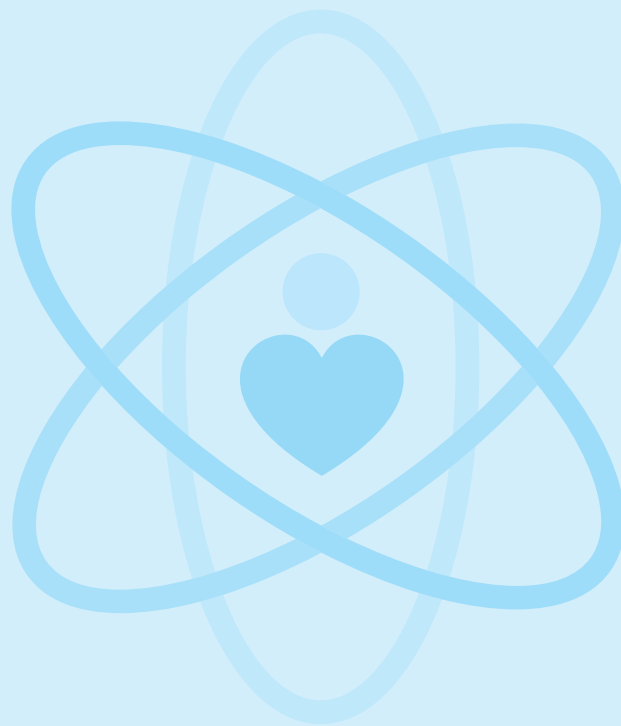
3.1 Introduction

This chapter presents the results of the review of curricula and textbooks for pre-primary, primary and secondary education and teacher training curricula for primary and secondary teachers. Observation on how the curricular content related to ethics and values are reflected in classroom pedagogy are reported based on visits to a sample of classrooms and discussion with teachers.

A major objective of the present study is to explore how ethics and values education (EVE) is conceptualized and presented in the curricula, textbooks and teacher training curricula. In order to examine the elements of EVE in the curricula and textbooks, the nine domains of ethics and values, taken as the analytical lens for the study, were used as reference points. The domains, discussed in chapter 2, are: personal beliefs on ethics and values; interpersonal relationships; responsibility as a member of community, society, nationality and nation; responsibility as a global citizen belonging to the human community; building a just and democratic society; protecting environment and the planet; gender norms and attitudes; attitude towards children; and action to uphold ethics and values. Each of these domains has sub-domains indicated in the description of the domain. A curriculum review guideline was developed taking into consideration the domains.

The study team recognises that ethics and values education cannot be treated as another academic subject in which cognitive knowledge and skills are important. EVE cuts across subject contents and their learning objectives in school. (See Box 3.1)

Box 3.1: The all-encompassing nature of ethics and values education (EVE)

The term ethics and values education (EVE) applies to all aspects of education which either explicitly or implicitly relate to ethical dimensions of life and are such that can be structured, regulated and monitored with appropriate educational methods and tools.

Among the main aims of EVE are the following: to stimulate ethical reflection, awareness, responsibility, and compassion in children, provide children with insight into important ethical principles and values, equip them with intellectual capacities (critical thinking and evaluation, reflection, discovery, understanding, decision-making, non-cognitive abilities like compassion) for responsible moral judgment, to develop approaches to build a classroom or school environment as an ethical community, and to reflectively situate individuals into other local and global communities with a mission to contribute to the common good.

All this enables pupils to overcome prejudice, discrimination, and other unethical practices and attitudes. EVE steers children towards the search and commitment to fundamental values, meaning and purpose in their lives. EVE is also oriented into nurturing respectful attitude towards others (both individuals and communities alike) and putting one's beliefs, attitudes and values into practice.

As such it cannot be limited to one school subject or a set of subjects, since the initial all- encompassing nature of ethical reflection and awareness calls for a trans-curricular, integrative approach.

Excerpt from : "Ethics and Values Education: Manual for Teachers and Educators," Prepared with support of European Commission, 2016.

http://www.ethics-education.eu/resources/ManualTeachers_EN.pdf

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Nonetheless, school experience for students are organised and teaching-learning carried out through curricula, subjects and textbooks. It is necessary to understand how the goal of EVE is reflected in curricula and textbooks and to ensure that EVE objectives are given due attention in the learning content of students and the content of teacher preparation. This itself deserves to be a major research effort.

A research team from BIED, BRAC University developed and finalised the review guideline through a series of workshops with different stakeholders. In preparing the guideline, the methodology applied by the International Bureau of Education to identify reflection in national curricula of the themes concerning Target 7 of SDG, especially education for sustainable development and global citizenship, was examined. The tool prepared by the research team made use of an adaptation of the IBE methodology. (See IBE, Global Monitoring of Target 4.7: Themes in National Curriculum Frameworks, 2016).

To have a common understanding and for testing the applicability of the guideline, a few curricula and textbooks were reviewed by the team members in a workshop. During the review process team members consulted among themselves to minimize the subjective bias and formulate common criteria as much as possible. The team looked at pre-primary, primary, secondary and teacher training curricula.

A preliminary review indicated the subject areas in which the contents of the EVE domains were reflected relatively more frequently. The team also identified the pertinent textbooks and learning materials, which were for Bangla, English, Arts & Crafts, Physical Education, Bangladesh & Global Studies and Religion (Islam, Hinduism, Buddhism and Christianity). The textbooks for Grade 3, Grade 5, Grade 8 and Grade 9 & 10 (the same textbook is used in these two grades) were selected for the review, taking these as representative samples of primary and secondary level textbooks. In addition, Diploma in Primary Education curriculum and Bachelor of Education curriculum (for secondary level teachers) were reviewed to explore how EVE concepts are mentioned there for teachers' preparation.

Altogether 30 textbooks and 82 curriculum materials for subjects and grades from the pre-primary, primary and secondary level as well as two teacher training curricula were reviewed.The analytical approach was to determine the frequency of mention of the EVE domains in the curricula, textbooks and teacher training curricula. In doing so, the relative emphasis on knowledge/skills, attitudes/emotions and practice/behaviour was examined and recorded. Classroom observation was conducted in ten schools to investigate how the curricula and textbooks are reflected in the classroom pedagogy in relation to EVE

It should be noted that review of curricula and textbooks focused only on the mention of EVE items under the nine domains in the respective contents. Treatment of the items and quality of the content were not assessed. How the materials are treated and presented in terms of the pedagogic approach and acceptability and receptivity of the materials to students are impprtant concerns in achieving the learning outcomes. So are the quality of the production and attractiveness of the learning materials for students. These are continuing issues about textbooks and learning materials which affect cognitive aspects of learning as well as the objectives related to ethics and moral development.

3.2 Overall Reflection of EVE in Curricula and Textbooks for Primary and Secondary Grades

This section provides a picture of the overall representation of the EVE domains in curricula and textbooks in a summary form. Following the analytical design, the frequency of mention of the topics under the domains in curricula and textbooks are shown (Table 3.1). The relative emphasis on knowledge, attitudes and practice as judged from the mention of the topics are also shown (Table 3.2). To get a sense of the kind of EVE items given prominence in curricula and textbooks, the items with the highest frequency of mention under each domain are presented (Table 3.3). Also, the frequency of EVE related items in the teacher training curricula are discussed separately (Table 3.4). Details of how the domains and their sub-topics are represented in curricula, textbooks and teacher training materials are shown in the Annexure of the chapter. A note on the use of the curriculum in classroom derived from classroom observation is also included below.

<div align="center">

Table 3.1

*Frequency and percentage of topics in content of students' curricula and textbooks
and teacher training curricula by domains of EVE*

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Domains of EVE	Pre-primary & Primary Curricula	Pre-primary & Primary Textbooks	Secondary Curricula	Secondary Textbooks	Teachers Training Curricula
Domain 1: Personal Beliefs	502 (62.7)	322 (50.8)	482 (58.9)	543 (53.8)	64 (27.7)
Domain 2: Interpersonal relationships	20 (2.5)	23 (3.6)	11 (1.3)	27 (2.7)	8 (3.5)
Domain 3: Member of community, society and nationality	109 (13.6)	103 (16.2)	124 (15.2)	159 (15.7)	56 (24.2)
Domain 4: Global citizen belonging to the human community	34 (4.2)	45 (7.1)	31 (3.8)	61 (6.0)	12 (5.2)
Domain 5: Building a just and democratic society	34 (4.2)	29 (4.6)	8 (1.0)	48 (4.8)	25 (10.8)
Domain 6: Protecting environment and the planet	49 (6.1)	34 (5.4)	31 (3.8)	48 (4.8)	10 (4.3)
Domain 7: Gender justice, norms and attitudes	2 (0.3)	12 (1.9)	19 (2.3)	32 (3.2)	12 (5.2)
Domain 8: Attitude towards children	6 (0.8)	14 (2.2)	18 (2.2)	25 (2.5)	14 (6.1)
Domain 9: Action to uphold ethics and values	45 (5.6)	52 (8.2)	94 (11.5)	66 (6.5)	30 (13)
Total	801 (100)	634 (100)	818 (100)	1009 (100)	231 (100)

Note: Numbers in the parentheses indicate the percentage counts for observations.

Table 3.1 presents the total frequencies found against different EVE domains across the pre-primary, primary and secondary curricula and textbooks as well as teacher training materials.

It can be seen that there is a poredominant emphasis in the curricula and textbooks on domain 1 related to personal beliefs and philosophical attitudes about purpose in life, spirituality and human condition. From about half to two-thirds of all topics mentioned in students' curricula and textbooks relate to this domain. For teacher training contents also this domain has the highest count in frequency of mention of topics.

It is noticeable that domain 1 concerns general principles and beliefs about ethics and morality, whereas the other domains relate to application and practice of the beliefs and attitudes in life situations and social interaction. It is perhaps not co-incidental that the educational culture and pedagogic practices in Bangladesh are known for a didactic approach that neglects practice and application of knowledge and skills in real life and in solving practical problems.

The details of the representation of sub-items under each domain are shown in the Annex to this chapter.

Table 3.2 presents the total frequencies and percentages of items found against different EVE domains showing relative emphasis on knowledge/skills, attitudes/emotions, and practice/behaviour across the pre-primary, primary and secondary curricula and textbooks. Data show that ethics and values items related to EVE domain 1 (personal beliefs and human condition) have been mentioned the most times in the curricula and textbooks at all the levels. It has been mentioned 1,849 times across the pre-primary, primary and secondary curricula and textbooks. The items on knowledge got the highest emphasis; almost two-thirds of the items emphasised on knowledge/skills, a quarter put emphasis on practice/action and only

11% items stressed on attitude/emotions. It has been found that EVE Domain 3 (Responsibility as a member of community, society and nationality) is the second highest mentioned domain - 59 % of the items emphasised on knowledge/skills, just over a quarter of items put emphasis on practice/action and only 14% stressed on attitude/emotions. Data show that EVE domain 8, attitude towards children, is the least highlighted domain in the curricula and textbooks. It was mentioned 63 times, of which over three quarters emphasised on knowledge/skills, a fifth put emphasis on practice/action and only 3% of the items stressed on attitude/emotions.

Table 3.2
Frequency and percentage of EVE domains in curricula and textbooks showing relative emphasis on knowledge/skills, attitudes/emotions and practice/behaviour at a glance

Domains of EVE	Knowledge / skills		Attitude / emotions		Practice / behavior		Total	
Domain 1: Personal Beliefs	1180	(63.82)	196	(10.6)	473	(25.58)	1849	(100)
Domain 2: Interpersonal relationships	50	(61.73)	11	(13.58)	20	(24.69)	81	(100)
Domain 3: Member of community, society and nationality	291	(58.79)	70	(14.14)	134	(27.07)	495	(100)
Domain 4: Global citizen belonging to the human community	111	(64.91)	21	(12.28)	39	(22.81)	171	(100)
Domain 5: Building a just and democratic society	64	(53.78)	13	(10.92)	42	(35.29)	119	(100)
Domain 6: Protecting environment and the planet	92	(56.79)	10	(6.17)	60	(37.04)	162	(100)
Domain 7: Gender justice, norms and attitudes	47	(72.31)	8	(12.31)	10	(15.38)	65	(100)
Domain 8: Attitude towards children	48	(76.19)	2	(3.17)	13	(20.64)	63	(100)
Domain 9: Action to uphold ethics and values	39	(15.17)	69	(26.85)	149	(57.98)	257	(100)
Total	1922	(58.9)	400	(12.3)	940	(28.8)	3262	(100)

Note: Number in the parentheses indicate the percentage of observations

Table 3.3 presents frequencies of the items under each EVE domain that was mentioned most times in curricula and textbooks. It was found that the item 'spirituality and human condition' in EVE domain 1 has been mentioned most, 795 times (52%); the item 'being active and engaged on ethics and values' in EVE domain 9 was mentioned 215 times (14%); and 'love for country/nation and appreciation of national history/culture' was mentioned 205 times (13%). Apart from these, the item 'respect for and acceptance of differences (acceptance and adaptability, negotiation, assertiveness)' in EVE domain 2 has been mentioned 42 times (3%); and 'respect for other cultures and traditions' under EVE domain 4, was found 69 times (5%). Under EVE domain 5, the item 'promoting democratic practices and behaviour' has been found 48 times (3%). In EVE domain 6, the item 'love for nature and protecting planet's resources' was included 89 times (6%). Item 'gender equity, equality and non-discrimination' in EVE domain 7 has been cited 34 times (2%) and 'societal obligation to children' has been mentioned 43 times (3%) in EVE domain 8. Compared to other domains, the last two domain items are less represented in all curricula and textbooks.

There is clearly a large difference between the most mentioned item in the first domain and the most mentioned items in other domains. Similarly, a large gap can be noticed under each domain between the one mentioned most times and the others. These details can be seen in the Annex of this chapter. There appears to be a clustering of certain items related to broad and basic values themes which are accorded a

Table 3.3
Frequency and percentage of the item under each EVE domain with most mention in curricula and textbooks

Domains of EVE	Name of items in each EVE domain most mentioned in curricula and textbooks	Frequency and percentages (in brackets) of items in each EVE domain most mentioned in curricula and textbooks	
Domain 1: Personal Beliefs	Spirituality and human condition	795	(51.6)
Domain 2: Interpersonal relationships	Respect for and acceptance of differences (acceptance and adaptability, negotiation, assertiveness)	42	(2.7)
Domain 3: Member of community, society and nationality	Love for country/ nation and appreciation of national history/ culture	205	(13.3)
Domain 4: Global citizen belonging to the human community	Respect for other cultures and traditions	69	(4.5)
Domain 5: Building a just and democratic society	Promoting democratic practices and behavior	48	(3.1)
Domain 6: Protecting environment and the planet	Love for nature, protecting planet's resources	89	(5.8)
Domain 7: Gender justice, norms and attitudes	Gender equity and equality; non-discrimination	34	(2.2)
Domain 8: Attitude towards children	Societal obligation to children	43	(2.8)
Domain 9: Action to uphold ethics and values	Being active and engaged on ethics and values	215	(14.0)
Total	Sum of frequency of the most memntioned item under each domain	1540	(100)

different level of priority in curriculum and textbooks compared to the other items related to practice and application of values and ethical principles in life.

3.3 Reflection of EVE domains in Teacher Training Curricula

Table 3.4 shows the frequency of mention of EVE topics under different domains in primary and secondary teacher training curricula (Dip. in Ed. for primary teachers and B.Ed. for secondary teachers). These are respectively 18 month and 12 month courses for teachers after teachers are employed in schools. The primary programme has a school-based practice period of 6 months after completion of the academic course in Primary Teacher Training Institutes. The B.Ed. programme also has some practice teaching built into the programme. It is worth noting that there is no pre-service professional training programme for teachers since teachers are sent for training after they are employed as teachers. Very often new teachers have to wait for a considerable time before they have a chance to go to the training course.

It can be seen in table 3.4 that in terms of frequency of mention of topics related to EVE in teacher training curriculum, the numbers are considerably less than frequency in student curricula and text books. The frequencies are noted separately for curricula and textbooks for the stages of education and a total number is shown for teacher training curricula. So the numbers are not comparable. Even if only the frequencies for curricula for students and teachers are compared, we see large numerical gap. The frequencies are

Table 3.4
Frequency and Percentage of EVE domains in Teacher Training Curricula

Domains of EVE	Knowledge / skills		Attitude / emotions		Practice / behavior		Total	
Domain 1: Personal Beliefs	17	(26.56)	13	(20.31)	34	(53.1)	64	(100)
Domain 2: Interpersonal relationships	2	(25)	5	(62.5)	1	(12.5)	8	(100)
Domain 3: Member of community, society and nationality	18	(32.14)	21	(37.5)	17	(30.4)	56	(100)
Domain 4: Global citizen belonging to the human community	7	(58.33)	5	(41.67)	-	-	12	(100)
Domain 5: Building a just and democratic society	10	(40)	2	(8)	13	(52)	25	(100)
Domain 6: Protecting environment and the planet	5	(50)	1	(10)	4	(40)	10	(100)
Domain 7: Gender justice, norms and attitudes	4	(33.33)	2	(16.67)	6	(50)	12	(100)
Domain 8: Attitude towards children	4	(28.57)	6	(42.86)	4	(28.6)	14	(100)
Domain 9: Action to uphold ethics and values	1	(3.33)	7	(23.33)	4	(73.3)	30	(100)
Total	68	(29.44)	62	(26.84)	101	(43.7)	231	(100)

Note: Number in the parenthesis indicate the percentage of observations

categorised under knowledge/skills, attitude/emotion and practice/behaviour. The lesser numbers are found for teacher training across these categories.

When domains are compared, it has been found that, there is a dominance of topics under domain 1 compared to other domains for student materials. For teacher training, when the total small frequencies are distributed for domains, there is no entry for some items in teacher training. No overall pattern is discernible for teacher training entries when the small number of frequencies is distributed for the nine domains.

A frequency count for inclusion of topics in learning content and learning materials has obvious limitations. The curricular materials for students are for different grades which are included separately for each grade, whereas teacher training curriculum is for an entire stage of education. The depth and breadth of handling of the material that are included in curricula is not evident from frequency count. Despite these caveats, it appears that there is need for greater attention to EVE topics in teacher training curricula, or at least, there is a need for probing this further.

3.4 Reflection of EVE domains in classroom and pedagogy

Classroom observation data provide information in regards to the practice of ethics and values in the classroom. Classroom observation data were collected from 10 schools to explore how the curricula are implemented by the teacher in classroom. Two classes from each school were observed for three consecutive days. Following are the key themes and excerpts derived from the reviewed data which are related to the domains of ethics and values.

Practice of ethics and values in class: Class observation data revealed that in most schools when teachers delivered the lesson, they accomplished different tasks, but did not specifically focus on moral or ethical

issues. Sometimes, while summarizing a lesson, the teacher convey value related information - for example, importance of cooperation, not to tell a lie, not being envious or jealous, respecting the elders and elderly people, visiting sick friends, judging people by their deeds and not by their appearance or dress, being content with what one owns, not to be greedy for other's stuff, courtesy and etiquette, hospitality, truthfulness, honesty, women empowerment, etc. It was also found that teachers spoke about dignity of labour and taught about equal respect for all members of society. In one case, the teacher mentioned inspiring episodes form the life of the national poet Kazi Nazrul Islam to illustrate ethical points.

In some schools it was seen that teachers conveyed value messages through their behaviour, attitude and citing examples. In one school, it was noticed the teacher inspired the students to serve others and the country better by being a good citizen. The teacher helped to lift a student as he fell down accidentally in class and advised all to help others in their need.

Promotion of democratic practices and behaviour in class: It was observed that through classroom activities teachers encourage democratic practices in the class and among the students. For example, when a question is posed in the class and all are egger to respond, they have to wait for their turn to answer. While writing questions-answers on the board, he asked if the students agreed with what was written. The teacher gave importance to students' opinions - an example of a democratic practice. In a few schools, presence of special needs children (CSN) was noticed in the class. It was observed that the teacher gave equal attention to all students and took special care of CSN. Both students and teachers were equally supportive towards that child. On the other hand, in one school, the teacher came to class with a stick and students seemed to be afraid of their teacher.

Respect to equity and equality: Classroom observation generally revealed that the teacher did not differentiate among students based on their socio-economic status and gender. Teachers paid attention to all students irrespective of gender. Most of the teachers behaved cordially with all students. The students were found supportive to each other; they shared their books and helped each other in study.

However, it was observed that there was a kind of discrimination based on educational achievement of students; for example, a differentiation of good and not-so-good students. In most classrooms, students sat in traditional rows. Good students sit in the front benches. Slow learners sit in the back benches and the teacher does not pay as much attention to them. It was observed in a few schools the teacher repeatedly talked and asked questions to front bencher students, because they were good students. Teachers often preferred to call particular (good) students to write on the blackboard.

Respect for other cultures and religions: There were instances of classroom activities showing appreciation of different cultures, religions and sympathy for people in crisis and danger. In discussing about international cooperation, a teacher presented real examples; such as, Bangladesh's welcoming attitude towards Rohinga and India's welcoming of Bangladeshis during the liberation war in 1971.

Protecting environment: Observation data revealed that teachers engaged students in discussion about protecting the planet's resources. Teachers spoke to make students aware about disaster management when pertinent to the assigned lesson. Teachers mentioned importance of collective effort to protect the environment and face disasters.

3.5 Conclusion

The review of curricula and textbooks provides an overview of how ethics and values have been represented in the learning content and what topics have been emphasised. The following conclusions can be drawn from this review.

a. The contents for religion and the subject Bangladesh and Global Studies (commonly understood as social studies) have been seen by curriculum developers and education policy makers specifically as the learning contents in which the topics of ethics and values can be emphasised. In the curriculum, the contents for religion is labeled as "religion and moral education" though the content mostly relates to specific precepts and scriptures of the four principal religions - Islam, Hinduism, Buddhism and Christianity - to which the large majority of the people in Bangladesh belongs. The overwhelming majority, about 90 percent, identify themselves as the followers of Islam.

b. There is little or no emphasis on the common and shared religious values and the spiritual dimension of human beings emphasised in all religions. The sanctity of life and human dignity, harmony with nature and similar values as common human heritage that have emerged from all major religious traditions do not find much mention in the curricular and textbook contents, except some references to these in the context of specific religious injunctions. The study of religion based on distinct religious affiliations leads to fostering a sense of separateness and differences, rather than promoting the spirit of human commonality and solidarity.

c. History, nationalism and patriotism contents are intended to foster pride and love for the country and glorify national history, sometimes through an officially approved narrative. Emergence of the Bangladesh national identity, the liberation war of Bangladesh, and great sacrifices made in achieving independence are sources of inspiration for all citizens. At the same time, a critical and objective appreciation of history, recognising and being sensitive to different narratives from diverse angles, is imprortant from the perspective of ethics and values development.

d. The textbooks for religion and social studies as well as other subjects have the possibility for reflecting the topics under the EVE domains. In general there are greater variations of topics in the secondary level textbooks than in the textbooks for the primary level. Both have more of the basic values in the first domain of personal beliefs and attitudes.

e. In the contents for languages, Bangla stories and texts have examples of moral and ethical behaviour and, to a limited extent, dilemmas that call for judgment. This is not so in the contents for English either at primary or secondary levels which focus on practicing language skills. There is little effort to introduce students to great literary works in English, even through simplified versions of the classics, which enlighten readers on the questions of human condition, values and moral dilemmas.

f. In general, the dominant topics related to ethics and values in learning contents are about basic values and ethics in respect of personal beliefs and attitudes included in EVE domain one The second most prominent topic highlighted across curricula and textbooks relates to the item 'Love for country/nation and appreciation of national history/culture' under EVE Domain 3. The other domains and topics related to application and practice of values and ethics in life and in social interaction are given relatively less prominence. The least cited was the topic 'behaviour and attitude towards children'.

g.   It was found that the frequencies of EVE items were much less in teacher training curriculum and materials in comparison with curricula and textbooks for students. Teacher training appears to focus on pedagogy techniques and on teaching cognitive elements of learning, rather than students' development in the spheres of ethics, values and social and emotional aspects of development in primary and secondary schools or making teachers aware and self-critical about their own values and beliefs.

h.   The selection of topics and themes for the curriculum and textbooks and the relative emphasis on the domains and sub-domains indicate a preference for a didactic and prescriptive approach to teaching-learning, which is a widely acknowledged and much discussed problem of our educational culture. To put it simply, the job is seen as telling students what is right and what they should do rather than give them the opportunity to form their judgment and reasoning about what is right or wrong. There are few occasions when opportunities are created through school experience for students to develop and practice their reasoning capabilities about moral issues and recognising moral dilemmas.

i.   Classroom observation revealed good practices in teacher - student and peer relationships and an atmosphere of cooperation, mutual respect and helpfulness. When the occasion arose in the course of the lessons, EVE themes were presented and discussed. It is possible teachers and students were in their best behaviour for the benefit of visitors. But this suggests teachers at least know what is expected of them.

What is put in the curriculum and textbooks about ethics and values is only the first step. The broad challenge in the educational system is how the curriculum is actually taught in school and the contents are used to enable learners to develop their knowledge, skills, and understanding and shape their behaviour. This broad challenge applies to promoting ethics and values in school.

The inferences from the review of curriculum and learning materials find support from classroom observations, as well as a look at school environment and culture, FGDs with stakeholders and values survey of students, teachers and parents presented in subsequent chapters.

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Ethics and Values and the School Culture

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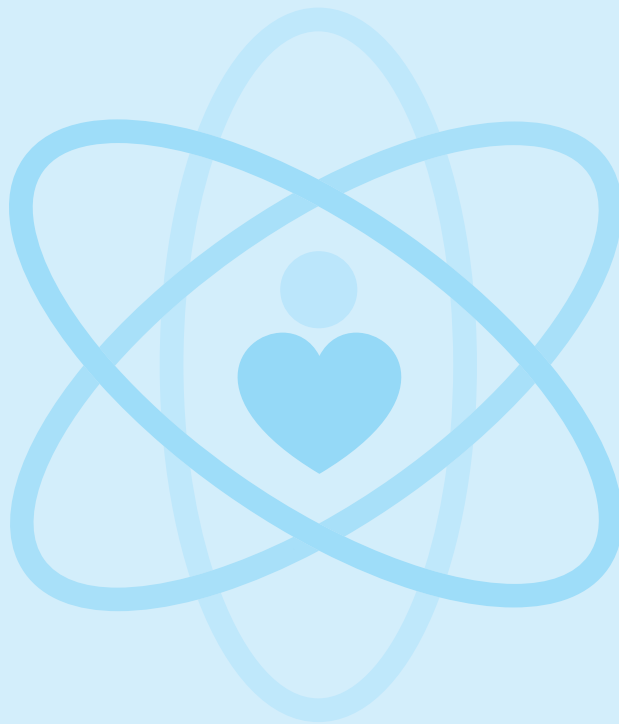
4.1 Introduction

This chapter describes how the classroom and school environment and the total school culture help or hinder moral and values development of students.

Each school practices its hidden curriculum which has a great impact on student's life. This hidden curriculum is not confined to only classroom teaching-learning; rather it embraces the norms and culture of the school which directly or indirectly transmit certain values and ethics to the students. This thought has been echoed by respondents in FGDs and is supported by classroom and school observation.

The discussion of this chapter, therefore, goes beyond textbooks and classroom pedagogy and attempts to shed light on the overall school environment and culture. It covers school's physical environment, management practices, and the culture in the school as a social entity that helps to shape students' thinking on ethics and values. We examine the perception about the teacher as a role model for students. We also look at provision for co-curricular activities as a factor influencing students in understanding and applying ethics and values in their conduct.

There is an idealistic expectation about school as the most important setting where ethics and values can be learned and practiced by students. Students, teachers and SMC members put emphasis on the role of school in overcoming barriers to understanding and practicing ethics and values by students. As a student put it, "S*chool teaches us, and we grow up with the ideological education imparted by the school. What is good and what is bad — all this we learn from the school*" (FGD with students, school # 1)

Data from FGDs with different stakeholders, school survey and classroom observation as well as the values survey have been analysed to explore how schools promote ethics and values. The values survey (discussed in detail in chapter 6) provided a profile of where the students and other stakeholders stood on issues under EVE domains. This profile helped to probe how the school environment and culture enabled students to cultivate and internalise ethics and values.

The relevant findings in this chapter are presented under four broad themes: School environment, Co-curricular activities, Teachers as role model and Looking at the whole school.

4.2 School Environment

This theme basically focuses on infrastructural facilities of schools that help to create a congenial environment for teaching and learning. 'Infrastructure and other physical resources', 'Health and hygiene' and 'Responsibility of students, teachers/parents regarding school and community physical environment' have been discussed under this theme.

In order to examine school's overall environment for learning, a survey of sample schools (64 public system institutions including 8 madrasahs) were conducted to determine existence of conditions conducive to promoting understanding and practice of ethical and moral behaviour. The survey was followed by interview with head teacher or a senior teacher in a sub-set of the sample. The schools wered put under three categories: 1. Provisions exist at an acceptable level; 2. Provisions exist but need much improvement, and 3. Some provisions exist but need vast improvement or no provision exists at all.

The criteria for rating were constructed by the research team on the premise that basic physical facilities such as safe and secure buildings, classrooms, corridors, toilets, water supply, sports ground, and a general

physical environment should meet the minimum acceptable standards set by the education authorities for schools so that teaching-learning can go on. Such a situation is a *sine qua non* for student learning as well as promotion of ethics and values in school. Investigators were given specific instruction and criteria to rate schools to place them under the three categories.

The broad area 'infrastructure and other physical resources' includes the sub-areas of sufficiency of classroom space, light in the classrooms, ventilation, cleanliness, sitting arrangement for students, furniture in the classroom, condition of blackboard/whiteboard, display board in the classroom, decoration of classroom with educational materials and students' work, cleanliness of corridors, notice board at corridors and stairs, cleanliness of teachers' room, furniture in the teachers' room, condition of library, accessibility and ease of movement of people's traffic in the premises.

'Health and hygiene' include provision of safe drinking water in the school, provision of regular health checkup of the students, students' health card and provision to preserve it, first aid box and its use and provision of sports and physical exercise in the school.

In presenting findings of the school environment survey the arithmetic mean of the scores of the schools for different sub-criterion was calculated to place schools in the three categories. Opinions derived from FGDs provided information about the overall school culture, co-curricular activities and teachers as role models. Data from different sources were compared and critically examined to form a judgement about the school.

Table 4.1
Percentage of schools by status of school environment for Promoting EVE

Name of environmental issues at school	Percentage of schools by environmental issues at school											
	Government Primary School (N-28)			Secondary School (N-28)			Ebtedayee Madrasa (N-4)			Dakhil Madrasa (N-4)		
	1	2	3	1	2	3	1	2	3	1	2	3
Infrastructure and other physical resources	40.1	31.6	28.3	35.5	38.4	26.1	8.3	18.3	73.4	31.7	33.3	35.0
Health and hygiene	48.2	21.4	30.4	27.4	21.4	51.2	12.5	4.2	83.3	20.8	16.7	62.5
Overall	34.2	22.5	43.3	34.1	23.2	42.7	13.2	7.6	79.2	20.7	19.4	59.9

Note: 1 – Acceptable; 2 – Needs significant improvement; 3 – Unacceptable or non-existent.

According to Table 4.1, two-fifths of the GPSs were found having an acceptable level of environment in infrastructure and other physical resources. This proportion was found to be about one-third for secondary schools and Dakhil Madrasahs, but only 8% for Ebtedayee Madrasahs. Slightly less than half of the GPSs were found having acceptable level of environment in health and hygiene, and this proportion was found just over a quarter for secondary schools, one-fifth for Dakhil Madrasahs and one in eight for Ebtedayee Madrasahs.

Overall, taking into account both infrastructure and health and hygiene situation, environment in most of the schools were not conducive to promote learning and inculcate ethics and values among the students. The situation was found to be the worst in Ebtedayee Madrasahs as more than three-fourths (79%) of them needed vast improvement or had no provision at all. Slightly more than one-third of the GPSs and secondary schools (34%) had acceptable level of overall environment; followed by Dakhil Madrasahs (21%).

Figure 4.1 shows graphically the situation regarding the status of school's physical environment in relation to academic learning as well as ethical development of children.

Figure 4.1
Percentage of schools by status of school environment for Promoting EVE

Type of schools			
Government Primary School (N-32)	34.2	22.5	43.3
Secondary School (N-32)	34.1	23.2	42.7
Ebtedayee Madrasa (N-4)	13.2	7.6	79.2
Dakhil Madrasa (N-4)	20.7	19.4	59.9

■ Acceptable

Percent
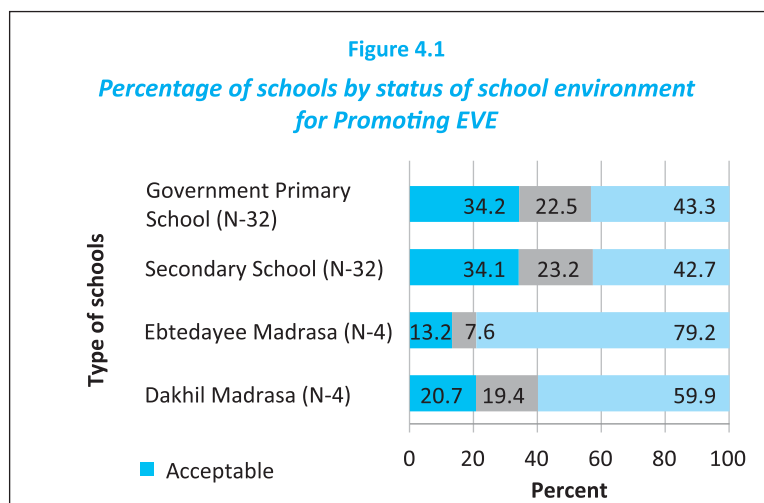
From the values survey (Table 4.2; see chapter 6 for details) it was found that, on an average 90% of teachers, parents, and students of primary, secondary and tertiary level are very positive about their responsibilities towards maintaining school and community physical environment. This finding suggests that if plans are adopted by education authorities and school management at the local level, it may be possible to mobilise support and cooperation of various stakeholders to improve the school learning environment and thus create conditions for promoting EVE objectives.

Table 4.2
Willingness to be engaged in improving school and community physical environment

Respondents	Percentage of respondents		
	Agree	Disagree	Neutral
Parents (1252)	95.8	2.5	1.7
Teachers (559)	97.0	0.7	2.3
Tertiary students (110)	91.8	1.8	6.4
Secondary students (640)	94.5	1.9	3.6
Primary students (613)	91.8	5.4	2.8

Source: Data from Values Survey presented in chapter 6.

4.3 Co-curricular activities

Importance of co-curricular activities for promoting ethics and values is seen in data gathered through school survey, values survey, FGD and class observation.The premise that co-curricular activities were necessary to promote awareness and behaviour related to ethics and values prompted looking at: 'arrangement for playground', 'arrangement for co-curricular activities','environmental awareness' and 'students' involvement in social development activities'. These issues have been examined by the school survey, school visit and with information gathered from head teachers and teachers.

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The issue of 'arrangement for playground' includes the sub-areas of arrangement of play/games in the school play-ground, condition of garden in the school and condition of the boundary wall. The 'arrangement for co-curricular activities' includes cultural activities in the school, presence of girls guide, boys scout and other programmes in the school, observance of special days, singing national anthem and reciting pledges in the assembly, annual sports and annual cultural events.
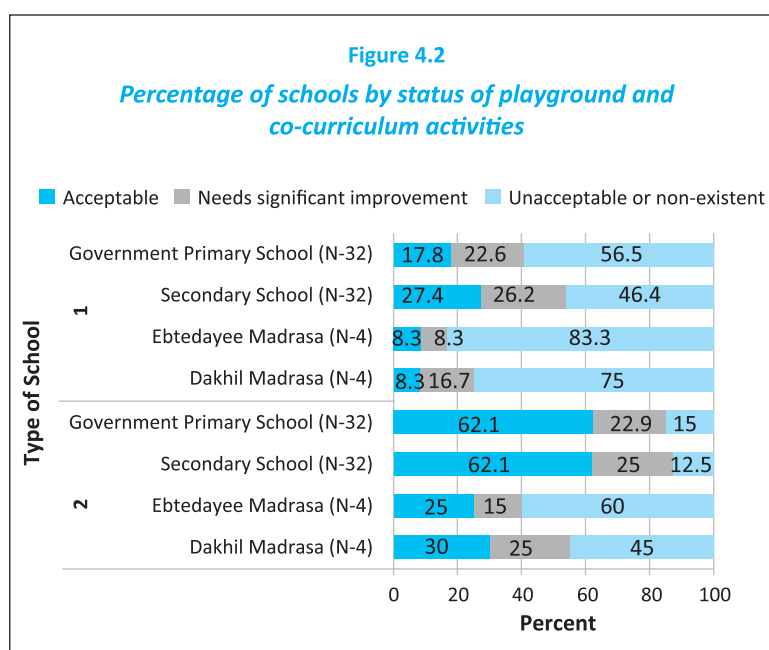
Figure 4.2
Percentage of schools by status of playground and co-curriculum activities

1 = Playground,   2 = Co-curricular activities

Figure 4.2 shows that slightly more than a quarter of the secondary schools had acceptable level of environment in play-ground and related areas. This proportion was 18% for GPSs and 8% for both the Ebtedayee and Dakhil Madrasahs. Acceptable level of environment in co-curricular activities was found to be the best in the cases of GPSs and secondary schools with a score of 62% for both. This proportion was found to be 30% for Dakhil Madrasahs and 25% for Ebtedayee Madrasahs. It implies some provisions of co-curricular activities exist in schools but need vast improvement or no provision exists at all in some Dakhil Madrasahs and Ebtedayee Madrasahs.

While the majority of institutions had unacceptable facilities for sports and around one-third of the mainstream schools had inadequate co-curicular activities, the values survey (details in chapter 6) shows that the respondents were highly positive about equal opportunity for sports and games for boys and girls in school. Table below (4.3) shows that more that 90 percent of the Primary students, secondary students, tertiary students, teachers and parents think boys and girls should have equal opportunity for sports and games.

FGD with the students revealed a more positive picture regarding arrangement for co-curricular activities. According to this source, schools arrange yearly sports and cultural competition, random debate and essay writing competition etc. Some schools have Boys Scout, student council, etc. Teachers of a few schools and madrasah added that they also observe different national days and arrange science fairs. Some institutions have reading activity in collaboration with Biswa Sahityo Kenrda or World Literature Centre (an organisation

Table 4.3
Values Survey – Need for Equal Opportunities in Sports for Girls and Boys

Respondents	Percentage of respondents		
	Agree	Disagree	Neutral
Parents (1252)	94.0	5.4	.6
Teachers (559)	96.8	2.3	.9
Tertiary students (110)	93.6	4.5	1.8
Secondary students (640)	95.2	3.0	1.9
Primary students (613)	93.3	3.8	2.9

Source: Values Survey Response

that promotes reading habit). Students borrow books from there and join in contest to display what they have studied. An example of a co-curricular activity related to values, as describeds by a student, *"We staged a short drama under the guidance of our teacher where we learned how to help a blind person to cross the road"* (FGD with students, School # 6).

Environmental awareness programmes include creating smoking free environment in the school, setting up and using waste-bins and engagement of students in tree plantation in the school. How students are taking part in social development activities have been explored through school survey. The activities included assisting in reconstruction and maintenance work after natural disasters, participation in tree plantation programme in the area and engagement in different social awareness activities.

Table 4.4
School Environment – Environmental Awareness and Student Involvement in Community Environment Action

Name of environmental issues at school	Percentage of schools by environmental issues at school											
	Government Primary School (N-28)			Secondary School (N-28)			Ebtedayee Madrasa (N-4)			Dakhil Madrasa (N-4)		
	1	2	3	1	2	3	1	2	3	1	2	3
Environmental awareness	26.2	26.2	47.6	28.6	15.5	55.9	16.7		83.3	16.7	8.3	75.0
Students' involvement in social development activities in the community	21.4	19.1	59.5	20.2	28.6	51.2	8.3		91.7	16.7	16.7	66.6

1 – Acceptable; 2 – Needs significant improvement; 3 -- Unacceptable or non-existent

Table 4.4 shows, in the area of environmental awareness, 29% and 26% respectively of secondary schools and GPSs were found having acceptable level of environment, and this proportion was 17% for both the Ebtedayee and Dakhil Madrasahs. Students' involvement in maintenance and social development activities in the area was reported at acceptable level in 21% of GPSs, 20% of secondary school, 17% of Dakhil Madrasahs and 8% of Ebtedayee Madrasahs.

During FGDs, students praised their teachers' roles to involve them in tree plantation in their school field. They also said that teachers took them to the field and they all cleaned the field together which developed their aesthetic sense and awareness about environment protection. SMC members also took part in such activities.

During different FGDs with teachers, students and SMC members, lack of practice of extracurricular activities and excessive study load have been identified as barriers to promoting and practicing ethics and values through co-curricular activities. One issue mentioned by some teachers is significant in our current educational context. A teacher said, "*A heavy load of study has been forcibly imposed on our students. After the school day, students have to go to coaching centers. They never get a chance to be in extra-curricular activities*" (FGD with teacher, school # 2). However, students and SMC members did not comment on this; it appears that this is taken as the norm by them.

In general, it can be said that there is not enough provision, facility and encouragement for co-curricular activities; but the situation is worse in madrasahs. The FGDs give a more positive view than actual observation in schools suggests regarding provisions and arrangement for a positive school environment and school culture. FGDs also didn't reveal any significant disparity in opportunities for sports and games for boys and girls, though empirical observation would suggest otherwise. Does this mean that the present state of affairs is taken as the norm and the expectations and goals have been lowered accordingly? The values survey indicates that students, teachers and parents are willing to be engaged in and contribute to creating a positive environment and culture in school. It appears that this willingness offer a window of opportunity that should be seized.

4.4 Teachers as Role Model

Teachers are very important persons in children's life. Children imitate what they see their teachers do. Teachers, therefore, need to be vigilant about their words and actions. Most of the stakeholders strongly asserted that teachers are vital for teaching ethics and values. According to one teacher, "*For ethics and values there is no alternative to the teacher being the role model*" (FGD with teachers, school # 5). An SMC member said, "*Practice of ethics should be strengthened from the primary school. Gradually it will be practiced by students in the school. Then the benefits can be found widely*" (FGD with SMC, school # 10).

This assertion of some respondents was not endorsed by others, because reality is more complex than a yes or no position. We wanted to explore if today's teachers look upon themselves as their students' role model and if this is reflected in their action and conduct. We observed teachers from two angles - teachers' personal behaviour and attitude and their professional skills.

Findings from the classroom observation showed that most of the teachers presented themselves as modest, gentle, humble and willing to be helpful. They talked to their students gently, not rebuking students even if some did not behave properly. The women teachers often displayed care and motherly affection, establishing a rapport with their students. In FGDs teachers mentioned that they try to be very cautious about their actions in front of the students. They do not do anything that they do not want to see in their students' behaviour. One teacher, for example, noted, "O*ne day I entered into the class, but my students did not greet me with a salam. Then I gave them the salam. Since then, they have not forgotten to give salam to their teacher; sudents learn something well if we demonstrate it with an example*" (FGD with teachers, School # 5).

The picture derived from classroom observation may or may not be the typical behaviour of either teachers or students; both may be in their best behaviour for the visitors, though the observers tried not to be too conspicuous. The FGD anecdote about salam suggests that symbolic gestures and mannerism may be taken more seriously than internalising the spirit of mutual respect and understanding.

Values survey provided a picture which is much less positive than FGD's may suggest. Half of primary students, two-thirds of secondary students and over 70 percent of tertiary students responded negatively to the question whether they looked upon teachers as role models for ethical and moral conduct. Almost half of the teachers did not perceive themselves as role models for their students (Table 4.5).

Table 4.5
Values Survey Response – Teachers as Role Model

Respondents	Percentage of respondents		
	Agree	Disagree	Neutral
Parents (1252)	66.8	28.8	4.5
Teachers (559)	48.3	49.4	2.3
Tertiary students (110)	70.9	23.6	5.5
Secondary students (640)	63.9	25.2	10.9
Primary students (613)	50.1	42.3	7.7

Source: Values Survey Response

Classroom observation, as noted above, showed teachers in a positive light in respect of presenting themselves as models of good conduct. All the teachers observed were punctual. Most of them were prepared with lesson plan and materials. However, it was also found that some teachers had eye contact with a few students, neglecting others. Some were, as might be expected, more spontaneous and at ease in the class, than others.

Box 4.1: A model primary school teacher

The depiction of a grade three classroom may tell us how a teacher can be a role model for her students as well as other teachers. Rahima Akter (not a real name) is the class teacher of grade three in a Government Primary School. She displays a sense of professional responsibility and pride. She came prepared in the class. She ensured all her students' participation and paid attention to their individual needs. She was like a mother and friend to the students. She listened to their problems and tried to solve these. Her professional skills and personal qualities can inspire her students to become responsible citizens as well as good human beings.

Rahima Akhter was punctual and prepared for the class. She came to class neat and well-groomed. Learning outcomes were in her mind as she went on with her lesson. She moved around the class; thus paid attention to all the students. She went to all and checked if all the students understood the lesson. She checked whether all students could see her writing on blackboard. She was listening to students with utmost care. She praised and encouraged students as they did their work. She clapped when the students gave right answers and made corrections when they made mistake. She also checked their homework. Her tone was cheerful and positive. She lent her own book finding one student without the book. She made the class lively by making her students sing a song.

With her behaviour and attitude Rahima Akter conveyed ethics and values messages. She did not discriminate among students based on their socio-economic status. She softly spoke to the students. She closed a window noticing that the sun was hitting a student, took care of a student who felt feverish. She helped a boy who stumbled to stand and told the class to help others in their need. By example, she inspired students to help others and be good citizens.

Her behaviour and attitude were reflected in her students as well. Students were punctual and well disciplined. All the students were in neat and clean uniform. They were friendly to each other. When a student felt feverish, others touched his forehead. There was a special-needs child in the class and students were friendly and cordial to him.

There are many other teachers in primary schools like Rahima to whom their students look up with trust and respect. There are also many who are not like her. How can most teachers be like Rahima is the challenge.

Source: Contribution by Riffat Nahreen.

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The overall scenario was that during class observation, the teachers conducted themselves well in carrying out their teaching tasks and in inter-personal interaction with students. Even if that is not their typical behaviour, a positive spin to this situation may be that at least most teachers know how to behave; what is needed is incentive and encouragement to make the good behaviour their daily routine (Box 4.1 suggests a role model based on what was observed in school.)

But, as the values survey indicated, many teachers themselves lacked the self-confidence to present themselves as role models. A negative note was that at least one teacher entered the class with a stick (Classroom observation, School # 5). Values survey also showed an ambivalence about corporal punishment.

4.5 Looking at the Whole School

Beyond the school's physical facilities or resources, we tried to capture the overall school culture helping to instill desired values among students. We also looked at school's collaboration with parents and community. How these factors contribute to ethical behaviour and development of moral values have been examined in the context of addressing three complex issues: how schools are responding to the issue of diversity and inclusion, school's policies and practice on psycho-social issues and school-parents-community collaboration. These concerns are multi-dimensional and calls for multi-pronged action in the classroom, in the lessons for the school subjects, in co-curricular activities and formal and informal interaction among peers and between teachers and students. In other words a response in this respect is needed from the whole school. Data have been collected and analysed from four different sources, namely values survey, school survey, FGD with different stakeholders and classroom observation.

Addressing diversity and inclusion

All the students ranging from primary schools to high schools and madrasahs expressed a very positive attitude regarding the normative role of schools creating equal access for students from marginalised groups. All expressed the view that schools must admit students from poor family as education is a basic human right. One student put it well, "*We should not judge people based on their wealth. Poor people have the right to get education as well* (FGD with students, School# 2)".

Students claimed that their teachers did not discriminate between students from poor and rich family. SMC members echoed this view. Classroom observations did not detect any discriminatory behaviour by teachers towards students. SMC members claimed if a student failed to pay tuition fee or any other charges, they either are given a waiver or the members paid it from their own pocket. This appears to be an idealised picture; it is likely that the SMC member was eager to present the best face, and others did not want to contradict.

Teachers from different schools spoke repeatedly about the importance of school uniform. According to them, school uniform can conceal the difference between poor and rich students. Whether buying the uniform for their children by some poor parents would be a burden was not mentioned. But this issue was considered to be of less significance by SMC members and students themselves.

Teachers also mentioned that despite their efforts, some students refused to sit with students considered to be of lower social status such as children from very poor families or *dalit* (social outcaste groups, such as children of hereditary sanitation workers and sex workers) families. In such cases, the teachers tried to counsel students. One would think that such behaviour would be an instance of breaking school rules and defying law of the land, which should call for more than counselling.

Students were particularly positive and displayed rational and progressive values about gender relations in FGDs. Students take it as natural for boys and girls to study together. One student said, "*We get along, because we like to share our tiffin* (FGD with students, School # 7)". The boys mentioned that they don't consider girls as inferior and don't underestimate girls' intellectual or other abilities. The teachers also expressed similar views. Some teachers mentioned gender stereotype as a concern. A teacher noted, "*I saw one day a boy and a girl fighting over floor cleaning. The boy claimed that it was girl's work. I asked him who was responsible for cooking at home? He replied - my Mother. Then I asked who cook in big hotels or wedding receptions? He replied - men. I explained that anybody can do anything. There should not be any fixed gender division. We should cooperate with each other* (FGD with teachers, School# 1)". Classroom observation showed this gender neutral scenario in practice. Most of the teachers who were observed paid equal attention to both boys and girls.

Both teachers and SMC members feel that school should be coeducational. It will create an attitude of respect and cooperation among boys and girls from the beginning of their lives. They admitted that they are just following traditional social norms by arranging separate sitting arrangements for boys and girls in the class; but it can be altered. We also found one classroom in a secondary level school where boys and girls sat together on the same benches (Classroom observation, School# 9). From the discussion with teachers we also learned that sometimes they applied some techniques, such as forming mixed work groups, to change traditional mindset of the students while conducting class.

Inclusion of Children with Special Needs (CSN) has gained a momentum since the national education policy 2010 was formulated. Government set rules to admit moderately disabled children in mainstream schools. Members of our society are becoming more aware about this. This awareness has been reflected in our participants' opinions too. Students expressed fewer opinions compared to their teachers and SMC members in this regard. But our classroom observations found the students very cordial and cooperative with CSN students. Students mentioned that their teachers actually advised them not to be hostile to or bully CSN students. One teacher may be quoted here, "W*e often counsel our students about treating CSN students well. We tell them that he/she is in such condition by the will of Allah. You might be in that position. So, consider him/ her as your sibling and be cordial and helpful to them* (FGD with teachers, School # 5)".

From school survey we tried to look at the issue of diversity and inclusion by examining recitations from religious books in the school assembly, teaching of religion as a subject by the teachers belonging to the respective religion, and access, facilities and resources for differently abled children (Figure 4.3).

Figure 4.3

Status of inclusiveness and Psycho-social environment

1 = Inclusiveness,   2 = Psycho-social environment

11
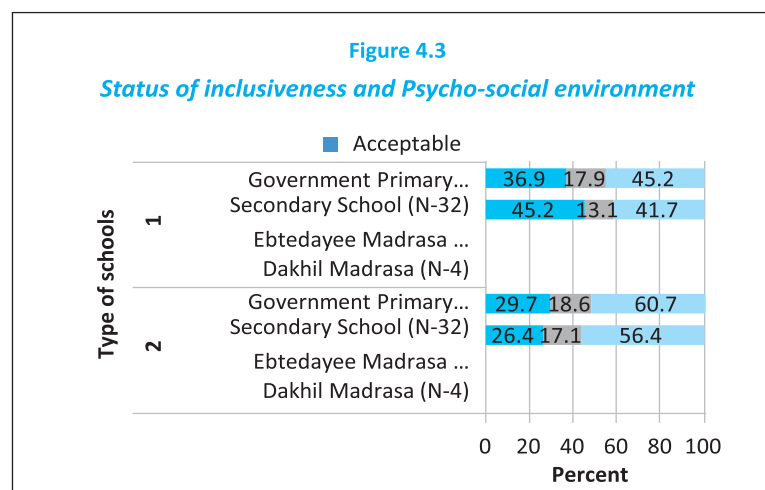
Figure 4.3 as well as Table 4.6 shows that an acceptable level of environment on inclusion was found more in secondary schools (45%) compared to GPSs (37%). Madrasahs are non-comparable in this area as they have only students from the Muslim community.

Table 4.6

School Environment Status – Inclusiveness and Psycho-Social Situation

Name of environmental issues at school	Percentage of schools by environmental issues at school											
	Government Primary School (N-32)			Secondary School (N-32)			Ebtedayee Madrasa (N-4)			Dakhil Madrasa (N-4)		
	1	2	3	1	2	3	1	2	3	1	2	3
Inclusiveness	36.9	17.9	45.2	45.2	13.1	41.7	-	-	-	-	-	-
Psycho-social environment	29.7	18.6	60.7	26.4	17.1	56.4	-	-	-	-	-	-

Note: 1 – Acceptable; 2 – Needs significant improvement; 3-- Unacceptable or non-existent. Dash (-) indicates no data.

Psycho-social environment

School's policies and practice on psycho-social issues have been explored directly with the help of school survey. The psycho-social environment area includes policy regarding sexual harassment and its implementation, anti-bullying policy in the school and its implementation, policy on students' behaviour in the school, policy on teachers' behaviour in the school and provision of psycho-social counseling for students.

In the area of psycho-social environment, it was found that 26.4% of secondary schools had an acceptable environment, and this proportion was found, 20.7% for GPSs (Table 4.6).

One question included in values survey was on anti-bullying. Different stakeholders gave their opinions on school's intervention on this issue (Table 4.7). Table 4.7 shows that all the stakeholders strongly think that schools and teachers should take initiatives to increase awareness on bullying and to decrease such incidents.

Table 4.7

Values Survey – Bullying in School

Respondents	Percentage of respondents		
	Agree	**Disagree**	**Neutral**
Parents (1252)	96.0	2.1	1.9
Teachers (559)	98.0	1.6	.4
Tertiary students (110)	90.0	3.6	6.4
Secondary students (640)	90.0	3.4	6.6
Primary students (613)	92.8	4.9	2.3

Source: Values Survey Response

4.6 Schools, Parents and Community

Students, teachers and SMC members agreed that parents have a key role to play to develop children's character. Students start to learn the lesson of life from their family. Most of the teachers from most of the schools said that the role of family plays a significant role to shape the ethics and values of the students. Half of the school teachers think school is the best place after the family to practice these values. In this regard one teacher said, "*Basically when we enrolled our kids they are at the age of 6/7; basic education starts from the family. All on a sudden they will not learn every thing from school. School is the place where they will flourish. The family will make a start and it will be fulfilled by the school*"(FGD with teachers, School 5).

Values Survey respondents were asked to give their opinions on early intervention to teach sympathy and empathy among children. All of them, especially the primary grade students and parents, strongly raised this idea. Yet, a significant proportion, roughly a little over half, of the respondents said that experience of ethics and values and teachings in family and school is often contradictory (Table 4.8).

Table 4.8
Values Survey – Teaching sympathy and empathy from a young age and contradictions in
values formation in school and society

Items of VS	Respondents	Percentage of respondents		
		Agree	Disagree	Neutral
Teaching sympathy and empathy from an early age(v_43)	Parents (1252)	89.4	4.3	6.3
	Teachers (559)	77.8	20.2	2.0
	Tertiary students (110)	85.5	9.1	5.5
	Secondary students (640)	72.2	16.4	11.4
	Primary students (613)	92.0	4.9	3.1
Experience of ethics and values in family and school often contradictory (v_30)*	Parents (1252)	54.3	32.4	13.3
	Teachers (559)	51.2	44.0	4.8
	Tertiary students (110)	47.3	37.3	15.5
	Secondary students (640)	53.0	32.0	15.0
	Primary students (613)	-	-	-

*Primary school students were not asked this question.

Almost all the teachers and SMC members said that they communicate with parents mostly on the issues of absenteeism and poor academic results. There is no regular functional mechanism to involve parents in awareness raising activities on values. There is a provision for mother's meetings where food and nutrition, cleanliness and absenteeism are the main subject of discussion. Teachers of a few schools mentioned that though they call parents for the meeting, most of them are unwilling to come as parents are from the low income group and they are preoccupied with earning for sustenance of their families. SMC members of only one school mentioned that they arranged meetings with parents on threats of extremism and excessive use of mobile phones.

The findings presented above suggest that a complex dynamics operates when it comes to schools' role beyond the academic subjects in working with students on their moral and ethical development. The "whole school" mobilising and directing its efforts towards this goal in a systematic way is not the standard practice or culture in most schools. Where schools take this seriously and approach it with determination, good

results are possible. Such efforts are illustrated by two examples, one at the primary level and the other in rural secondary schools (see Boxes 4.2 and 4.3). Many more of these initiatives are needed so that these become part of the normal school culture.

Box 4.2: Nurturing Values in BRAC Primary School

BRAC Education Programme (BEP) through its non-formal primary education serves children who dropped out from formal school or never enrolled. BRAC primary education initiative pays special attention to nurturing values, such as, positive attitude towards life and future, honesty, empathy for others, respect to elders, and appreciating and participating in creative work. This is considered necessary to enable learners overcome their disadvantages and build their self-esteem and self-confidence to succeed. BEP also believes that today's learners and educational institutions need to be part of and contribute to creating a harmonious society in which conflicts, when they occur, are resolved peacefully.

In 2015, BEP reviewed its activities related to formation of values and decided to emphasise some new elements. These were promoting leadership through different activities, protecting the environment and the planet, and responsibility as a member of community, society, and nation and as a global citizen. With these aims, supplementary storybooks and teacher's guide from pre-primary to grade 5 were prepared. The content paid attention to sources of conflict in society, and how learners could apply reason, consider choices and make judgments in order to cope with or find solutions to problems. Treating every one fairly and justly was a basic tenet – irrespective of gender, age, religion, nationality, race, physical or mental capacity, socio-economic status or geography.

To prepare for implementing the new initiative in school, two days of intensive staff orientation was organised. The implementation plan consisted of three levels of activities related to the classroom, school, and community. The values contents and teaching-learning process are included in classroom level activities. School level consists of the culture of the school, philosophy, and having the teachers and supervisors on the same wave length about the new initiative. Community level activities ensure parent's understanding and participation.

A total of 14,084 pre-primary schools comprising 379,985 students and 10, 269 primary schools comprising 456,669 students are covered by the values education activities. It was observed that over half of the participating schools had a display corner of good practices by the learners. "Gallery walks" were held with the display to see and discuss good practices. Thus students were inspired to do better the next time. Most of the schools practiced the value slogans in the morning assembly. The learners shared the activities on value education with their parents.

A student spoke for many of his peers, when he said, "I like to help my parents at home." A teacher's reflection was: "Students look happy when they do the activities like role-playing, gallery walk, group discussion, project work etc." Moreover, parents are the most important counterparts for any education programme. Many parents believed that value education added value to building children's ethics. A parent noted, "We believe that our children will benefit from these practices throughout their life. Moreover, we have seen some behavioural changes in terms of manner and courtesy, helping others, creativity, environmental awareness, etc." The stakeholders – parents, teachers and community leaders – have positive feelings about values education; they think it would lead to positive change in the students' life.

Source: Write-up by Nafisa Anwar based on information from BRAC Education Program

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4.7. Conclusion

There is an idealistic expectation about school as the most important setting where ethics and values can be learned and practiced by students. This chapter attempted to shed light on the influence of overall school environment and culture on ethics and values education. It covered school's physical environment, relevant policies and practices, and the overall school culture that helps to shape students' thinking on ethics and values. Perceptions about the teacher as a role model for students were also examined as well

> **Box 4.3: A good student and a good person: An initiative for rural high schools**
>
> The quality challenges in high school education are many. **Volunteers Association for Bangladesh (VAB)** is an NGO dedicated to improving quality of high school education in rural Bangladesh. It has been implementing a programme to improve learning outcome of students in about a hundred rural high schools in a number of districts. VAB works closely with teachers, headmasters and school managing committees. Consistent with its signature approach to quality education, VAB emphasises developing basic competencies in cognitive abilities and enabling students to think about ethics, moral values and purposes of education.
>
> The approach followed is uncomplicated for easy understanding of teachers and students, simple to execute, and low in budgetary needs. In the programme, students are asked to think of persons whom they admire. Then they are asked why they admired those people. Students are also asked to think of persons whom they consider to be successful. They are then asked to give their views about what made them successful. Students are given stories to read from their Bangla and social studies curriculum. They are then asked why they liked or disliked a particular character. *The result is an identification of a set of character virtues that students value; and teachers, trained by VAB, work with students to select a set of virtues that constitute the preferred self-image of the students.*
>
> The virtues identified include those admired and considered important in our society and cultural tradition. Students, however, do not often have the opportunity to think about the reasons why these are seen as virtues. These include: loving, kind, and generous human beings; being just, sympathetic, cooperative, and straightforward in their dealings with others; truthful, hardworking, trustworthy, respectful, dutiful, and responsible in their personal behaviour, and so on.
>
> It is these virtues of character that the students are advised to emulate in their own lives. To make the programme complete, the students are also asked to identify character traits they find undesirable. The list typically includes lying, cheating, cursing, misbehaving with others, backbiting, boasting, etc. The students are advised to train themselves to shun these vices.
>
> VAB has a modular programme to orient the teachers about moral development of students and how teachers help the students to attain and cultivate the positive virtues through practice. Refraining from the negative aspects of behavior is also stressed. The underlying premise is that it is a collective school task to help young people to be both good students and good human beings.
>
> *Contribution by Dr. Jasimuz Zaman, Country Director, Volunteers Association for Bangladesh*

as provisions for co-curricular activities as a factor influencing students in understanding and applying ethics and values in their conduct.

The following are key conclusions regarding school environment, culture and promotion of EVE.

a. Overall, taking into account both the physical infrastructure and health and hygiene situation, the environment in most of the schools were not conducive to promoting learning and inculcating ethics and values among the students. The situation was found to be the worst in Ebtedayee Madrasahs as most of them needed vast improvement or had no provision at all. With only about one-third of the GPSs and secondary schools (34.%) with acceptable level of overall environment, two thirds of the mainstream schools do not have the physical and health and hygiene environment for effective learning and, by the same token, had deficient physical environment for promoting ethics and values.

b. From the values survey, it was found that on average 90% of teachers, parents, and students of primary, secondary and tertiary level are very positive about their responsibilities towards maintaining school and community physical environment. This finding suggests that if plans are adopted by education authorities and school management at the local level, it may be possible to mobilise support and cooperation of various stakeholders to improve the school learning environment and create conditions for promoting EVE objectives.

c. While the majority of institutions had unacceptable facilities for sports and around one-third of the mainstream schools had inadequate co-curricular activities, the values survey shows that more that 90 percent of the respondents are highly positive about promoting equal opportunity for sports and games for both boys and girls in school.

d. In general, there is not enough provision, facility and encouragement for co-curricular activities; but the situation is particularly worse in madrasahs. The FGD participants gave a more positive view than actual observation in schools suggests. FGDs also did not see any significant disparity in opportunities for sports and games for boys and girls, though empirical observation would suggest otherwise. This may mean that the present state of affairs is taken as the norm and the expectations and goals have been lowered accordingly. The values survey, however, indicate that students, teachers and parents are willing to be engaged in and contribute to creating a positive environment and culture in school. This willingness offers a window of opportunity.

e. Values survey provided a picture which is much less positive than FGD's may suggest about teachers being role models for students. Half of primary students, two-thirds of secondary students and over 70 percent of tertiary students responded negatively to the question whether they looked upon teachers as role models for ethical and moral conduct. Almost half of the teachers did not perceive themselves as role models for their students.

f. The overall scenario during class observation of teachers conducting themselves well in carrying out their teaching tasks and inter-personal interaction with students suggests that most teachers know what to do. The need therefore is of incentives, encouragement and setting performance standards to make their positive conduct a matter of daily routine.

g. Classroom observations did not detect discriminatory behaviour by teachers towards students. FGDs indicated problems about children from very poor families or *dalit* families facing social discrimination from peers.

h. Students were particularly positive and displayed rational and progressive values about gender relations in FGDs. Students take it as natural for boys and girls to study together.

i. Both teachers and SMC members feel that school should be coeducational. It would create an attitude of respect and cooperation among boys and girls from the beginning of their lives. In respect of psycho-social environment (relating to sexual harassment, anti-bullying policy, policy on students' and teachers' behaviour in the school, and psycho-social counseling) about a quarter of secondary schools and a fifth of primary schools had an acceptable environment.

j. Students, teachers and SMC members agreed that parents have a key role to play to develop children's character. Half of the school teachers think that after the family school is the best place to practice these values. Yet, a significant proportion, roughly a little over half of the respondents in values survey including teachers, agreed that experience regarding ethics and values in family and school is often in conflict.

k. The large majority of values Survey respondents, especially the primary grade students and parents, expressed the view that children at an early age should be taught sympathy and empathy for others.

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l. Almost all the teachers and SMC members said that they communicate with parents mostly on the issues of absenteeism and poor academic results, but there is no regular mechanism to involve parents in awareness raising about ethics and values. Teachers of some schools mentioned that when they call parents for meetings, most from low income groups cannot come as they are preoccupied with earning for sustenance of their families.

m. Despite limitations and less than supportive school culture in general, there are good examples which show possibilities when leadership is taken at the school level.

This study is about ethics and values in the context of the school and there are high expectations about the school's role in this respect. But it has been clear from the discussion in this chapter that the school functions in a larger social environment. What happens in school is influenced by these external factors. Some salient aspects of the larger social context and how it affects the schools' role in learning about ethics and values and applying these in life are discussed next.

Chapter **5**

The Social Context of Ethics and Values in School

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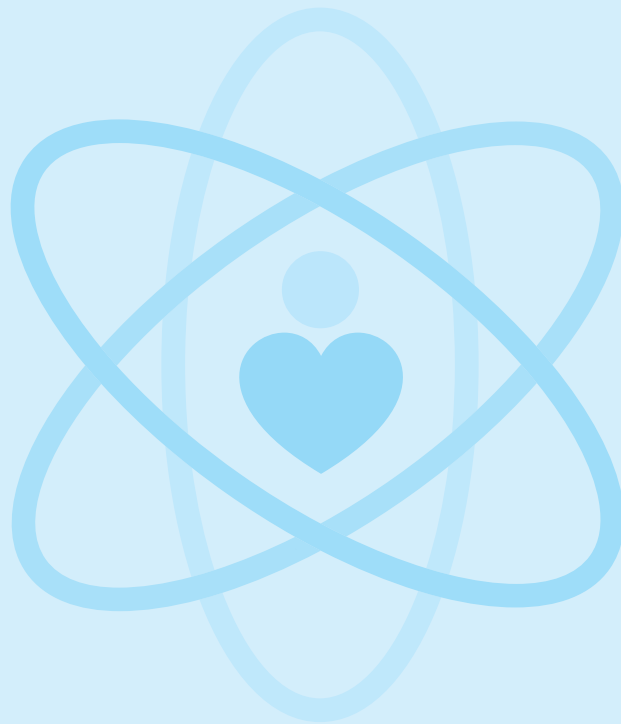
5.1 Introduction

This chapter, in order to explore the social context of ethics and values in school, focuses on selected aspects of social influences on school's handling of ethics and values issues. These relate to family and community perception and expectation about ethics and values; crisis of ethics and values in family and society; the perspective of the ethnic minority; ethics and values in education governance as depicted in communications media; social media influence on ethics and values; and coping with the negative social and political culture.

Information presented here is derived from FGDs with parents/community representatives; SMC members, students and teachers; analysis of reports on education governance published in the print media; a selective look at social media; and other related articles and reports.

5.2 Family and community — social context of Ethics and Values

Focus Group Discussions (FGDs) were done in eight schools and two madrasahs, with three groups of people — students, teachers and members of School Managing Committee (SMC) — to have an understanding of what different stakeholders of the education system think about ethics and values in the context of family and community. During the FGDs the three groups of participants mentioned several attributes that they thought were necessary to possess for being a person with moral strength. Most participants said that behaving in socially accepted manner, helping others, honesty and truthfulness, respecting elders and treating people well in general were important qualities of a good person. All three groups gave their opinions in support of these qualities, though SMC members were generally less vocal compared to others.

Social interaction in community and society. While discussing the concept of values and ethics, "behaving in socially accepted manner" and ''helping others" have been identified as the most significant elements. Acceptable behaviour implies not to tell a lie, not to fight, causing no harm to others, not to take anything from others without permission and so on. Students were more vocal than others about this aspect of ethical conduct. For instance, one student said, "*We shouldn't beat or revile others. If we do this we will be considered bad people* (FGD with students, School# 1)".

Another significant element of ethics is "helping others" according to the respondents. Though students have expressed their strong opinion here as well compared to other two groups, we can quote a teacher which might give insight on their behaviour in the class. She said, "*When we teach in the class some students do well, while some lag behind. But we shouldn't humiliate them; rather we should encourage other students to help them. This is an example of value-based conduct*" (FGD with teachers, School # 7)"

"Honesty and truthfulness" and "respecting elders" have been talked about repeatedly by the respondents. Mostly teachers and students talked about the importance of being truthful and honest. They think this is a very basic quality that a person should possess. For example, one teacher explained it in a simple way, "*Being ethical to me is being truthful*"(FGD with Teachers, school # 6). Opinions on "respecting elders" also came mostly from teachers and students. Interestingly, students thought that younger members of the family and young people in society need to be treated with affection; other respondents were less vocal on this topic.

Teachers and students also talked about a "sense of responsibility" by which they mean performing one's duty, such as going to school regularly, teaching the class, taking care of school's property etc. On the other hand, SMC members and students felt that they should protest when they saw any wrongful or unjust

incident occurring. For example, a member of SMC said, "*If I want to be an ethical man, I need to identify what is right and what is wrong. And it is my duty to protest against wrong deeds*" (FGD with SMC members, School# 1).

Teachers' expectation on ethics and values in relation to community. Teachers were asked in FGDs about ethics and values which they considered important in family and social life. The response to this open-ended question elicited a list regarded by the respondents - the teachers from eight schools and two madrasahs - as important. The items they noted can be listed in order of frequency of mention. Respecting the elders and affection and care for the young, bracketing the two concerns together, came out as most important ethics and values issue in family and social life. Next, in order of frequency, are speaking the truth, tolerance for others' religion and opinion; and following the rules and precepts of religion which are seen as behaviour important in family and social life. Half or more of the teachers endorsed these values.

There were a few comments, only by teachers, about tolerance and respect for different religions. A teacher explained, "*Values and ethics mean to me living in harmony without being concerned about the difference between religions. We should keep in mind that we follow our own religion ourselves, but the state cannot be divided [on the basis of religion]*" (FGD with Teachers, school # 5)."

Teachers emphasised the importance of actual manifestation of ethics and values. It has been mentioned by several teachers that values and ethics are exhibited only by deeds, not through words. For instance, one teacher said, *"A person can't be identified as one of high morality by his or her look. It can be recognised when he/she shows it through deeds" (*FGD with Teachers, school # 1).

Most of the teachers from most of the schools said that the role of family is critical and half of the teachers saw school's role as second after family in shaping ethics and values of students. In this regard one teacher said, "*When we enroll kids in school, they are at the age of six or seven, so the base is already built in the family. All of a sudden they will not learn everything from school. School is the place where they will flourish, but the start has to be made in the family*" (FGD with teachers, School 5).

Values survey, the results of which are explained in chapter six, shows the beliefs held by parents, teachers and students at different levels of schooling. Asked about acceptability of using any means to score high in examinations, from around 15 to 20 percent of the students thought this was acceptable and an additional proportion refrained from expressing a view. Parents and teachers were less equivocal (Table 5.1).

Table 5.1
Percent of responses about using any means to score high in exams by type of respondents and gender
[পরীক্ষায় ভাল ফল পাওয়ার জন্য কোন কোন ক্ষেত্রে অসদোপায় অবলম্বন করার প্রয়োজন হয় ।]

The Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Male	Female	Male
Parents (N-1252)	7.9	9.0	90.2	90.0	1.9	1.0
Teachers (N-559)	5.2	2.6	91.5	94.8	3.3	2.6
Tertiary students (N-110)	14.3	17.0	85.7	70.2	0.0	12.8
Secondary students (N-640)	17.2	21.6	72.8	67.2	10.0	11.3
Primary students (N-613)	14.3	17	81.4	76.5	4.2	6.5

Table 5.2
Percent of responses about Honesty is the best policy - not practical by type of respondents and gender
[সততাই সর্বোৎকৃষ্ট পন্থা – বাস্তবে এই নীতিবাক্য মেনে চলা সম্ভব নয়।]

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Male	Female	Male
Parents (1252)	60.4	64.1	37.2	34.1	2.5	1.8
Teachers (559)	33.6	39.4	65.3	58.0	1.1	2.6
Tertiary students (110)	34.9	66.0	65.1	34.0	0.0	0.0
Secondary students (640)	38.4	32.8	54.1	55.9	7.5	11.3

Interestingly, larger proportions among all respondents agreed with the notion that "'honesty is the best policy' is not a practical idea" in the contemporary world (Table 5.2).

5.3 Expectation about Ethics and Values from School

Students and SMC members expressed their expectation from the school through FGD conversations. The two groups expect the school culture and practice to be concerned with teacher behaviour and attitude. The frequently noted sub-topics were honesty and truthfulness among teachers and students, teaching and learning socially accepted behaviour, learning civic rules and rights, respecting the elders and elderly people, affection for the young, treating people well, and hygiene and health maintenance. Students particularly emphasised teachers' practice of ethics and values in their behaviour and the teaching-learning process, so that students would learn from teachers. On the other hand, SMC members particularly noted the importance of discipline and punctuality which students should acquire from school as a behaviour trait.

A majority of the students and about a half of the SMC members talked about respecting the elderly and affection for the young as important values which students should learn from the school. In this regard one student said, *"We will learn from the teacher and school how to respect and behave well with the elders and teachers"* (FGD with students, school 6).

A second important issue was learning socially accepted behaviour which was identified by a significant number of students and SMC members. According to one SMC member, *"In an educational institution studying is not the only objective for students. They should   learn appropriate social behaviour. Their conversation and behaviour should be polite; and they will not be involved in corruption. They should learn to protest when they see corruption."* (FGD with SMC member, school 2)

A large number of students and SMC members mentioned about truthfulness and always speaking the truth which should be a lesson learned and practiced in the school.

5.4 Perceptions and expectations about diversity of cultures and Values

In order to get an insight into the perspective of ethics and values in a context of diversity of cultures and values represented by the ethnic minorities, a mini case study was undertaken with a group of ethnic people in the Khagrachori district of Chittagong Hill Tracts.[1] Some two per cent of the population in Bangladesh,

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1 The mini case study using a "participant-observer" approach was conducted by Shourav Shikder, Professor of Bnagla language and literature at Dhaka University.

which adds up to about 4 million in all, are population groups residing in the hills of Chittagong and in other regions in the north and west of the country. They are diverse small groups who are different from the mainstream Bengali population in ethnicity, language, religion, and traditional culture. They also lag significantly in access to educational and economic opportunities compared to the mainstream.

Discussion with students and FGDs with teachers were conducted in one rural government primary school (GPS) and a degree college in Khagrachari in Chittagong Hill Tracts.[1] The GPS had 128 students while the college had 250 students. The discussions were held with grade 3 and 4 students of GPS and a group of college students. Apart from these, a daylong observation was carried out in each of the two institutions.

Perspective of GPS students: Most of the students at the GPS are from Chakma, Marma and Tripura indigenous communities. The students were asked about the basic ideas on ethics and values, as they saw these.

After a brief explanation by the researcher, they said they knew about ethics and values from what they learned in their family. For instance, they knew about not to steal, not to disrespect others, to honour the elders, to help others, and not to fight etc. They were not sure about what they learned from school on ethics; some mentioned textbook stories which have moral teaching.

They said religion and social studies textbooks contained these kinds of moral lessons. The students belonged to different religions (particularly, Hinduism, Christianity, and Buddhism).

In the ethnic communities, there is no conspicuous gender-based difference, schools are co-educational and boys and girls enjoy school together. They said they learned from their family to keep their surroundings clean, which was evident from the look of the school premises.

This small hillside school is quite neat and clean in the premises and the students also practice keeping their surroundings clean. There are combs, a mirror and nail-cutters kept on a shelf in the corridor for personal grooming of students. There were also story books, emphasising moral stories, provided by an NGO (*Jabarang*) which students could borrow to read.

Students mentioned that they participated in the school assembly where they recited pledges about moral values. Pictures of noble persons (such as Mother Teresa and Kazi Nazrul Islam) are on the classroom wall as source of inspiration for students about moral norms and conduct. In general, it appears that family and community and traditional culture were the sources of moral teachings for students. Certain aspects of moral and ethical principles related to society and nation were emphasised and reinforced at school in lessons and co-curricular activities such as the school assembly.

Perspective of college students: Most of the students in the college were also from Chakma, Marma and Tripura indigenous communities; there were also a few Bengali students. The co-existence of different communities appeared to be harmonious with no evident sign of discrimination, which the students confirmed in their comments.

The ethnic students were familiar with ethnic cultures, their distinctiveness and values and moral aspects emphasised in their respective cultures. They seemed to have pride and a sense of loyalty to their cultural norms which they learned from their family, elders and teachers. Important features of the ethnic culture, it was learned in conversation, were the equity and mutual cooperation in the tribal community without a strong hierarchy, gender equality, respect for the elders, and living in harmony with nature.

The school textbooks, they noted, don't have any specific segments on the moral values and practices in their culture, except what is included for the mainstream of the population.

Perspective of teachers: From FGDs with the teachers, some significant views about ethics and values emerged. A female teacher of the GPS said to show the path of goodness for the students was the basis of moral teaching. According to her, teachers talked about the difference between right and wrong in their classrooms. She also mentioned that they didn't have any solid pedagogic idea about the best way to handle classroom teaching on ethics and values. In curriculum, textbooks and teaching manual, the insertion of moral lessons are quite vague to them.

Most of the teachers believe that personal awareness about cleaning and grooming, tree plantation and the school assembly are co-curricular activities for students which contributed to their moral development. Some teachers mentioned that inspiring their students not only to score good marks but also to be good human beings was their job. They said they were impartial in respect of ethnicity and gender. Others mentioned that they encouraged students to do good deeds, to be concerned about the environment, to read books which are outside of the curriculum, and also participate in games and social activities.

As a professional responsibility, the teachers contacted the student's home if they were absent. The teachers generally emphasised the importance of raising awareness on ethics and values among the guardians. As the family teachings could be the most influential thing in moral learning, the guardians should also get this idea, the teachers said. They thought working together with parents was important since family members had a stronger influence on children on ethics and moral values. The teachers also mentioned about keeping books on ethics and moral values in the school library which served multiple aims including promotion of values. The discussion at the Khagrachari institutions suggests that the bridging between guardians, teachers, and students could be a strategy for establishing connectivity to promote ethics and values in a subtle, but effective, way.

However, this benign conclusion from the mini case study is not the whole story. It has to be seen in the larger context of the situation of the ethnic communities in Chittagong Hill Tracts (CHT) and elsewhere in the country. The "nationalism" pillar of the constitution adopted in 1972, in the heat of nationalistic fervor after liberation, ignored the rights of non-Bengali ethnic and language groups. More recently in 2011, a special provision to protect and develop the "unique local culture and tradition of the tribes, minor races, ethnic sects and communities" was included in the Constitution through the 15th Constitutional Amendment by inserting Article 23A. (See *Daily Star*, "Minority Rights," 23 November, 2016). The ethnic minorities are officially labelled as "small ethnic communities" rather than as indigenous communities — the common international practice. The label is more than semantics; it appears to represent a "majoritarian" attitude prevalent in the mainstream society.

The conflict between the indigenous tribes in the Hill Tracts and the government dated back to the 1950s when Bangladesh was the eastern wing of Pakistan and a hydel power project and the creation of the Kaptai Lake displaced over 100,000 people with little compensation. Then in the 1970s, Bengalis with government support started to settle in the CHT, showing little regard for the interest of indigenous populations. A violent resistance movement ensued and the CHT turned into a militarised zone. The 1997 Chittagong Hill Tracts Peace Accord was signed between the tribal people and the government to end the conflict, with the promise to grant the CHT relative autonomy. But the coalition of the tribal people Parbatya Chattagram Jana Samhati Samiti (PCJSS), which had signed the treaty with the government, feel that the accord after twenty years remains to be fully implemented (PCJSS Press Statement,1 December 2017**)**

Ethnic minorities in other parts of the country have their own problems. For example, according to press reports, in November 2016, around 1,000 Santal families were kicked out of their homes through an eviction drive conducted by police, allegedly backed by armed muscle men loyal to the local member of the parliament. They set ablaze hundreds of makeshift homes of the Santals after ransacking and looting their valuables and driving them out of homes, according to press reports.

Asking that the government immediately give back the ancestral land of the Santals, Sultana Kamal, a leading human rights activist, and other civil society leaders, demanded for the Santals equal rights as citizen and immediate compensation, not relief, for what they lost in the attack. Many civil society and rights organisations expressed solidarity with the Santal community's fight for recovering their ancestral land. Leaders of progressive student alliance, Santal Student Union, Pahari Chhatra Parishad, Chhatra Federation, Anti-imperialist Student Unit, Pahari Chhatra Shangram Parishad, Garo Student Union, among others, addressed a protest rally (*Dhaka Tribune*, "Attacks on Santal Community: 'A Crime against Humanity,'" 14 November, 2016).

Speakers at the rally observed that the ongoing political culture of instigating communal hate among the members of majority Muslim community and orchestrating communal attacks on helpless minorities wasn't the ideology of the liberation war in 1971. They alleged that there were "...preplanned communal attacks on different minority communities of the country including the attacks on Santals in Gobindaganj, Gaibandha, and on Hindus at Nasirnagar, Brahmanbaria, with the intention to drive them out of the country to grab their land" (*Dhaka Tribune*, Ibid.)

Table 5.3
Percent of responses about respecting plural identities of people by type of respondents and gender
[সব মানুষের একই সঙ্গে ধর্মীয়, জাতিগত, ভাষাগত, আঞ্চলিকইত্যাদি পরিচয় থাকে – এই সব নিয়েই ব্যক্তির পূর্ণ পরিচয়।]

Respondents	Percent of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	89.4	88.5	5.1	5.5	5.5	6.0
Teachers (559)	91.5	92.7	6.0	5.7	2.5	1.6
Tertiary students (110)	84.1	78.7	6.3	10.6	9.5	10.6
Secondary students (640)	87.8	83.4	7.5	9.7	4.7	6.9

Values survey of respondents show a phenomenon of "cognitive dissonance" regarding acceptance of multiple identities of people and diversity, explained further in chapter 6. Most respondents agreed that a

Table 5.4
Percent of responses about most important identity of humans is the one based on religion by type of respondents and gender
[ধর্মীয়পরিচয়ই-- মুসলিম, হিন্দু, খ্রীষ্টান, বৌদ্ধ ইত্যাদি -- ব্যক্তির সব চেয়ে বড় পরিচয়; ভাষাগত, জাতিগত, আঞ্চলিক বা অন্য পরিচয়ের চেয়েও]

Respondents	Percentage of responses					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	70.4	75.6	21.9	16.6	7.7	7.8
Teachers (559)	58.5	56.0	38.0	37.8	3.6	6.2
Tertiary students (110)	30.2	34.0	54.0	44.7	15.9	21.3
Secondary students (640)	61.9	61.6	28.4	27.8	9.7	10.6
Primary students (613)	64.8	72.5	26.1	22.9	9.1	4.6

person's full identity had many dimensions. But at the same time, a substantial majority said they believed the religious identity of a person was the most important. (See Tables 5.3 and 5.4).

5.5 Crisis of Ethics and Values

Crisis of Ethics and Values in family, community and society

A recurring theme in FGDs with teachers, students and SMC members has been a perception of a general degradation of ethics and values in society, community and family. This degeneration, it was said, has become a major obstacle to promoting ethics and values in the new generation and practicing ethics and values in life and society. The same themes of erosion of values and ethics, and absence of a moral compass to guide behaviour have been echoed in the communications media and social media.

Social setting, power structure and a structure of injustice that characterise political, economic and social institutions have been mentioned by FGD participants as critical issues which stood as barriers to what schools could do. Teachers, students as well as SMC members talked, in different words, about social inequality, injustice and power exercise by the more privileged. One student said, *"If someone tries to follow ethics and values in his life, others who are dishonest put up hindrance. The dishonest are stronger and more powerful"* (FGD with Students, school # 2). One SMC member noted, "*A lack of tolerance and cooperation is visible in society. That's why kids do not listen to their parents. In the past elders were respected, but now no one cares about that any more. These are visible as the barriers to practicing values*" (FGD with SMC member, school # 10).

A teacher recalled his own experience. He said he was forced to give extra marks in multiple chopice question (MCQ) exams, because the head teacher told him to do that; and the head teacher had been told by the head examiner that no exam paper would be acceptable without a passing grade (FGD with teachers, school # 10).

Teachers, SMC members as well as students talked about mass use and misuse of technology and hand-held devices as a big challenge for promoting ethics and moral judgement. A teacher said "*too much dependency on gadgets and their misuse are a hindrance*" (FGD with teachersschool # 1). Another teacher remarked, "*In our time sports and games were the main entertainment. But now students want to get entertainment sitting at home - like playing Blue Whale video game with its violent excitement. That's why they are becoming idle and unsocial*" (FGD with teachers, school # 2) A student thought, "*Nowadays mobile phone is responsible for inciting many inhuman and bad deeds*" (FGD with students, school # 1)

Some teachers and SMC members mentioned lack of strict discipline and punishment for students as a factor for erosion of moral behaviour. According to one SMC member, "*Nowadays there is no beating, use of stick, punishment. When we were students we were disciplined by the use of stick. Kids will not die from beating by the stick. Discipline is necessary. It is necessary to make children know about and fear punishment*" (FGD with SMC member, school # 9). However, students, as might be expected, did not express these views and did not see absence of corporal punishment as a problem

A point of view expressed more often by teachers and some managing committee members was the lack of awareness and ignorance of parents about moral and ethical issues leading to their neglect or indifference to these concerns in guiding their children. According to one teacher, "*A student often came late to school. That boy has to sit in his fathers' shop. Some parents don't give importance to their child being present in school on time*" (FGD with teacher, school # 5).

A particular school-related issue, as discussed in chapter 4, is also seen as a social problem by some teachers. It is the general perception about how important it is for students to perform well, the high-stake public

examinations and the need to obtain high grades at any cost. A teacher said, *"Study to prepare for exams has become an imposition by force for our students. They are sent to coaching centers after the school day. They never get a chance of extra-curricular activities or have any time of their own"* (FGD with teacher, school # 2).

Some students, more often than teachers and SMC members, mentioned the socio-economic class distinction and lack of democratic attitudes and behaviour in community and society as barriers for abiding by and practicing ethics and values.

Youth gangs, drug addiction and attraction of violent extremism

Some aspects of eroding values and ethics, not captured well in FGDs and school observations**,** have received greater attention in the news media. These are phenomena of youth gangs, spread of drug addiction and attraction of youth to violent extremism.

These problems, affecting increasing numbers of young people, are apparently more serious, or at least there is a higher concentration, in urban areas. This may be a reason for these issues not showing up strongly in the rural-biased sample of our study. But the problems certainly are not confined to cities, especially the spread of addictive drugs among students and lure of religion-based extremism,

The communications media, especially the print media, have drawn attention to the incidence and growth trend of these problems of gangs, drugs and violent extremism. It has been pointed out that at least some of the involved youth are from affluent families, children from educated and privileged households, and some attend exclusive English medium private schools. This situation, according to meda reports sand opinion columns, is symptomatic of a degeneration of ethics and values across segments of society, in part prompted by exposure to the negative aspects of western culture including the social media.

A review of newspapers for 30 days each year in 2016 and 2017 was undertaken to obtain an overall view of incidence, prevalence and character of problems related to erosion of ethics and values in the youth population and the school system as these are reported in the press.

In respect of criminal gangs of youth, it was reported that there are at least 15 such gangs in Dhaka and 5 in Chittagong (*Bangladesh Protidin*, 04 Feb 2017, pp 12*; Samokal* 09 Feb 2017, pp 13 & 20; *Samokal* 11 Feb 2017, pp 01 & 13; *KalerKantho* 09 Feb 2017, pp 01 & 13, *KalerKantho* 04 Mar 2017 pp 01 & 08). It appears that the power and the boldness of the criminal activity of the gangs are increasing in Bangladesh as seen in the richer industralised countries. There appears to be a nexus between gangs and drugs which leads to extortion, violence and murder. The media reports portrayed the situation as becoming unmanageable (*Bangladesh Protidin* 04 Feb 2017, pp 12; *Samakal* 09 Feb 2017, pp 20; *Samakal* 11 Feb 2017, 01; *KalerKantha* 09 Feb 2017, p 01 & 13; *KalerKantha* 04 Mar 2017, pp 01 & 08). Youth were reported to be linked with gangs to assert their identity and show power (*KalerKantha* 05 Mar 2017, pp 01 & 8; *Janakantha* 23 Mar 2017, pp 01 & 02; *DhakaTribune* 09 Feb 2017**,** p 03).

Youth involvement in militancy

Militancy and violence arising from religious fundamentalism have become a magnet for some young people who come from diverse background, cutting across types of educational institutions including English medium and madrasahs. The international dimension of this problem and its apparent growth are particular concerns. Recent incidences of violence and deaths including the dramatic Holy Artisan incidence of August, 2016 causing 20 deaths including a majority of foreigners; and attack on a university professor in March, 2018 who is also a popular writer for children, have attracted international media attention. (See Box 5.1).

> **Box 5.1: Making of a self-destroying extremist**
>
> On 3rd march, 2018, in an open-air public event at Shahjalal Science and Technology University, Sylhet, Professor Zafar Iqbal, head of Computer Science and Electrical Engineering, and a highly popular writer of science fiction and children's literature, was stabbed with a knife on shoulder and head. He was sitting on the dais with colleagues in front of a sizeable audience. Fortunately, the injuries were not fatal.
>
> Faizul Hasan, 23, the perpetrator, told the police, he had heard the professor insulted Islam in his children's book " Solaiman, the Ghost Child," but Faizul had not read the book.
>
> Faizul had passed the Dakhil (equivalent to SSC in the Madrasa stream) in 2014 from his village Madrasa. He enrolled himself for the Alim (HSC-level) course in a Madrasa in Sylhet, but dropped out soon. He then worked for a short time as a messenger in a computer shop, but left the job. He occasionally sold cheap clothing items (*lungi* and *gamcha)* as a street vendor in the market near his village home in Sunamganj district.
>
> Faizur lived with his parents and siblings, two older brothers and a sister, in a rented house near the university. He has two uncles who had migrated to Kuwait, where, it is reported, they came under the influence of the Salafist and the Ahle Hadith school of Islam originating in Saudi Arabia. They helped one of Faizul's brother to move to Kuwait. They may have inspired Faizul to follow the Ahle Hadith ways, which favoured a strict interpretation of Islam, and encouraged punishing those who strayed from the correct path.
>
> Faizul, according to his family members, disappeared occasionally for a few days without explaining much; he stayed by himself, and became a strict follower of the Salafist/Ahle Hadith ways.
>
> Faizul's madrasa education did not prepare him for a gainful occupation or employment. Without being judgmental, it may be said that he felt frustrated about his life and his future. An ideology that seemed to show him a way to build self-esteem and a purpose in life even if the reward was in the afterlife was attractive. It ended in tragedy for Faizul, his family and society.
>
> The search for self-esteem, identity and purpose is not a problem exclusive to the Madrasa students. And the frustrations experienced by young people do not necessarily lead everyone to follow a path of extremism including self-destruction.
>
> Secondary level madrasas, the government supported Alia and the independent Quomi stream, count for at least a quarter of all secondary level students. Even if a small fraction of these young people, out of despair about their occupation and life or for other reasons, are attracted to extremism, it can cause a havoc for society.
>
> It is not clear what the government policy and plan are in this respect – to encourage the growth of Madrasas, to discourage their growth, or to allow their existence, to the extent a demand persists, with major change in their content and purpose? Could a strategy be the improvement of quality and ensuring "free and universal access" to mainstream secondary so that young people and their families are not attracted to the Madrasa — Quomi or Alia? This approach seems to have worked at the primary level, because only about 7 percent of primary level students are in madrasas. Even the National Education Policy 2010 remained ambivalent on these questions.
>
> *Source: Compiled from press reports by Manzoor Ahmed*

Some students are reported to be motivated by their teachers to resort to extremist ways (*Kaler Kantho* 04 Mar 2017, pp 01 & 13). In some cases particular institutions including their management have been involved leading to closing of schools for alleged complicity in terrorist activities. It was also reported that even Education Ministry officials had been associated in protecting or assisting the perpetrators (*Prothom Alo*, 07 Nov 2017, p 09).

The problems of drug addiction, criminal gangs among youth and the magnet of extremism for youth are evident so far on a relatively small scale in proportion to the total student population, but there is no room for complacency. Drug addiction and its spread certainly are a larger concern than often recognised and apparently is not any more confined to urban populations or the more privileged segments. The international dimension of these problems, the fact that they cut across all socio-economic classes and all the streams in the education system, and apparent upward trend in their incidence, as media reports

suggest, raise a red alert. They signify deeper social and economic problems arising from degeneration of values, morality and ethics, and in turn they feed this degeneration.

The fact that these issues are cursorily noted by the school-centered respondents of the study - students, teachers, school managing committees and parents- is perhaps because the seriousness of these issues and potential dangers have not fully registered on the consciousness of the stakeholders in education. Unless the dangers and their dimensions are recognised, it is not likely that policy measures and necessary action steps will get due attention, at least in terms of what the education system and schools can do.

Values survey, explained further in chapter 6, shows that most respondents agreed that young people were not receiving care and attention from family and there is a need for family, school and society working together to guide and help youth against drug addiction and attraction to extremism (Table 5.5).

Table 5.5
Percent of responses about young people not receiving care and attention from family and the need forfamily, and need for school and community working together to protect youth from drug addiction and attraction to extremism by type of respondents and gender

[পরিবারের যত্ন আদর ও নির্দেশনা থেকে বঞ্চিত কিশোর ও তরুণরা হতাশাগ্রস্ত, মাদকে আসক্ত হচ্ছে ও ধর্মের নামে চরমপন্থা ও আতংকবাদী কার্যকলাপে আকৃষ্ট হচ্ছে। এ ব্যাপারে বিদ্যালয়, সমাজ ও পরিবারের একযোগে কাজ করা উচিত।]

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	97.2	96.7	1.3	1.5	1.5	1.8
Teachers (559)	98.4	98.4	1.6	.0	.0	1.6
Tertiary students (110)	88.9	93.6	3.2	2.1	7.9	4.3
Secondary students (640)	91.6	91.6	5.6	2.2	2.8	6.3
Primary students (613)	93.5	96.7	3.9	2.0	2.6	1.3

5.6 Diminishing image of teacher as role model

The previous chapter has flagged the issue of the diminishing image of the teacher as the role model for students. The status and role of teachers, how these are perceived by the larger society, and what can be done by society and state about it are certainly not only internal educational sector issues.

Responding to the question on perception about teachers' dignity and teacher as role model, as noted in the previous chapter, teachers themselves, at least half of them, are not confident about presenting themselves as the role model. On the whole, students would like to look upon teachers as the models they can try to emulate, but the majority is of the view that this is an unrealistic expectation in the context of the state of morality and values in the larger society. (See below students' views in values survey).

Acknowledging the gap between expectations and reality, one teacher participant in FGD said, *"We say teachers will be role model in ethics, morality and values. If we commit unethical behaviour, people cannot respect us. Respect to teachers is diminishing due to some teachers' unethical behaviour"* (FGD with teachers, School # 5).

Table 5.6, derived from values survey responses, shows that about half of the teachers, half of primary students and about two-thirds of secondary and tertiary students agree with the statement that in contem porary society, teachers cannot be looked up to as the role model for their students. Roughly half of the respondents in the different categories also agreed that what children were expected to learn in school and what they learned in family on ethics and values were in conflict with each other (Table 5.7).

Table 5.6
Percent of respondents about *teachers acting as role model for students* by type of respondents and gender
[ছাত্রর‍া শিক্ষকদের নৈতিকতা, সততার উদাহরণ হিসাবে দেখতে চায়, কিন্তু বর্তমান সমাজে তা আশা করা যায় না ।]

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	67.9	65.9	27.5	29.6	4.5	4.4
Teachers (559)	48.6	47.7	49.7	48.7	1.6	3.6
Tertiary students (110)	65.1	78.7	27.0	19.1	7.9	2.1
Secondary students (640)	60.0	67.8	28.4	21.9	11.6	10.3
Primary students (613)	48.2	52.0	42.3	42.2	9.4	5.9

Table 5.7
Percent of respondents about experience of ethics and values in family and school often contradictory by type of respondents and gender
[সৎ ও নৈতিক আচরণ সম্বন্ধে বিদ্যালয়ের ও পরিবারের শিক্ষা ও অভিজ্ঞতা অনেক সময় পরস্পরবিরোধী ।]

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	53.0	55.3	34.5	30.9	12.5	13.9
Teachers (559)	52.7	48.2	43.2	45.6	4.1	6.2
Tertiary students (110)	47.6	46.8	36.5	38.3	15.9	14.9
Secondary students (640)	49.7	56.3	35.0	29.1	15.3	14.7

5.7 Education Governance Issues

Transparency International Bangladesh considers the education sector in Bangladesh to be particularly prone to corruption, due to the size of education budgets and the complex administrative layers that exist between central government and the school level. (See Box 5.2).

This section tries to capture major news reports on various education governance issues including corruption - requiring unauthorised payment from students, imposing private tutoring, teachers'unhelpful interaction with students, deficiencies in textbooks and pedagogy materials, and sexual harassment. Scanning of reports in selected daily national newspapers for 30 days in three phases during the first quarter of 2016, the first quarter of 2017 and the month of November, 2017 was carried out. The news coverage was, not unexpectedly, mostly negative because normal operations of the school do not make news.

BOX 5.2 The Education Sector's Vulnerability to Corruption

Parents can often be manipulated and tolerate corruption as they strive to provide the best educational opportunities for their children. In Bangladesh, the main forms of corruption identified in the education sector include the more obvious forms such as bribery in admissions and in the disbursement of stipends; nepotism in the recruitment of teachers; and corruption in procurement.

Less obvious forms include teacher absenteeism; misuse of private tuition by teachers; and sexual exploitation in schools and universities. Bangladesh has been recognised internationally for progress made in achieving almost universal access to primary education and attaining gender equity at the primary and secondary education levels. Governmental efforts in the area of governance have led to improvements in the recruitment of teachers and school management. Notable nongovernmental anti-corruption initiatives in the sector include TI-Bangladesh's Integrity Pledge which aims to promote people's participation in planning, budgeting, implementation and monitoring in schools

Studies point to specific forms of corruption in the education sector, however: the collection of unauthorised payments for admission to schools and skewed distribution of free text books, coercing students to pay private tuition as well as the demand for bribes to disburse school stipends and grants. Less obvious forms of corruption also occur, including teacher misconduct, absenteeism and neglect of duties, inactive school management committees and lack of accountability mechanisms (TI-Bangladesh 2011/2012). Corruption in procurement in education has also recently received attention as a problem area. Sexual forms of corruption, involving practices such as sexual harassment or paying for grades with sexual favours, are also an area of concern in the country's education sector (Nurul et al. 2010).

Source: Excepts from Transparency International Bangladesh, CORRUPTION IN THE EDUCATION SECTOR IN BANGLADESH,

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The newspapers reviewed included - *Alokito Bangladesh, AmaderShomoy, Bangladesh Protidin, Bangla Tribune, Bonik Barta, Daily Star, Dhaka Tribune, Financial Express, Ittefaq, JaiJai Din, Janakantha, Jugantor, KalerKantho, New Age, Prothom Alo, Samakal*, among others. Over 200 corruption and other reports were published in these newspapers during the period scanned. (See Table 5.8)

Corruption in the education sector, as in other public services, is "the systematic use of public office for private benefit, whose impact is significant on the availability and quality of educational goods and services, and, has impac on access, quality or equity in education" (Hallak and Poisson, 2002). The print and electronic media of Bangladesh have given wide coverage of news on corruption in education.

Leakage of Questions in Public Examinations

Leakage of question papers was found to assume an epidemic proportion recently. It has been reported that teachers, coaching centres, the printing press, and education officials have been involved in securing access and distributing questions before examinations (PECE, JSC, SSC) through Facebook and smart phones. In some cases, question papers were leaked along with suggested answers before the examination. Both students and parents collected the question papers before the examination, often on substantial payment. Some of the people engaged in such corrupt practices were arrested by the law enforcing agencies, but a definitive solution to the problem is yet to be found. (*Prothom Alo*, 16 Nov 2017, pp 05, *Prothom Alo*, 29 Mar 2017, p 09, *Prothom Alo*, 16 Nov 2017, p 05).

The education authorities often first denied that there were leaks; then they minimized the nature of the problem, and passed the blame to various parties including teachers and coaching centres. Eventually, the seriousness of the problem and the consequent undermining of the process of evaluation through public examination could not be ignored or denied (*Amader Samoy* 30 Apr 2017, p 02; *Prothom Alo*, 17 Nov 2017 p 02; *Alokito Bangladesh* 20 Nov 2017, p 11).

Table 5.8
Scanning of Press Reports about School Governance Issues

Topics	Number of Reports	Name of Daily and # of Reports
1. Question Leaks and Problems with Question papers	45	*ProthomAlo (11)* *AmaderShomoy (5)* *Alokito Bangladesh (4)* *Bangladesh Protidin (4)* *Shamakal (8)* *KalerKantha (8)* *Janakantha (3)* *Daily Star , Financial Express (1)*
2. Excessive and Unauthorised Charges by Schools	36	*ProthomAlo (4)* *AmadeShomoy (6)* *Bangladesh Protidin (2)* *Alokito Bangladesh (6)* *Shamakal (5)* *KalerKantha (4)* *Janakantha (2)* *Ittefaq (2)* *Jai Jai Din , Bangla Tribune, BanikBarta, Jugantar, Daily Star (1)*
3. Teacher's Recruitment, Management, Teacher Conduct	31	*ProthomAlo (7)* *AmaderShomoy (4)* *Bangladesh Protidin (5)* *Alokito Bangladesh (1)* *Shamakal (7)* *KalerKantha (4)* *Janakantha (3)*
4. Students' Punishment, Humiliation, Harassment	26	*ProthomAlo (2)* *AmaderShomoy (3)* *Alokito Bangladesh (3)* *Shamakal (2)* *KalerKantha (6)* *Janakantha (7)* *BanikBarta (2)* *Bangladesh Protidin (1)*
5. Coaching/Tutoring Business	15	*ProthomAlo (2)* *Bangladesh Protidin (2)* *Alokito Bangladesh (4)* *Shamakal (4)* *KalerKantha (1)* *BanikBrta (2)*
6. Textbooks Production, Distribution and Content Errors		*ProthomAlo (4)* *Bangladesh Protidin (2)*

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Topics	Number of Reports	Name of Daily and # of Reports
7. School Management	12	*PrathamAlo (2)* *KalerKantha (3)* *Janakantha (3)* *BanikBarta (2)* *AmaderShamoy, Shamakal, (1)*
8. Student Values and Behavior	12	*AmadrShomoy (2)* *Bangladesh Protidin (2)* *Shamakal (2)* *KalaerKantha (4)* *Janakntha, Bangla tribune (1)*
9. School Admission Business	7	*KalerKantha (2)* *ProthomAlo , Alokito Bangla, Shamakal, BanikBarta, Ittefaq (1)*
10. Guide Books, Note Books	2	*Bangladesh Protidin (1)* *KalerKantha (1)*
11. Other Issues (School Premises, Mother Tongue Materials, Misappropriation of Funds, Incompetence, Student Dropping out from Public Exam)	8	*ProthomAlo (2)* *KalerKantha (3)* *Alokito Bangladesh, BanikBarta, jai Jai Din (1)*
Total 11 Categories of Topics	216	Scanned selectively from 13 Dailies

Source: Scanning by a CAMPE team of press reports in Dailies for 30 days spread over January March, 2016, January April, 2017, and November, 2017 (not all dailies for all the months).

The continuing episodes of public examination question leaks underm ined the integrity of the examinations, demeaned public perceptions about education governance and management, and cast doubt on the capabilities and sincerity of education officials. The leaks tempted students and their parents to look for ways of obtaining the leaked questions and become engaged in dishonesty. This can hardly be seen as a favourable environment for promoting ethics and values among school students.

Improper and unauthorized payments required from students

Although public sector primary education is supposed to be compulsory, universal and free and secondary education to be offered at a minimal cost, in practice various kinds of payment, often not sanctioned or required by the authorities, were collected by schools or teachers from students. These incidences are revealed in the press as found from review by the research team.

Compelling students to buy high cost guidebooks: Teachers are often the key supplier of notebooks and guidebooks in collusion with publishers of these products (*Bangladesh Protidin*28 Feb 2016, p 09). Students are compelled to purchase the guidebook as selected by the subject teacher. It was reported that the Upazila Secondary Teachers Association of Pirganj in Thakurgaon district supplied a set of guidebooks for grade 6 to 9 students at a very high price compared to the market price. All secondary schools in the selected Upazila had to purchase these guidebooks (*Alokito Bangladesh*, 03 Mar 2016, p 09).

Discretionary cost/unauthorized payment: Many schools ignore the directives regarding fees for specific services, such as admission, examinations, celebration of special events, sports activities at the primary level as specified in the schedule of fees for secondary schools. They often charge in excess over specified

fees. Crossing the government set ceiling for admission fees, almost all renowned schools in 2016 suddenly increased the admission fee by 30% to 100%. (*Prothom Alo*14 Nov 2017, p09*; Amader Somoy* 08 Jan 2017, p 06; *Amader Somoy* 18 Jan 2017, pp 03 & 09; *Bangladesh Protidin* 13 Nov 2017, p 09; *Alokito Bangladesh* 28 Feb 2016, pp 02 & 11; *Kaler Kantho* 15 Jan 2016 online; *Daily Star* 29 Nov 2017, pp 12 & 20; *Ittefaq* 06 August 2017 online; Janakantho 05 Jan 2017, p 15).

In response to the voice raised by the stakeholders, the Education Minister gave an ultimatum to return the excess fees collected by the schools on or before 14 February 2016 (*Samakal* 11 Feb 2016, pp 03 & 14). But most of the schools didn't comply with the directive (*Samakal* 21 Feb 2016, pp 20 & 15; *Prothom Alo* 28 Feb 2016, p 17).

The Ministry of Education suspended the School Management Committees of 860 schools for collecting excessive fees in 2016 (*Samakal* 21 Feb 2016, pp 20 & 15; *Janakantha* 06 Mar 2016, p 14) and issued *Show Cause Letter* to another 1,209 institutions for demanding additional charges from students for submission of the public examination form (*Banik Barta* 29 Feb 2016, p 02; *Samakal* 29 Feb 2016, p 19; *Prathom Alo* 29 Feb 2016, p 03)

Private tutoring: Private coaching of students has become an area of business for most schools. There are highly competitive admission tests in good schools, parents are helpless and dependency has increased on admission coaching, according to press reports (*Alokito Bangladesh* 29 Nov 2017, p 01; *Prothom Alo*, 02 Nov 2017, p 09) Reports show that classroom teaching has been crowded out by what has come to be known as shadow education, particularly coaching and private tuition (*Bangladesh Protidin* 19 Mar 2016, p 03). Mostly, private tuition is not optional; teachers offer private tuition to their own school students and use class time to deliver only part of the core syllabus. Those who do not join in private coaching, most often those coming from the poorest families, the chances of succeeding in school for them are diminished (Transparency International, 2013).

The Anticorruption Commission launched an investigation against 522 teachers of 24 schools to find out their involvement in coaching business (*Banik Barta* 02 Nov 2017, pp 01 & 06; *Samakal,* 02 Nov 2017, pp 01 & 13). They also investigated alleged leakage of question by 110 coaching centres and the source of wealth of owners of those coaching centres (*Samakal,* 12 Nov 2017, pp 04 & 19).

The Education Minister announced that the government was enacting a law to stop coaching and ban guidebooks (*Alokito Bangladesh* 30 April 2017, pp 11 & 12). Although the law was drafted in 2012, it is yet to be placed before the national parliament for discussion and adoption as law, presumably due to delays in the procedure for finalising the draft. However, there are some a*d hoc* initiatives taken by the government to address the issue, for example the Khunla City Corporation not renewing trade license for coaching centres (*Banik Barta*, 02 Mar 2016, pp 15).

Admission business: Getting admission in schools with popular reputation is becoming challenging day by day. Even the Prime Minsters' forged signature was used for influencing admission (*Prothom Alo* 13 Feb 2017, p 09). The Anti-Corruption Commission is investigating the admission business of some renowned schools in Dhaka (*Samakal* 05 Feb 2017, pp 03 & 04; *Alokito Bangladesh* 09 Jan 2017, pp 11 & 12).

There are a number of vested interest groups engaged in the admission related issues, as reported in the press. They are also engaged in teachers' transfer in lieu of payment. Media have identified at least one such cartel which is active in admission and transfer business (*KalerKantho* 22 Nov 2017, pp 01 & 13). In addition, there are reports about money being collected from students for 'free textbooks' issued by government (*Ittefaq* 08 Jan 2017 online).

Teachers' agitation not for quality education: News reports show that there are continuous agitation of the teaching force throughout the year on different issues, but mostly on pay and benefits and status. MPO-supported (Monthly Pay Order for paying government subsidies) teachers are often in agitation to put pressure on the government for a new pay scale (*Prathom Alo* 03 Mar 2016, p 11); for example, 350 thousand teachers were involved in agitation in 2017 to reduce disparity in salary and other benefits (*KalerKantho* 08 Nov 2017, p 03) among different grades of teachers.

Humiliating students: Physical and humiliating punishment in school has been historically practiced in Bangladesh. Despite court verdicts, these problems continued leading to an adverse impact on children's mind, learning abilities and joyful school environment. There are instances of physical punishment by teacher resulting in student being hospitalised (*Banik Barta* 23 March 2017, pp 15). Other reports noted 15 students being injured from beating by teacher (*Prothom Alo* 11 Feb 2016, p 05); teacher breaking the wrist of a student by beating (*Kaler Kantha* 04 March 2017, p 18); teacher rebuking student followed by physical assault of student for incomplete home work sending student to hospital; (*Kaler Kantha* 17 Mar 2017, p 19); teacher under trial for death of student from beating (*Janakantha* 20 March 2017, p 01); student in danger of losing eyesight due to rough beating by teacher (*Janakantha* 20 March 2017, p 15); disabled children in hospital due to beating by teacher (*Janakantha* 30 March 2017, pp 15) - the sad list goes on.

In spite of education authorities directives and court orders, there are teachers who still support corporal punishment and many parents are in agreement with them. One survey showed that 69% of the parents of primary school students support physical punishment by teachers as part of the learning process (*Kaler Kantho* 20 Nov 2017, pp 13 & 20).

Fundamental human rights and dignity of students are often violated by the school system. Some of the examples include: 19 students were compelled to shave their head (as a way of shaming them for alleged mistakes in filling out forms for their SSC public examination) in Chandpur (*Alokito Bangladesh* 19 November 2017, p 02; *Aamder Somoy* 20 November 2017, pp. 07 & 12; *Bangladesh Protidin* 20 November 2017, pp 01 & 11). One of the teachers of that school was instrumental in leading this process. The incident was also viral on the Facebook.

Sexual abuse and exploitation of children: In one five year period (2003 - 8), figures compiled from press reports by Bangladesh National Women Lawyers Association (BNWLA) showed the number of rape victims of all ages to be 6,597. Considering non-reporting of such incidences, this might be only the tip of the iceberg. The shocking part of this is that about 15 percent of the victims were minors. Children in school and out-of-school are subjected to a range of violence which calls for two kinds of actions - first, school has to be more alert and proactive about protecting children; second, children have to be helped to learn about life skills ("ability to say no") and judgement to protect themselves and make the right decisions. (See Box 5.3).

Sexual abuse of young girls and adolescents is a violation of their basic rights, human dignity and bodily integrity which have consequences such as behavioural and psychological problems, sexual dysfunction, relationship problems, low self-esteem, depression, thoughts of suicide, deliberate self-harm, alcohol and substance abuse and sexual risk taking. Women who are abused in childhood are at a greater risk of being physically and sexually abused as adults. This also has been linked to a range of negative reproductive health outcomes such as unwanted pregnancy and sexually transmitted infections, including HIV (Action Aid and BIDS, 2014).

> **Box 5.3: Violence against children on the rise?**
>
> Violence against children — especially rape, sexual harassment, kidnap, early marriage and murder — is on the rise in the country, says a report prepared by Manusher Jonno Foundation (MJF). Besides, the number of children committing suicide, getting killed in accidents and being victims of political violence also rose last year. The findings of MJF were disclosed in a report titled "Bangladesh Shishu Poristhiti 2017" [State of Children in Bangladesh 2017] at the capital's Jatiya Press Club. MJF prepared the report from compilation of news reports published in six national dailies.
>
> The number of "positive" and "negative" reports on children, published in the dailies, was higher last year than that in 2016, the report says. In comparison with 2016, child rapes last year rose by 36 percent. As many as 472 children were raped in 2017, while the figure was 304 in 2016. Among the rape victims, 18 were killed in 2017 while 22 were killed in the previous year. Moreover, rape attempts were made on 45 children over the last two years, says the report. According to the MJF report, in 2017, a total of 524 children were victims of child marriage. The figure was 83 in 2016, as reported in press.
>
> In 2017, as many as 196 children were murdered with 28 others subjected to attempted murder. The child murder and attempted murder figures in the previous year were 191 and 14 respectively. Moreover, 259 children were victims of torture last year. The number of tortured children in 2016 was 408. The total number of children committing suicide last year was 203 — a figure that is two and a half times higher than the previous year's figure.
>
> MJF in its report urged the government to create a separate department to handle children's issues under the women and children affairs ministry. With a view to ensuring due protection of children, MJF also stressed the need for a national framework comprising development measures focused on children's protection and care with effective involvement of non-government organisations.
>
> A report of trends based on newspaper reports has obvious limitations and definitive conclusions cannot be reached from these. They do, however, provide a sense of the extent and character of the problems. They also point to the urgency to be pro-active about protecting children and helping children to develop their skills and judgment to protect themselves.
>
> *Source: Based on the news report "Violence against Children on the Rise: MJF Report," TheDaily Star, 13 March, 2018.*

"Eve teasing" (harassment of girls and women by males) remains a common phenomenon. Social mobilisation and awareness raising efforts may have had some positive impact, but it is difficult to track the trend of these incidences. What comes out in the media can only be a small proportion of the total incidences. Recent egregious occurrences reported in newspapers included multiple incidences of sexual harassment by teachers — confining girl students in classroom and violating them (*Janakantha* 28 Feb 2016, p 14; *AmaderSamoy* 03 Mar 2016, p 02).

5.8 Other governance issues

Stakeholders kept in dark in the process of policy change: There are often changes in directives and regulations without research or piloting and without involving the would-be implementers which becomes a burden or punishment for children. Media reports noted concern of parents and students about raising the number of structured/creative questions in public examinations at the secondary level without due consideration of the required time for answering those questions (*Janakantha* 29 Feb 2016, pp 01 & 02).

Irregularities in textbooks production and distribution: There are issues around textbook development, production, and distribution. Some of the news were about corruption in different stages of procuring textbooks (*Amader Samoy* 14 Nov 2017, pp 01 & 02). Transparency International Bangladesh reported on corruption in textbook preparation, printing and distribution (*Prathom Alo*14 Nov 2017, pp 16 & 20), gender-insensitive content in textbooks (*Amader Samoy* 09 Mar 2016, p 03), and corruption in different

stages of textbook development, production and distribution including misappropriation of funds and collection of unauthorized transportation costs for textbooks from students (*Janakantha* 14 Nov 2017, pp 19 & 20). Errors in textbooks and lack of safeguards or procedures for checking errors have been reported. (*Prathom Alo* 27 Feb 2016, pp 1 & 4; *Kaler Kantha* 08 Nov 2017, p 04; *Kaler Kantho* 15 Nov 2017, p 04; *Alokito Bangladesh* 15 April 2016, p 03).

Providing materials in mother tongue: About 40% of people across the globe lack access to education in their mother tongue (*Prathom Alo* 20 Feb 2016, p 08). Bangladesh has introduced learning material for early grades in five ethnic languages to address the need. This is seen as an important step forward, but more need to be done to employ and prepare teachers to teach those books and prepare materials in other ethnic languages.

Corruption in procurement of goods and services: As reported in the media, the World Bank stopped releasing funds for primary education sector plan because of non-performance in infrastructure development, not providing electric connection as planned, absence of safe water and sanitation in school, slow progress in school renovation work, and non-justified payment of compensation for services (*Banik Barta* 09 Nov 2017, p 04).

Honesty Shops in schools: The Anti-Corruption Commission (ACC), with support from United Nations Development Programme (UNDP), has taken an initiative to open 'honesty stores' in schools across the country to encourage students to practice honest conduct and check temptations in practical life. The anti-corruption watchdog came up with the idea after a private school in the capital introduced such a shop. The 'honesty store' is a kind of shop where there will be no shopkeeper and customers (students) will pick his or her chosen commodity and drop the money in the cashbox of the store. (*Prothom Alo*, 10 Nov 2016, p 11; *Dhaka Tribune* 28 Jan 2018, p 20; *New Nation* 30 Jan 2018, p. 20). So far such stores have been opened in about 700 schools across Bangladesh.

The snapshots of education issues from media reports which have direct and indirect links to promoting moral development and values in school have to be regarded with caution. These, by their nature, are not comprehensive and not necessarily fully representative of the situation. The range of topics related to various aspects of school education covered in the reports and their frequency, however, suggest major shortcomings in the system. Some of these have not been fully captured by other research tools and methods used in the study. It is clear that the problems and deficiencies reported have important bearing on promoting the objectives of EVE. These deficiencies stand as obstacles to creating the conditions to this end and need to be addressed.

Table 5.9
Percentage of responses about youth engagement in awareness–raising and preventing corruption and abuse of power by authority by type of respondents and gender
[আর্থিক দুর্নীতি ও নিজের স্বার্থে ক্ষমতার অপব্যবহার এখন অনেকটা স্বাভাবিক বলে মেনে নেওয়া হয়।
এ ব্যাপারে পরিবর্তন আনা তরুণ প্রজন্মের বিশেষ দায়িত্ব।]

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	92.8	93.5	4.2	4.3	3.0	2.2
Teachers (559)	97.0	93.3	2.2	3.6	.8	3.1
Tertiary students (110)	92.1	97.9	4.8	.0	3.2	2.1
Secondary students (640)	90.3	80.6	3.8	3.8	5.9	15.6

It is worth noting that the values survey of education stakeholder show that respondents, including young people, are overwhelmingly in favour of youth being actively engaged in raising awareness and preventing corruption and mis-governance (Table 5.9).

It is obviously a relevant issue that young people not only learn about ethics and values, but that they also practice these in their life and commit themselves to upholding these in all possible ways.

Digital Social and Communi cations Media

In Bangladesh, the growth of internet use has been faster than the pace of overall socio-economic development (Islam and Hossin, 2016). The government puts a premium on providing all access to internet as a part of   building a 'Digital Bangladesh.' The Number of internet users has increased from 0.1 million in 2000 to 62 million in 2016 (ibid; BRTC, 2016). As of April 2016, 94 percent of the total subscribers in Bangladesh accessed internet via mobile phones (BRTC, 2016),[2] adolescents and youth being the major consumers of the mobile internet.

A study conducted by Grameenphone in 2014 on 1,510 high school students aged between 11 and 18 found that half of the teenage students used internet regularly throughout Bangladesh (The Daily Star Online Report, 2015). Increased internet coverage and easy access to devices enable adolescents to indulge themselves in spending a large part of their day browsing social networking sites. Such intensive engagement clearly reflects the important role that social media plays as an influence on children.

Social and communications media's influence on the adolescents

The rapid and enthusiastic integration of digital space into the everyday life of adolescents in Bangladesh involves not only benefits but also risks concerning formation of ethics and values. While the benefits may include easy access to shared fun, and social networking with friends and others, there are risks. These entail absorbing popular ideas and ideologies without applying critical judgment and self-discipline.

As part of the present study, the nine domains of the ethics and values used in the analytical framework of this study were used for examining selected contents of the social media, particularly, humor contents in selected Facebook and Youtube sites and a popular Bangla magazine programme in Youtube and Facebook pages. Of the nine domains, two, related to gender norms and attitudes, and interpersonal relationships, were found to be reflected prominently on the selected sites. The contents of these sites were analysed, which included 320 verbal and visual humourous internet based texts such as sexist and neutral jokes, cartoons, and funny clips with or without statements. Among these humour items, 83 were collected from Youtube and the rest from Facebook. Highlights of a look at these humour-based social media sites are presented in Box 5.4.

Kishore Batayan (The Adolescents' Window)

An initiative to use the Iinternet to engage young people in positive ways is the 'Kishore Batayan' (The Adolescents' Window). It is an online platform supported by the a2i project for students to enjoy healthy recreation, fostering intellectual development and practicing creativity. Although ICT has been included in

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[2]Access to mobile phone is common in Bangladeshi households. A survey was conducted in six thanas located in Dhaka North, Dhaka South, and Gazipur in 2014. Based on 3,585 interviews the study suggests that 96% of the respondents' households own mobile phones (Kalam and Ainul, 2015).

Box 5.4: Highlights from analysis of social media humour sites

Content analysis for this case study included 72 jokes from a female perspective collected from a popular humour hub on Youtube led by a Bangladeshi young girl; 237 images and funny texts about males and females collected from adolescent Facebook users; and 11 Bangla funny clips of a popular magazine programe. These funny clips represented males as main characters and were released in Youtube between 2007 and 2016. It is assumed that ten years back the magazine programme was more popular compared to Facebook as the source of humour. Besides these, recipients' online comments on many of these humours specifically from Youtube were investigated to find out the extent to which recipients appreciated or rejected implied prejudices in the humour.

Findings: The range of examples suggests that humour (re)created culturally defined ideologies, prejudice, and prescribed behaviour concerning perceived social differences and power relationships between boys and girls and other sets of stereotypic cultural dichotomies. These include constructs, such as, active/passive, independent/dependent, public/private, visibility/closure, subject/object, free/forced, oppressor/oppressed, etc.

It appears that humour (re)produced prescriptive and pre-conceived ideas and norms about exclusionary behaviour in respect of gender, group affiliations, caste hierarchies, class based stratification, disability, linguistic diversity, race and ethnicity – and thus sustained me/other, us/them, insider/outsider, in-group/out-group, and cultured/primitive classifications.

Perpetuating the idea that certain groups are less worthy or inferior to the powerful dominant group, humour not only influences the boundary of individual and collective identity construction and feeling of belongingness, but also maintains social injustice in terms of misrecognition, disrespect, and not valuing each person, unique identities and group differences. In situations that are beyond one's control, behaviour concerning downplaying or ignoring stressful events is emphasized more in humour compared to confronting the sources of stress by resorting to self-regulation of emotions. Notably, an over- emphasis on avoidance strategies as coping response to stressful situations may lead boys and girls to acceptance of further helplessness characterized by passivity and loss of motivation.

The content of humor suggests that ethics and values concerning gender justice and interpersonal relationship have not improved in recent years. Instead, it seems that in most instances customary belief and ideas concerning construction of gender norms and gender hierarchy, and ranking between members of the powerful and powerless groups in hierarchical patterns remained the same over time. Responses of recipients of humour online indicate appreciation of many of the contents that show a lack of sensitivity among humour users to injustice and unfairness related to gender and interpersonal relationship.

Conclusion: This case study suggests that humour contents in social media function as a powerful force for sustaining ethics and values in line with normative tolerance of discrimination against girls and women and other historically marginalized social groups. Deconstruction of humor contents and capacity building of adolescents to question and challenge the dominant ideas about masculinity and femininity and promoting a positive diversity climate and constructive cross-group interactions are lacking in the social media humour sites. Creative energies are needed to be directed to develop contents that promote social bonds, cohesiveness, inclusive thinking, and pro-social moral reasoning. Such contents would help reduce potential cognitive dissonance among adolescents who experience conflicts in beliefs due to partially developed critical judgment and self-regulation skills.

Contributed by Nashida Ahmed

the curriculum and textbooks, teaching is limited to only rote learning for passing the examination. 'Kishore Batayan' has been designed and prepared jointly by Computer Science and Engineering (CSE) department of the Shahjalal University of Science and Technology, *Bishwa Shahittyo Kendra (*World Literature Centre, an organisation dedicated to promoting reading habit) and a2i (the Access to Information project) at the Prime Minister's office. Its aim is to offer learners materials supplementary to textbooks, short videos, science comics, and other materials on health awareness, history of our liberation war and life skills for the adolescents aged 12- 19 years. Box 5.5 highlights the features of Kishore Batayan.

> **Box 5.5. Key Features of Kishore Batayan**
>
> Prime Minister Sheikh Hasina launched the Kishore Batayan at the Ekushe Gronthomela (21st February Book Fair) at the Bangla Academy premises on February 01, 2018. Kishore Batayan had started its journey on an experimental basis in 2017. Over 80,000 members already signed on and have been sharing their opinions and contents in Kishore Batayan regularly. The key features of Kishore Batayan are:
>
> - Uploading creative contents as a platform for students to cultivate multiple intelligences;
> - Removing discrimination in communication between students from rural and urban areas;
> - A healthy and secured recreation and communication media for the students; and
> - Providing students the opportunity to express thoughtful criticism about the content.
>
> A platform for students' creativity, intellectual development and healthy recreation: In 2017, over 100,000 students from 64 districts participated in a competition on their own districts named 'Amar Zela Amar Ohongkar' (My district, my pride). The competitors submitted over 2,000 writings on different subjects, over 1,600 art work, over 5,000 photographs taken by students, and over 1,000 short audio and video documents. In Observance of the International Mother Language Day, members throughout the month of February 2018 participated in a reading contest with the slogan 'Boierpatayprodeepjole, Boierpatasopnbole' (Light shines on the pages of books, pages of books express the dream). Competitors were rewarded for their performance with prizes.
>
> A platform to develop students' skills for the 21st Century: Kishore Batayan encourage adolescents'. development of personal habits (eating healthy food, leading healthy life, leadership, establishing social communication etc.) and social skills (critically looking at perceptions about gender, environment and life). It lets students participate in competition in the month of language, use Bangla in discussing social issues, watch and produce short films, draw thematic pictures (health awareness, gender etc.), and be familiar with diverse cultural practices and values.
>
> Kishore Batayan is a window for students to communicate among themselves. It has unveiled a new world to students in creative thinking and virtual learning with joy and fun.
>
> *Source: The a2i.project, the Prime Minister's Office, (www.konnect.edu.bd)*

Teachers' Portal: Peer-to-Peer Learning and Capacity Development

With the objective of devising a modern supplementary tool to traditional teacher training methods that is more efficient and that facilitates greater use of peer-to-peer learning opportunities, a2i developed an online social platform for school and college teachers called the Teachers' Portal. Box 5.6 describes the features of theTeacher's Portal.

The goals of the Teachers' Portal are to:

- Establish an online training and professional development platform for school and college teachers;

- Develop an online repository where quality, multimedia educational contents can be stored, accessed and shared freely;

- Create an idea generation and problem solving platform that facilitates teachers to share opinions and suggestions regarding pedagogy, use of ICT in education delivery and discuss issues related to the country's education system in general; and

- Develop a peer-to-peer, collaborative environment for lifelong learning support and to close the rural-urban knowledge gap in this process.

Box 5.6. Key features of the Teacher's Portal

The exciting and ambitious idea is to crowdsource quality digital educational contents. Establishing an online peer-training platform can make teachers throughout Bangladesh independent of curriculum and multimedia experts who have traditionally been bottlenecks in the creation of up-to-date learning materials. The features of the Teacher's Portal are:

Teachers as 'Mentors': Every member-teacher is now connected with 'teacher-educators' and mentors who are accessible seven days a week compared to traditional 'trainers' whose support was available only during training sessions once in a while. Teachers receive feedback when they upload new contents thereby continuously developing their skills and the learning materials themselves. The on-line experts also provide rating on the basis of which three teachers are identified as champions every week. Many champion teachers have already blossomed into mentors themselves!

Model Content: With 45 of the best teachers along with experts from the National Curriculum and Textbook Board and Teachers Training Colleges, a2i and the Ministry of Education jointly developed over 1,000 customisable model contents of high quality covering all core subjects.

Motivation and Incentives through 'Gamification': Teachers' Portal uses elements of computer games to create virtual incentives for the teachers to participate more actively. Every week, three teachers are selected as the best content developers based on various criteria including their online rating by fellow users.

Multimedia Classroom: Multimedia Classrooms (MMCs) have been installed in many secondary and primary schools to utilize the outputs of the Teachers' Portal, particularly the enhanced capacity of teachers to create interesting, multimedia educational contents on hard-to-grasp topics.

Batayan Mag: 'Batayon Mag' is the e-magazine of the Teachers' Portal. It covers issues and topics of interest to any educator – from curriculum development to the integration of technology in learning. It provides discussion on current trends in education, pedagogical techniques, classroom management, professional and personal development, and new teaching resources.

Women's Empowerment Facilitated by Teacher's Portal: This is intended to support the cause of gender equality by reducing discrimination against female teachers. Forty percent of total members on the Teachers' Portal are female teachers.

Results and Achievements: The Teachers' Portal has contributed to Bangladesh achieving the Millennium Development Goals (MDGs). Its evolution over the years means that it is well-positioned to play a key role in the country's march towards attaining the Sustainable Development Goals (SDGs).

Sustainability and Partnership: Teachers' Portal is now a key component in the mandatory 14-days long 'ICT in Education Training Programme' for all primary and secondary teachers. The Ministry of Education has approved a 5-year project focusing on the optimisation of the Teachers' Portal and Multimedia Classrooms. Save the Children, BRAC, UNICEF, Dhaka Ahsania Mission and others are also contributing ideas, contents, funds and organizing events to support and motivate the teachers.

Source: The a2i project, the Prime Minister's Office (www.teachers.gov.bd)

5.9 Coping with the Negative Aspects of Social and Political Culture

The role of the political system and the state was not a particular focus of the study. However, FGDs and values survey brought out both directly and implicitly the policy and strategy-setting role of the state. In a highly centralised and unitary structure of management of state operations and public services including the school system, the state is a determining force in Bangladesh more than in many countries regarding what the educational system and the school can do.   Does the larger social and economic forces - economic growth, the rise of the middle class, the global trends in the sphere of ideology and values, geo-political developments in the region where Bangladesh is nestled between giant neighbours - influence   political stance and policy positions of the state in a certain way?

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Although the political economy of ethics and values in education is not the subject of this study, we cannot be oblivious of its relevance and at least the need to be aware of how it affects policies and practices in education.

The ideology of the country's liberation struggle was reflected in the pillars of the constitution which free Bangladesh adopted on 16 December, 1972. These were - nationalism, socialism, secularism, and democracy. The military rulers, who usurped power in 1975, changed the constitution by decree and replaced secularism with Islam as the state religion. Fifteen years of military rule since then left an indelible black mark on the body politic of the country.

These black spots were never quite erased even after the restoration of democracy in 1990 through popular uprising. The secularism principle was removed from the constitution in 1977 by the first military ruler, and then Islam was declared as the state religion in 1988 by a second military ruler. In 2010, Bangladesh Supreme Court declared the change of constitution by the military rulers illegal and restored secularism as one of the basic tenets of the Constitution.

At present, the Constitution of Bangladesh has Secularism as one of the four fundamental principles of the state policy in Article - 8 and, at the same time, has Islam as the state religion in Article - 2A. Once the genie was out of the bottle, it apparently could not be put back in. The ground was laid for cognitive dissonance on a grand scale at the state level. Another ambivalence persists in respect of the recognition and rights of the ethnic groups, as noted above.

Bangladesh signed the UN Covenant on Social, Economic and Cultural Rights in 1998. In presenting a report on progress in this respect to the UN Human Rights Committee, for the first time in 20 years, on 15 March, 2018, the State Minister of Foreign Affairs ShahriarAlam said, "There is no need to designate ethnic minorities as 'indigenous,' all Bangladeshis are indigenous." The Minister faced a barrage of questions from committee members and rapporteur Sandra Liebenberg about the situation of the ethnic groups and *Dalits* as well as on other issues of abridgement of rights of citizens ("Uncomfortable questions on Bangladesh at UN Committee" *Prothom Alo*, 16 March 2018.)

Bangladesh ratified the UN Convention on Elimination of all Forms of Discrimination Against Women (CEDAW) in 1984 with initial reservations on four articles of which two were withdrawn later. The Government of Bangladesh has been reasonably regular in submitting its periodic reports to the CEDAW committee.

The Government submitted its eighth periodic report on April 14, 2015, but still retained its reservations on two articles: Article 2 and Article 16(1c) of the Convention. Article 2 mandates that state parties declare intent to enshrine gender equality into their domestic legislation, repeal all discriminatory provisions in their laws, and enact new provisions to guard against discrimination affecting women. Article 16 (1c) dictates that state parties take appropriate measures to eliminate discrimination against women in matters relating to marriage and family relations and ensure a basis of equality of men and women. These CEDAW provisions are consistent with Bangladesh Constitution, and therefore, a constitutional obligation of the state. Yet, the government is reluctant to withdraw the reservations because some people consider these to contradict Sharia law, though Bangladesh is not governed by Sharia. It is noteworthy that 29 out of 57 member countries of the Organisation of Islamic Cooperation (OIC) have ratified the Convention fully without any reservations ("Withdrawal of Reservation," *Daily Star*, 3 September, 2015),

A well-known columnist of a widely circulated Bangla daily observes, "There is a deficit, and it is growing, in rule of law, implementation of human rights, and good governance…. In plain words, we are trapped in

a web of authoritarian government and illiberal democracy. Moving out of this now is the major challenge of our democracy and governance" (Momen, "Election Calculus and Potential Tragedy," *Prothom Alo*, 11 January 2018.)

The UN Development Committee, which has the task of judging when a country is taken out of the roll of the least developed countries and promoted to the "developing country" status, has decided that Bangladesh meets the criteria and is on track to reach that status by 2024 ("Moving out of LDC Category - Bangladesh well on track," *Daily Star*, 17 March, 2018). Is this good news for liberal democracy and rights and dignity of all, turning away from fundamentalist and illiberal tendencies in social and political spheres? Political scientist and researcher on politics and religion Ali Riaz thinks the secular principles that inspired the liberation struggle continues to face challenges despite the growth of the middle class and economic prosperity (Box 5.7).

Box. 5.7: Politics, Religion and the Role of the State

What is the role of the growing middle class in Bangladesh politics, what role is it playing in resolving the crisis of democracy, and what may be its role in the future? Ali Riaz, Distinguished Professor of politics and government at Illinois State University, wrote on these questions in the quarterly journal about society, politics and the state, Protichinta*, in its July-September, 2017 issue.*

To those who have followed closely politics in Bangladesh and have kept an eye on the events of recent years, it is clear that two kinds of major changes have occurred and are on-going. One is the crisis of the political system in Bangladesh and the other is the influence of religion on politics and society.

In light of the ideas about secularism that spread in the Western World in the nineteenth century, it might be said that in the nineteenth and the twentieth centuries, with social progress, the influence of religion on society and politics would decline.

At the end of the twentieth century, we found that the influence of religion on society not only did not decline, rather it became more important. Its influence grew and it appeared as a political ideology. The role of the state cannot be denied behind the rising prominence of religion in society and politics, particularly in developing countries

Binayak Sen, researcher at Bangladesh Institute of Development Studies, estimated that 20 percent of the people in Bangladesh in 2015 could be considered as belonging to the middle class. This proportion would rise to a third of the population by 2030, according to Sen. (See *Daily Star*, 6 November, 2015; *Dhaka Tribune*, 6 November, 2015).

From a theoretical point of view and from past experience in other countries, the role of the growing middle class should favour participatory democracy and a liberal social order. But the characteristics of the democratic practices in Bangladesh and the spread of religion in society do not signal such a development.

The 'cultural capital' of the middle class in Bangladesh is different from the cultural values and practices of the traditional middle class that we have come to know. Is the lack of interest in supporting democratic institutions and behaviour of the Bangladeshi middle class due to the absence of the features of participatory politics (and economics) in the priorities of the new middle class? Does this class want to see religion as the ideological guide for society and state rather than as the source of inspiration for personal and private conduct? Or do the members of this class want to display their religious fervour to gain legitimacy for other self-serving interests they want to pursue?

The process of secularisation has never been energetic in Bangladesh. Yet, the liberal and conciliatory strain of Islam has been seen as the mainstream. However, if a large segment of the middle class does not own these ideas and ideals, what is the road ahead? Religion has come up as a major issue in Bangladesh politics in recent decades. But a rational discourse on the relationship and interaction between religion and politics, religion and society, and religion and the state, beyond emotion-laden and faith-based projection of divergent positions, has been scarce.

We remain mired within a closed circle of pre-conceived ideas and positions. It is necessary to pay attention to longer term trends and engage collectively in charting a roadmap for social and political change.

Source: Summarised from the Bangla article in Protichinta, *July-September Issue, 2017*.

5.10. Conclusions: The Challenges of the Social Context of EVE

When students, teachers and SMC member were asked to talk about how to overcome the challenges and barriers to promoting and practicing ethics and values, they looked at the issue from three perspectives - role of the school and teachers, role of the community/society and role of the state. They also spoke about the need for an integrated and mutually complementary effort of individuals and institutions - teachers, students, SMC members, school and state.

Role of school: Students, teachers and SMC members in FGD responses, as well as in the response to values survey, put a strong emphasis on the role of the school. However, as noted earlier, the question of the relative importance of school and the surrounding community and society prompted a debate. In the end, the burden of opinion is that community and society set a limit to what school can do, as summarised below.

a. The larger social forces, including the political culture (see below), the power structure in the community, influences, often negatively, the governance and accountability of school. Similarly, the state's policy and priorities, which determine resources for education and educational policy and strategy, set the boundaries in our unitary and centralised state operations, within which the school has to function.

b. The FGDs, the school observations, as well as the values survey (described in the next chapter), point to the individual role of the teacher - his/her capabilities, professional competence and ethical position. These determine to a large extent what the school can do in the larger context of social setting, and even overcome the constraints imposed by society and state. The social and political constraints are not set in stone and the boundaries can be pushed by individual motivation, determination and moral strength of teachers, as well as individual members of the managing committee and community leaders, especially if they can work in tandem collaboratively.

c. Teachers' personal and professional qualities, to the extent teachers can be the role model for the students, can make the difference. However, responses of the values survey form all the stakeholders, including teachers themselves, showed ambivalence about looking upon the teacher as the exemplar of ethics and values in the current realities of the larger society. How the teacher can be supported and encouraged to be the exemplar of EVE may be regarded as a major challeng. (See also discussion in Chapter 4 and Chapter 6).

Role of community and /society: Teachers were asked in FGDs about ethics and values issues which they considered important in family and social life. The response to this open-ended question elicited a list regarded important by the respondents.

a. A recurring theme in FGD with teachers, students and SMC members has been a perception of a general degradation of ethics and values in society, community and family that has become a major obstacle to promoting ethics and values in the new generation. The same theme of an absence of a moral compass to guide behaviour has been echoed in the communications media and social media.

b. Social setting, power structure and a structure of injustice that characterise political, economic and social institutions have been mentioned by FGD participants as critical barriers to what schools can do. Teachers, students as well as SMC members talked, in different words, about social inequality, injustices and power exercised by the more privileged.

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c. Teachers and some managing committee members spoke about the lack of awareness and ignorance of parents about moral and ethical issues leading to their neglect or indifference to these concerns in guiding their children.

d. Drug addiction and the attraction of religious extremism are a much larger concern which is not confined to urban populations or the more privileged segments of society. The fact that these issues are cursorily noted by the school-centered respondents of the study may be because the seriousness of these issues and potential dangers have not fully registered on the consciousness of the stakeholders in education. The potential dangers and their dimensions have to be recognised for policy measures and necessary action steps to get due attention.

e. The range of topics related to various aspects of school education covered in media reports and their frequency suggest major shortcomings in the education system. The problems and deficiencies reported have important bearing on promoting the objectives of EVE.

f. The analysis of selected categories of social media contents shows that these reinforced ethics and values in line with customary tolerance of discrimination against marginalised social groups. The stereotypical representations of humor contents supported the kind of belief that generated cognitive dissonance among adolescents, i.e., holding conflicting beliefs and values without attempting consciously to resolve the contradictions.

g. Given the power and influence of social media, how these could be used as a force for positive change in the sphere of ethics and moral development must be an important concern. Some initiatives by a2i project have been cited which could be further strengthened.

Role of the state: Although the role of the state was not a part of the focus of the study, FGDs and values survey brought out the policy and strategy-setting role of the state at the central level in a highly centralised and unitary structure of management of state operations and public services including the school system. Two related conclusions emerge:

a. Recent history, political culture and policy discourse, or lack of it, have set the stage for cognitive dissonance on a grand scale at the state policy level. This dissonance arises in part from constitutional provision for both secularism and Islam as state religion. Other examples are the ambivalence about the rights and dignity of ethnic and other minorities, reluctance to withdraw reservations on clauses of the UN Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), and the growth of state-supported madrasah education as well as an indigenous (quomi) madrasah stream, without a clear strategy as to their appropriate role and absence of a public discourse of the consequences. Policy and decisions about what ethics and values are to be promoted, and how, are hamstrung by these contradictions and unresolved questions.

b. A governance structure that allows and promotes participation of key stakeholders - especially the parents of school children - and moving decision-making closer to them would be valuable. In general, greater transparency and greater accountability in all aspects of governance and management are concerns noted in responses to the values survey (chapter 6) and discussion groups. Efficient, transparent and accountable functioning of schools can help create the conditions where young learners can mature as honest and upright human beings and flourish with a moral purpose in life.

Media reports as a mirror of society show the web of corruption, dishonesty, and incompetence aided and abetted by a political culture and short-sighted leadership on various fronts. This can be overcome when the depth and breadth of the malaise are recognised, admitted and commitment expressed to be bold and even take some risks to address the challenges.

However, the key positive message from this chapter about the social context of school is perhaps the central role of the teacher, individually and collectively - his/her capabilities, professional competence and ethical position. These determine to a large extent what the school can do in the larger context of the social setting, and even overcome to a large degree the constraints imposed by society and state.

The social and political constraints are not set in stone and the boundaries can be pushed by individual motivation, determination and moral strength of teachers, as well as individual members of the managing committee and community leaders, especially if they can work in tandem collaboratively. Teachers' personal and professional qualities, to the extent teachers can be the role model for the students, can make the difference. This message is supported by the findings and conclusions in chapter 4 and chapter 6.

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A Values Profile of Students, Teachers, School Committees and Parents

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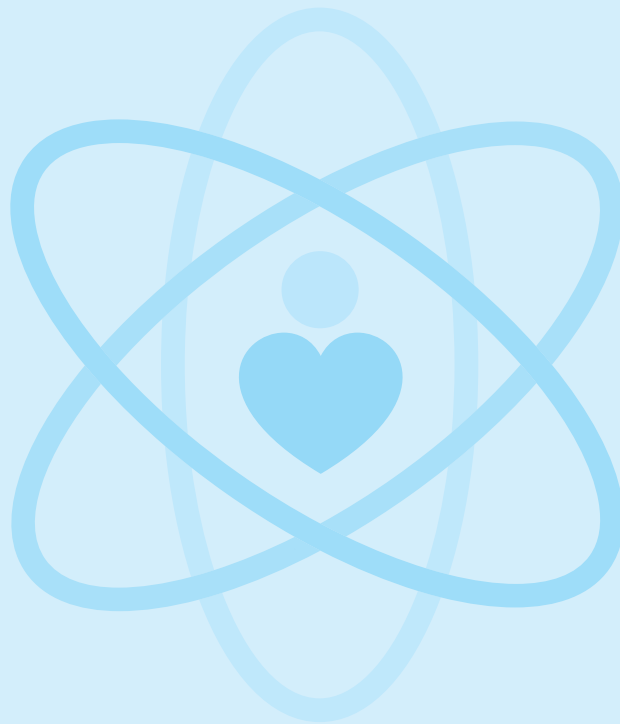
This chapter presents the findings of the Values Survey conducted on a sample of primary and secondary level students, teachers, school managing committee members and parents. A tool for the survey was constructed as a part of the study to explore how ethics and values are promoted through school. The values profile is expected to provide an understanding of beliefs and values held by respondents about ethical and moral issues. The expectation is that this would help gain insight about problems in promoting values in school and what can be done about these problems.

The chapter describes the survey tool and methodology including domains of values, presents summary of findings of the survey, explains the pertinence of cognitive dissonance, and offers conclusions from the findings.

6.1 The survey tool and methodology

One of the objectives of this study is to *understand how the school experience may promote among young people awareness of and commitment to ethics and values*. The survey tool was prepared to elicit responses that would help understand the awareness and beleifs about ethics and values of the respondents. The targeted respondents were students of primary and secondary schools, their parents, and teachers. A group of tertiary level students, who have recently completed their higher secondary level schooling and are now in the first year at the university, were also included in the questionnaire survey.

The values survey tool

The values survey instrument has 47 items (statements about beliefs and values about which respondents would express their agreement or disagreement) under 9 domains. Some statements were related to more than one domain and 25 statements out of 47 were used for primary school level students (grade 5), which were prepared in a simpler language. Out of the total, 26 statements were written in a negative way to denote the prevailing social realities about ethics and values in order to elicit genuine views of respondents. These were marked with an asterisk '*' in the survey instrument. Agreement with these statements is regarded as a negative response in respect of promoting values and vice versa.

Positive responses meant partial or full agreement with the statement (including items in which disagreement with the statement has a positive meaning), negative meant disagreement with the statement (or agreement when the statement itself has a negative connotation). Neutral responses (no answer) were taken as the respondents' unwillingness or inability to express their opinion on the statement. The reliability index of this tool was 0.74 which means the items of this values survey can be considered reliable.

Sampling

One district was randomly selected first from each of eight divisions and then one upazila (sub-district) was randomly picked from the selected district, which means that in total eight upazilas were randomly selected from about 500 in the country. From the selected 8 upazilas, 32 primary level schools and 32 secondary level schools were selected. A modified random sampling procedure was used to select clusters of schools from upazilas, ensuring urban-rural representation (20 rural schools, 8 urban schools, and 4 madrasahs). Twenty students were randomly selected from each school taking an equal number of boys and girls. It means a total of 1,280 students participated in the survey including 640 (20Î32) primary and 640 (20Í32) secondary level students from the 64 educational institutions. The list of schools is presented in the table below.

Table 6.1
Number of sample schools in eight upazilas by type of institutions and location

| Upazila/ Division | Primary level institutions | | | | Secondary level institutions | | | | Total |
| | GPS | | Ebtedaye Madrassa | | Secondary schools | | Dakhil Madrassa | | |
	Rural	Urban	Rural	Urban	Rural	Urban	Rural	Urban	
Nazirpur, Barisal	3	1			2	1		1	8
Lohagara, Chittagong	3	1			2	1	1		8
Dhonbari, Dhaka	2	1	1		3	1			8
Keshobpur, Khulna	2	1	1		3	1			8
Fulbaria, Maymensingh	3	1			2	1	1		8
Manda, Rajshahi	2	1	1		3	1			8
Rajibpur, Rangpur	3	1			2	1	1		8
Zakiganj, Sylhet	2	1		1	3	1			8
Total	20	8	3	1	20	8	3	1	64

The sampling strategy for the teachers was that all the teachers available in the school during the survey period would be respondents for the values survey. The parents whose children were selected for the values survey were also selected as respondents for the survey. In addition, 120 youth, who had recently completed higher secondary school and enrolled in Dhaka University, were also included as respondents.

Field work, investigators and their training

Thirty-two people were recruited on 9th October 2017 for field work. All of them were university graduates and most were experienced in doing similar work in educational or socioeconomic surveys. Thirty-one of them who completed a two-day intensive training were selected for the fieldwork (22 males and 9 females). The training workshop was held on 11- 2 October, 2017. The training put emphasis on understanding each item of the tool and conveying these to the respondents. A detailed instruction manual describing all sections of the instrument was used in the workshop. Research team members of BIED conducted the training sessions.

The field operation

The fieldwork was done from mid-October to the first week of November 2017. Eight teams conducted the survey in eight upazilas with four members in each team. One research assistant monitored and supervised the fieldwork of each team. Each team spent two days in a school catchment area for surveying 20 students, their parents and 6 to 12 teachers of the selected school. In total, it took sixteen days of work by eight teams to survey all primary and secondary level students, their parents and the teachers from eight selected upazilas.

Data analysis and limitations

Descriptive statistics, bi-variate and factor analysis were done in carrying out data analysis. These included estimation of rates and ratios, means and standard deviation for various sub-groups of the study. Relevant results of the quantitative analysis were used in complementing and strengthening the qualitative analysis.

The characteristics and limitations of the overall study have been explained in Chapter 1. The values survey is a part of the total study which has its own methodological challenges. The research theme and problem

lend themselves to a qualitative method. However, when a large number of observations are required to be analysed, statistical methods are useful to describe, categorise and find relationships.

The basic complexities and limitations of a survey about peoples' beliefs, attitudes and intentions, noted in Chapter 1 of this report, cannot be overcome by statistical techniques. Nonetheless, as can be seen in the analysis presented below, the quantitative methods have facilitated analysis and added value to the report. The modified randomisation and the relatively small sample for a study about the school system of the country mean that estimates are not necessarily applicable to the total population of the country or for subsets of the population. As a qualitative study, the aim is to provide insight and understanding about the nature of the problem and approaches to solutions rather than presenting precise quantitative magnitudes or characteristics of the phenomena.

6.2 Highlights of the findings

Table 6.2 presents the consolidated responses of the groups of respondents for each domain, taking the arithmetic mean of the responses for each item under the respective domains. The last row of this table shows that the responses of different respondent groups clustered around 60 percent positive responses. "Positive" implies a value position, as explained in the discussion of the values domains (Chapter 2), of the

Table 6.2
Values held by respondents and domains (percentage of responses)

Name of Domain	Percentage of respondents														
	Primary students (N613)			Secondary students (N640)			Tertiary students (N110)			Teacher (N559)			Parents (N1252)		
	Pos.	Neg.	Neut	Pos.	Neg.	Neut	Pos.	Neg.	Neut	Pos.	Neg.	Neut	Pos.	Neg.	Neut
Personal belief and attitudes (D1)	54.4	39.6	6.0	49.0	42.7	8.3	52.1	39.0	8.9	56.3	40.4	3.3	51.0	45.5	3.5
Interpersonal Relationship (D2)	59.6	34.7	5.7	53.3	37.2	9.5	56.8	34.2	9.0	62.5	34.6	2.9	56.4	39.6	4.0
Role as member of community/society/nationality/nation (D3)	56.5	36.8	6.7	53.1	37.1	9.8	60.4	29.4	10.2	63.8	33.3	2.9	58.4	35.8	5.8
Role as global citizen and member of the human community (D4)	62.1	32.3	5.6	62.8	24.3	12.9	72.5	16.0	11.5	74.2	20.7	5.1	62.7	28.5	8.8
Building a just and democratic society (D5)	66.1	28.9	5	60.2	28.8	11.0	67.3	24.0	8.7	68.7	27.9	3.4	65.2	28.8	6.0
Protecting environment and the planet (D6)	92.3	5	2.7	64.4	24.9	10.7	71.4	20.9	7.7	70.9	24.9	4.2	57.4	35.5	7.1
Gender norms, attitudes and behaviour (D7)	64.3	29.5	6.2	51.9	38.8	9.3	71.3	21.7	7.0	64.2	32.7	3.1	52.9	44.4	2.7
Attitudes and behavior towards children (D8)	73.7	21.5	4.8	65.9	25.9	8.2	73.3	19.1	7.6	75.5	22.9	1.6	69.6	27.7	2.7
Engaging in ethical and moral action (D9)	86.7	10.1	3.2	81.6	12.2	6.2	85.9	9.5	4.6	90.6	8.1	1.3	88	9.6	2.4
Overall	68.4	26.5	5.1	60.3	30.2	9.5	67.9	23.7	8.4	69.6	27.3	3.1	62.4	32.8	4.8

respondents that is supportive of "a forward-looking, rationality-based, progressive and scientific worldview with a commitment to human dignity and rights of people everywhere, accepting and respecting diversity and plural identities of people, protecting nature and the planet, and building just societies with shared stakes and prosperity for all." Table 6.2 summary view is the arithmetic means of the scores for the several items under each domain; the details of the responses for each item are shown in the Annexure of this Chapter in a series of separate tables for each domain.

It is interesting that primary school students hold more positive views (92%) than other groups of respondents about protecting environment and the planet (domain 6). On the other hand, personal beliefs (D1), interpersonal relationship (D2) and responsibility as a member of the community/society (D3) elicited lower positive responses than the other domains. In respect of personal beliefs (D1) - which has to do with views about human condition, spirituality, a greater purpose in life, and personal honesty and integrity - there is great ambivalence with the average of responses split in half.

Teachers and tertiary students show more positive views about role and responsibility as a global citizen, as a member of the human community (D4) and contribution to create a just and democratic society (D5) than other groups of respondents. However, more than 10 percent of secondary and tertiary students did not want to express their opinion on these issues.

The teacher shows the highest positive attitudes towards most of the domains and the secondary level students show less positive views compared to other groups. Parents as a group showed most negative views, receiving low positive scores in 6 out of 9 domains compared to other groups. (Table 6.1)

Figure 6.1

Positive responses on values domains held by respondents in percentages

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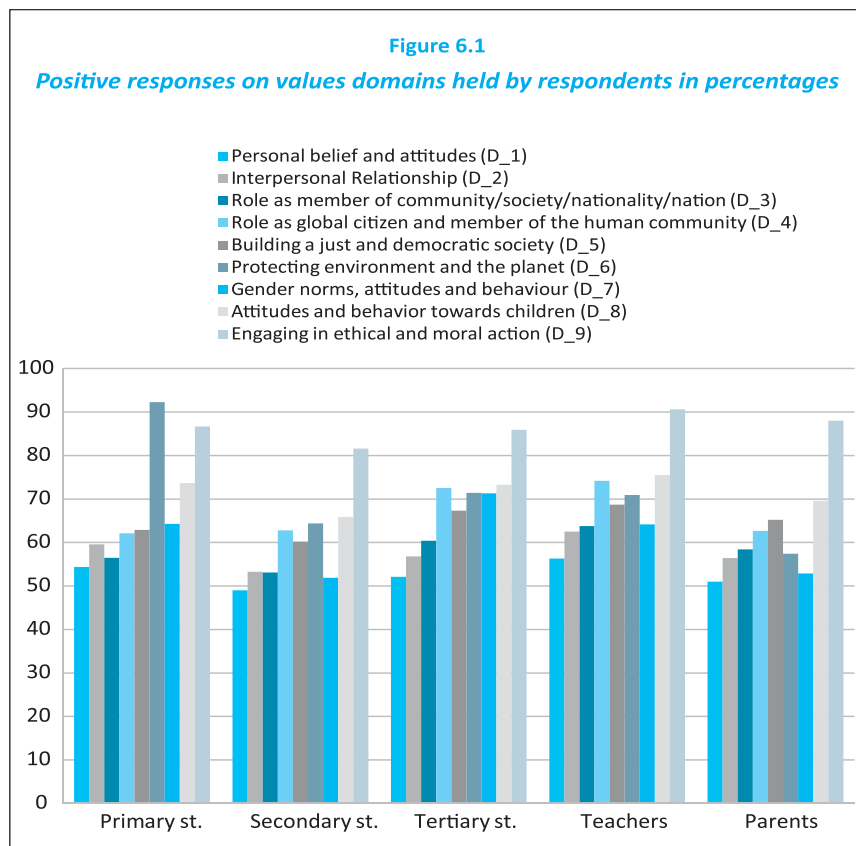
Figure 6.1 presents graphically the consolidated positive responses by domains and respondent groups, the main stakeholders of school education. Inspection of the Figure shows that respondents on average have highest positive views about participation in ethical and moral actions (81 percent) followed by attitudes and behaviour towards children (70%) and protecting the environment and the planet (70%). Calculations are shown in the annexure.

6.3 Cognitive dissonance

At least seven pairs of cognitive dissonance relate to fourteen items from the survey tool and show that respondents held logically inconsistent beliefs or views simultaneously. These pairs are:

Greater purpose in life **versus** *Priority in life to being rich;*

Support for 'honesty is the best policy' **versus** *Using any means to score high in examination;*

Primacy to life in the afterworld **versus** *Need to take initiatives and not leaving all to God's will;*

P*ositive outlook on future* **versus** *Not taking pride in one's work;*

Respecting plural identities of people **versus** *Most important identity of humans is the one based on religion;*

Engagement of youth in protecting biodiversity and natural resources **versus** S*acrificing some environmental measures to secure economic growth;* and

Protecting human and education rights of child domestic helpers **versus** *Support for scolding and corporal punishment for children when they break rules and disobey direction.*

As explained in Chapter 2, cognitive dissonance is a means of coping with contradictory beliefs, interest or objectives, by ignoring or denying certain realities, or finding rationalization or justification for one's personal interest and gain without regard to moral principles or judgement.

An example of manifestation and analysis of cognitive dissonance, taking the first item above (*Greater purpose in life* **versus** *Priority in life to being rich)* is shown in Tables 6.3 and 6.4, which are also graphically represented in Figure 6.2. The explanations for the other items are shown in the Annexure to this Chapter.

This Domain 1 item is about humans having a greater purpose in life. Parents, teachers, and students showed positive view on this issue. More than 80 percent of respondents (82% parents, 84% teachers, 79% tertiary students, and 92% secondary students) believe that human beings have a greater objective in life which guides them, rather than achieving only economic success and fame. It can also be seen that a high percentage of tertiary students and parents (17 and 11% respectively) did not want to express an opinion

Table 6.3
Percent of responses about greater purpose in life by type of respondents and sex

Respondents	Percentage of responses					
	Agree		**Disagree**		**Neutral**	
	Male	Female	Male	Female	Male	Female
Parents (1252)	85.3	79.8	5.5	7.3	9.2	12.9
Teachers (559)	93.4	94.8	2.7	0.5	3.8	4.7
Tertiary students (110)	84.1	72.3	4.8	2.1	11.1	25.5
Secondary students 640)	92.2	91.6	3.1	2.2	4.7	6.3

on this issue (Table 6.3). Male respondents are more positive than females on this issue, and more of the females are also non-committal.

It is reasonable to expect that those who believe human beings have a greater purpose in life might not give priority to being rich at the same time. Surprisingly, around 80 percent of respondents agree with "priority to being rich," that is, they fully or partially agreed with the statement. Between 10 and 20 percent respondents disagreed about "*priority to being rich*". Males were more positive than females (Table 6.4.) Fiqure 6.2 shows graphically the inconsistency in beliefs.

Table 6.4
Percent of respondents about priority to being rich by type of respondents and sex

Respondents	Percentage of respondents					
	Agree		**Disagree**		**Neutral**	
	Male	Female	Male	Female	Male	Female
Parents (1252)	85.3	88.1	12.8	11.1	1.9	0.8
Teachers (559)	74.6	80.3	20.8	16.1	4.6	3.6
Tertiary students (110)	76.2	85.1	20.6	4.3	3.2	10.6
Secondary students (640)	83.4	81.6	9.7	10.0	6.9	8.4
Primary students (613)	69.4	73.6	26.1	17.3	4.6	9.1

Figure 6.2
Comparison of responses (in percentage of respondents) about
"greater purpose in Life" and "priority to being rich"

Humans have a broader purpose in life which guides them- beyond wealth and reputation

Primary aim in life is a comfortable living and earning enough money- these fulfill our desire and demand

Table 6.5

Percentage of responses indicating cognitive dissonance between greater purpose in life (V_8) and priority to be rich and have easy life (V_1)

Responses	Percentage of respondents			
	Parents (N1252)	Teachers (N559)	Tertiary St (N110)	Secondar St (N640)
V_1_Agree	87.5	77.1	80.5	83
V_1_Disagree	11	19.2	13.8	10.2
V_1_Neutral	1.5	3.6	5.7	6.8
V_8_Agree	82.1	93.9	79.1	91.9

Tables 6.5 and 6.6 and Figure 6.3 show further anlysis of cognitive dissonance. The last row of the tables 6.5 and 6.6 and the line in the figure 6.3 show more than 80 percent positive views on having a "greater purpose in life". However, More than three-fourths of the respondents of these groups also express agreement to giving "priority to being rich". Views of respondents by gender is shown in Table 6.6.

Table 6.6

Percentage of responses indicating cognitive dissonance between greater purpose in life (V8) and priority to being rich and having easy life (V1) by sex

Responses	Percentage of respondents							
	Parents (1252)		Teachers (559)		Tertiary St (110)		Secondary St (640)	
	Male (530)	Female (722)	Male (366)	Female (193)	Male (63)	Female (47)	Male (320)	Female (320)
V_1_Agree	85.8	88.9	76.0	79.2	77.4	85.3	83.4	82.6
V_1_Disagree	12.2	10.1	20.5	16.9	18.9	5.9	10.2	10.2
V_1_Neutral	2.0	1.0	3.5	3.8	3.8	8.8	6.4	7.2
V_8_Agree	85.3	79.8	93.4	94.8	84.1	72.3	92.2	91.6

Figure 6.3

Percentage of cognitive dissonance between Greater purpose in life (V_8) to Priority to be rich and have easy life (V_1)

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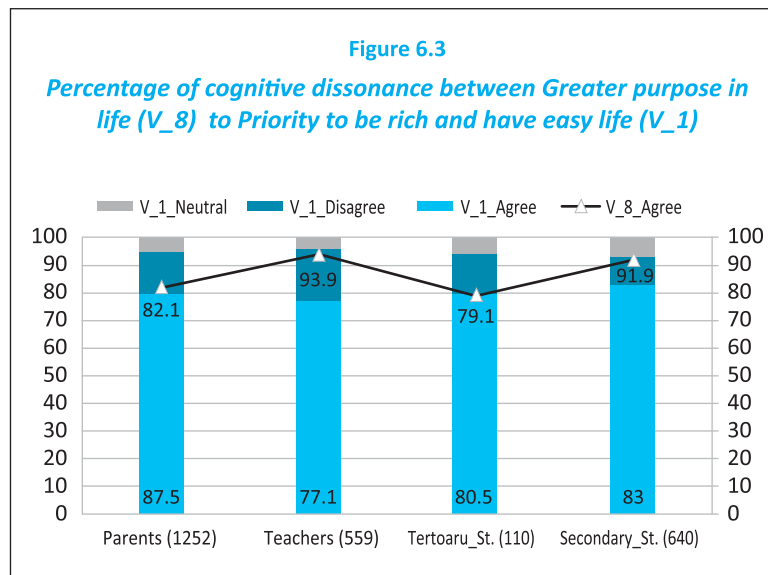
6.4 Inter-group differences

There are intergroup differences in the responses which may indicate a generational difference and general positions that cut across groups on certain issues (see Table 6.2 and Figure 6.1).

The teachers come out with strong positive scores in most domains. They have the highest score in 7 of the 9 domains and the highest average total score. In the two domains where teachers are not the top scorers, gender norms (D7) and environment (D6), their score is still high. The teachers certainly know what to say, regardless of what they do. The generational gap does not apply in this case, which seems to be a factor in the case of parents.

Parents have piled up the highest numbers of negative top scores; in other words, six domains with highest total average negative scores.

Among student respondents, primary school students have come out as progressive, forward looking and holding a positive outlook about the future. They have the highest score on protecting the environment and the planet, ahead by 11 percentage points from the next highest scorer. They also have relatively high scores on, attitudes towards children (D8), not surprisingly; engaging in action to uphold ethics and values (D9); and personal beliefs and honesty (D1).

The secondary level students in contrast to their primary school counterparts, turn out to be cautious, conservative and not willing to express their views on many issues. They are not willing to commit themselves strongly for building a just and democratic society, taking responsibility as member of community and society or improving gender norms. They as a group tend to keep close to the middle ground on different issues.

Tertiary students have come out strongly for gender justice, scoring the highest on this question. In other respects, their position is closer to their secondary counterparts on various questions. This raises the question whether the primary school children's optimistic, positive and activist view has something to do with their natural enthusiasm and innocence; and, as they grow older, whether they become more cautious, calculative and conservative as secondary and tertiary students' position suggests. This question merits further research.

For a few of the domains there are overall moderately positive scores across respondent groups. The gender justice issue has a range of scores from 52 to 71; building just and democratic society has the range of 60 to 69; and responsibility as a member of community and society has scores from 53 to 64.

6.5 Conclusion

The values profile is expected to provide an understanding of beliefs and values held by respondents about ethical and moral issues. Such an insight is expected to help promote values in school and what can be done about these problems. However, the numerical results in the findings should be treated with caution.

The summary table (6.2) above shows that around 60 percent of respondents in each group had opinions regarding values domains which can be characterized as positive. "Positive" itself implies a value position, as explained in the discussion of the values domains (Chapter 2), i.e., these statements are supportive of a rational, progressive and scientific world view with a commitment to human dignity and rights, acceptance of diversity of people, protection of nature and the planet, and commitment to justice and democracy.

The analysis of the values survey results suggests the following conclusions.

a. An aggregate of around 60 percent positive response to values question may not be considered entirely positive from the perspective of development, nation-building, and achieving shared prosperity for all in an emerging middle income country. This is particularly so when the results are disaggregated for the different domains and sub-domains and the different groups of respondents (shown in Annexure to this chapter). The phenomenon of cognitive dissonance (see below) also casts some doubt at the strength of the respondents' conviction.

b. Respondents on average show highest positive views about participation in ethical and moral actions (81 percent) followed by attitudes and behaviour towards children (70%) and protecting the environment and the planet (70%). The calculations are provided in the annexure.

c. A few of the domains have overall middle-range positive scores across respondent groups. The gender justice issue has a range of scores from 52 to 71, building just and democratic society has the range of 60 to 69, and responsibility as a member of community and society has scores from 53 to 64. Many respondents across groups appear to be opting for a middle ground, without displaying strong passion or enthusiasm on these issues. These are important areas of ethics and values which the future generation, now in school, need to cultivate.

d. At least seven pairs of cognitive dissonance relate to fourteen items from the survey tool, which show that respondents held logically inconsistent beliefs or views simultaneously. These pairs are:

   Greater purpose in life **versus** *Priority in life to being rich;*

   Support for "honesty is the best policy" **versus** *Using any means to score high in examination;*

   Primacy to life in the afterworld **versus** *Need to take initiatives and not leaving all to God's will;*

   Positive outlook on future **versus** *Not taking* pride *in one's work;*

   Respecting plural identities of people **versus** *Most important identity of humans is the one based on religion;*

   Engagement of youth in protecting biodiversity and natural resources **versus** *Sacrificing some environmental measures to secure economic growth;* and

   Protecting human and education rights of child domestic helpers **versus** *Support for scolding and corporal punishment for children when they break rules and disobey direction.*

e. There are many situations of moral dilemmas where moral reasoning and judgement have to be exercised and sacrifices made if necessary. In these situations, cognitive dissonance may be the means of abdicating one's moral responsibility deliberately or unconsciously. In order to abide by moral principles, it is necessary to recognise the condition and consequences of cognitive dissonance, learn to address these deliberately and decide on the right course of action for oneself. This is a challenge for the educational system.

f. The teachers come out with strong positive scores in most domains. They have the highest score in 7 of the 9 domains and the highest average total score. In the two domains where teachers are not the top scorers, gender norms and environment, their score is still high. The teachers seem to know what to say, regardless of what they do.

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g. Parents have piled up the highest numbers of negative top scores - in six domains with highest total average negative score and in two domains with lowest average positive scores. There appears to be a generation gap in values and attitudes beteen parents and students.

h. Among student respondents, primary school students have come out as progressive, forward looking and with a positive outlook about the future. They have the highest score on protecting the environment and the planet, ahead by 11 percentage points from the next highest scorer. They also have relatively high scores on, attitudes towards children, not surprisingly; engaging in action to uphold ethics and values; and personal beliefs and honesty.

i. The secondary level students in contrast to their primary school counterparts turn out to be cautious, conservative and not willing to express their views on many issues. They are not willing to commit themselves strongly for building a just and democratic society, taking responsibility as members of community and society or improving gender norms. They as a group tend to keep close to the middle ground on different issues.

j. Tertiary students have come out strongly for gender justice, scoring the highest on this question. In other respects, their position is closer to their secondary counterparts on various questions. This raises the question whether the primary school children's optimistic, positive and activist view has something to do with their natural enthusiasm and innocence. As they grow older, they become more cautious, calculative and conservative as secondary and tertiary students' position suggest? This question merits further research. If this is the case, this would be an important educational challenge.

The above conlusions represents an overall summary based on responses. Details of responses from the five groups on each of the 47 items (25 items for primary students) in the values survey are interesting by themselves and may be the basis for further analysis and research. These details are shown in the annexure.

Reference

Festinger, L. (1957). *A Theory of Cognitive Dissonance*. Stanford CA: Stanford University Press.

Capturing the Spirit of Education-Conclusions and Recommendations

Manzoor Ahmed
Md. Abul Kalam
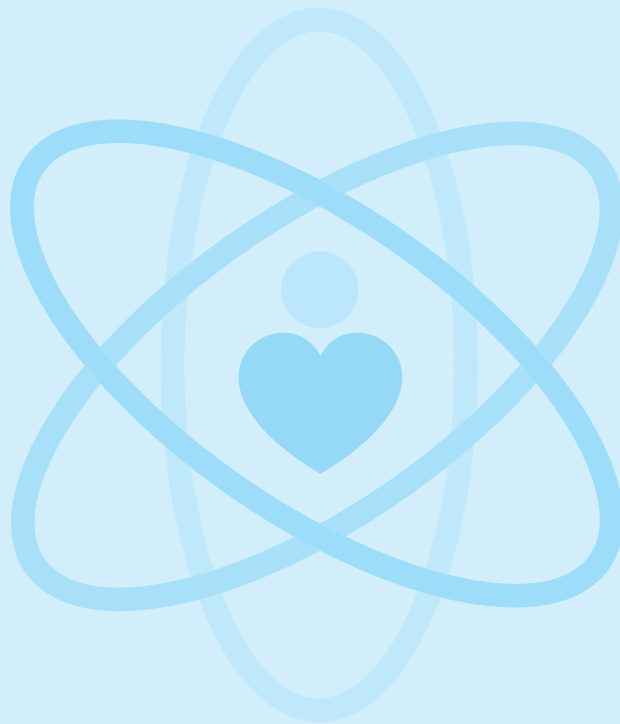
7.1 Introduction

In the 21st century, new global challenges for humanity to build just societies, live in peace and prosperity shared by all and protect the planet for the future generations make the questions about ethics and values and the domains of moral education particularly urgent.

The founding principles of independent Bangladesh uphold the aim and aspiration of building a just and progressive society promoting human dignity and rights in unity while celebrating diversity and multiple identities of people. The challenge for the education system is to serve the normative goals of progress and unity with diversity. These principles have been stated in the national constitution and reiterated in national education policy.

The education goal of SDG 2030, adopted by the world community in 2015, re-affirms in the SDG4 education agenda, especially Target 7, learning objectives of sustainable living, global citizenship, contributing to culture of peace and respecting diversity.

The Education Watch Group decided to take the theme of promoting ethics and values through education as the subject of study for its 16th report, Education Watch 2017. As a way of simplifying the tasks of the study, and focusing on key elements especially pertinent to the study theme, the following elements of school operations were considered necessary to examine.

- Curriculum, learning content and textbooks,
- Teachers - their preparation, professional development, and performance,
- Pedagogy, classroom practices, and student learning outcome,
- School environment, school culture and co-curricular activities,
- School-community interaction and expectations,
- Student perceptions and expectations.

The premise of the whole school influencing or contributing to ethics and values education is adopted. The need to unpack how different components of the school as an organisational and social entity relate to the purposes of ethics and values education is recognised.

7.2 What is aimed for?

Starting with the premise that a key purpose of school is to promote ethical values and moral development of young people, the aim of the study is defined as to:

(a) Explore how the purpose of promoting ethics, values and moral development is reflected in the constituent parts of the school including curriculum and textbooks, teacher preparation and teacher's performance, classroom practices and school culture, and student learning outcome; and

(b) Make recommendations regarding what can be done to promote effectively ethics and values through school education.

This study is designed to be limited to school education from pre-primary to secondary and equivalent government supported Madrasah education.

Guided by the main objective, the questions we seek to answer are the following:

i.   How is ethics and values education (EVE) conceptualised in the curriculum? What aspects of EVE are given attention and how these are presented in school curricula and textbooks?

ii.   How is EVE addressed in preparation, professional development, and performance of teachers? How do teachers see their role in EVE?

iii. How do the teaching-learning methods and activities in classroom and outside take into account requirements of EVE?

iv.   How do the school facilities, environment, and co-curricular activities address EVE?

vi.   What aspects of EVE are considered in school-community and teachers-parents relationship and how? What are the perceptions and expectations of parents and community representatives?

vii. What are the expectations and perceptions of students about EVE?

viii. What can be said about values and moral development of young people at age 10 - 12 and age 15 - 17 years?

ix.   What recommendations can be made about promoting effectively ethics and values in school?

The limitations of the present study arise from the complexity of the topic itself and its exploratory nature, the modes of enquiry and methodology that could be applied within the available time and resources, and reconciling the judgement and expectations of the Education Watch constituency on the one hand, and the judgment and capabilities of the research team about what could be done and should be emphasised within the limitations in which it operated.

The premises of the study - the questions and the analytical framework - are based on rationality undergirded by a belief in and commitment to human dignity and rights, plurality and diversity of human identity, building a just society, and living in harmony with nature. The premises of the study lean towards this constructivist position. The research team may be described as sympathetic to this position, which may be seen as a limitation by some. On the other hand, the team has conscientiously followed the methodology and principles of objective social science research.

As an exploratory study on a subject of research new for Bangladesh, there is an emphasis on explaining concepts, and the theoretical and analytical framework. There is a chapter on the international discourse on ethics and values education, especially in the context of Target 7 of SDG4.

In order to fulfil the role of *Education Watch* in advocacy for positive change in education and policy dialogue with citizens' involvement, policy recommendations draw on the findings of the study as well as other relevant evidence and analyses which have a bearing on the theme of the study.

7.3 Domains of Ethics and Values in Education - The Analytical Lens

In order to examine the elements of the school system in relation to ethics and values education, it is necessary to agree on the components or domains of ethics and values which can be used as the lens to look at the education experience of students.

A review of the theories of ethics and values development, such as the ones proposed by Kohlberg and the underlying premises of the World Values Survey suggest classification of themes and how these may relate to each other and may have evolved historically. The attempts in societies and educational systems to consider the implications of ethics and values and practices in promoting these have helped to identify the themes and topics which constitute the issues of values, ethics and morality in relation to the educational tasks (Chapter 2).

A scanning of ethics and values themes and topics in the primary and secondary school curricula and textbooks in Bangladesh (discussed in Chapter 3) has been undertaken. This exercise indicates what are considered significant and important as educational content and pedagogy practices in so far as producing ethical and moral human beings is an objective of the school system.

In attempting to place the diverse themes and topics in a logically connected sequence, the study team has adopted a social dynamics perspective. Individual humans form self-awareness, self-identity, core beliefs and a way of looking at society and the world by being raised in a family and absorbing history, culture and religious tradition in this process. They also engage in social interaction between self and others. Moreover, there are normative goals that are near universal and are taken as guide for behaviour and action in society. These perspectives are considered in attempting to construct the concept of domains of ethics and values. This construct may be considered a methodological contribution of the present study.

The following nine domains of ethics and values are proposed as the basis for categorising the issues from which the analytical framework for the present study has been derived.

1. *Personal beliefs about ethics and values as a human being* - The important sub-topics of this domain help explain its nature: purposefulness in life; spirituality and human condition; positive attitudes about life and future; honesty in personal conduct, being upright with self-esteem; compassion and empathy for others; importance of performance standards ("anything worth-doing is worth-doing well"); appreciating and participating in creative, artistic, and aesthetic expressions; and commitment to fairness and a just society. *This domain about personal morality may be seen as an anchor that influences how other domains are perceived and internalised*.

2. *Interpersonal relationships* - Respect for and acceptance of differences, belief in human rights and dignity for all, mutual trust and empathy.

3. *Responsibility as a member of community, society, and a nation* - Being mindful of civic duties and responsibilities; abiding by law; promotion of common interests of community, society, nationality and the nation; respecting diversity in society and plural identities of people; promoting societal obligation to the disadvantaged and those with special needs; love for country and nation and appreciation of national history and culture.

4. *Responsibility as a global citizen belonging to the human community* - Respect for other cultures and traditions; promoting human rights and dignity for all; respect for and belief in common humanistic values and norms; respect for international laws and treaties; and responsive to and supportive of people in crisis and danger anywhere.

5. *Building a just and democratic society* - Equity, equality and inclusiveness; freedom of faith, belief, speech and opinion; rule of law; promoting democratic practices and behaviour; respect for rights and needs of minorities.

6. *Protecting environment and the planet* - Love for nature, protecting planet's resources; balancing needs of present and future generations; living by sustainable life-style, promoting bio-diversity, and preventing cruelty to animals.

7. *Gender justice, norms and attitudes* - Gender equity and equality; non-discrimination, preventing gender barriers and gender-based denial of freedom; gender equality in personal, social, economic and political roles; fair gender representation in art, culture and creative spheres.

8. *Attitude towards children* - Societal obligation to children, respect for children's rights; protection of children; listening to children; child-adult interaction supportive to children.

9. *Action to uphold ethics and values* - Being active and engaged and standing up individually and collectively to uphold and promote ethical principles and moral values.

These descriptions of ethics and values domains have served as the analytical frame for examining how ethics and values are reflected in the curriculum and learning content, classroom practices, school environment, teacher preparation and performance and student knowledge, attitude and behaviour. These also served as the basis for preparing the study instruments - guideline for FGDs, and checklists for observing classroom and school environment, teacher performance, and looking at student learning outcome.

7.4 A Recapitulation of Key Conclusions

The analysis and findings of the study are organised under the headings: (a) ethics and values in learning content and pedagogy; (b) ethics and values and the school culture; (c) the social context of ethics and values in school; and (d) a values profile of students, teachers, school committees and parents. These have been presented in respective chapters along with findings in the respective areas. The key conclusions are re-capitulated in this section so that readers can look at these together and discern the complementarity and relationships.

7.4.1 Ethics and Values in Learning Content and Pedagogy

A curriculum and textbook review guideline was developed taking into consideration the domains of ethics and values in education (EVE). The analytical approach was to determine the frequency of mention of the EVE domains and topics in the curricula, textbooks and teachers' training curricula. In doing so, the relative emphasis on knowledge/skills, attitudes/emotions and practice/behaviour was examined and recorded. Classroom observation was conducted in ten schools to investigate how the curricula and textbooks are used in the classroom pedagogy in relation to EVE

The review of curricula and textbooks provides an overview of how ethics and values have been represented in the learning content and what topics have been emphasised. The following conclusions were drawn from this review.

i. The contents for religion and the subject Bangladesh and Global Studies (commonly understood as social studies) have been seen by curriculum developers and education policy makers specifically as the learning contents in which the topics of ethics and values can be emphasised. In the curriculum, the contents for religion is labelled as "religion and moral education" though the content mostly relates to specific precepts and scriptures of the four principal religions - Islam, Hinduism, Buddhism and Christianity - to which the large majority of the people in Bangladesh belongs, with about 90 percent being followers of Islam.

ii. There is little or no emphasis on the common and shared religious values and the spiritual dimension of human beings emphasised in all religions. The sanctity of life and human dignity, harmony with nature and similar values as common human heritage that have emerged from all major religious traditions do not find systematic mention in the curricular and textbook contents. The study of religion based on distinct religious affiliations leads to fostering a sense of separateness and difference, rather than promoting the spirit of human commonality and solidarity.

iii. The history, nationalism and patriotism contents are intended to foster pride and love for the country and glorify national history, sometimes in officially approved narratives, without looking

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critically and objectively at these or recognising and being sensitive to different narratives from diverse perspectives.

iv. The textbooks for religion and social studies as well as other subjects have a greater possibility than at present for reflecting the topics under the EVE domains. In general there are greater variations of topics in the secondary level textbooks than in those for the primary level. Both emphasise more the basic values in the first domain of personal beliefs and attitudes.

v. In the contents for languages, Bangla stories and texts have examples of moral and ethical behaviour and, to a limited extent, dilemmas that calls for judgement. This is not so in the contents for English either at primary or secondary levels which focus on practicing language skills. There is little effort to introduce students to great literary works in English, even in simplified versions, which sensitise readers on the questions of human condition, values and moral dilemmas.

vi. In general, the dominant topics related to ethics and values in learning contents are about basic values and ethics in respect of personal beliefs and attitudes included in EVE domain one The second most prominent topic highlighted across curricula and textbooks are related to the item 'Love for country/nationand appreciation of national history and culture under EVE Domain 3. The other domains and topics related to application and practice of values and ethics in life and in social interaction are given relatively less prominence. The least cited was the topic "behaviour and attitude towards children."

vii. It was found that the frequencies of EVE items were much less in teacher training curriculum and materials in comparison with curricula and textbooks for students. Teacher training appears to focus on pedagogy and on teaching cognitive elements of learning, rather than students' development in the spheres of ethics, values and social and emotional aspects of development in primary and secondary schools or making teachers aware and self-critical about their own values and beliefs.

viii. The selection of topics and themes for the curriculum and textbooks and the relative emphasis on the domains and sub-domains indicate a preference for a didactic and prescriptive approach to teaching-learning, which is a widely acknowledged problem of our educational culture. To put it simply, the job is seen as telling students what is right and what they should do rather than give them the opportunity to form their judgement and reasoning about deciding what is right or wrong. Creating opportunities through school experience to develop and practice students' reasoning capabilities about moral issues and recognising moral dilemmas is missing.

What is put in the curriculum and textbooks about ethics and values is only the first step. The broad challenge in the educational system is how the curriculum is actually taught in school and the contents are used to enable learners to develop their knowledge, skills, and understanding and shape their behaviour. This broad challenge also applies to promoting ethics and values in school.

7.4.2 Ethics and Values and the School Culture

There is an idealistic expectation about school as the most important setting where ethics and values can be learned and practiced by students. The reality is more complex and what schools do is circumscribed by the conditions imposed by the larger society. Data from FGDs with different stakeholders, school survey and classroom observation as well as the values survey have been analysed to explore how schools are promoting ethics and values. The following are key conclusions:

ix. Overall, taking into account both the physical infrastructure and health and hygiene situation, the environment in most of the schools were not conducive to promoting learning and inculcating ethics and values among the students. The situation was found to be the worst in Ebtedayee Madrasahs as most of them needed vast improvement or had no provision at all. Two thirds of the mainstream schools do not have the physical and health and hygiene environment for effective learning and, by the same token, deficient physical environment for promoting ethics and values.

x. In general, there is not enough provision, facility and encouragement for co-curricular activities; but the situation is particularly worse in madrasahs. The FGD participants gave a more positive view than actual observation in schools suggests. FGDs also did not see any significant disparity in opportunities for sports and games for boys and girls, though empirical observation would suggest otherwise. This may mean that the present state of affairs is taken as the norm and the expectations and goals have been lowered accordingly.

xi. The values survey indicates that students, teachers and parents are willing to be engaged in and contribute to creating a positive environment and culture in school. This willingness offers a window of opportunity.More that 90 percent of the respondents are highly positive about promoting equal opportunity for sports and games for boys and girls in school.

xii. The overall scenario during class observation of teachers conducting themselves well in carrying out their teaching tasks and inter-personal interaction with students suggests that most teachers know what to do. The need therefore is of incentives,encouragementand setting performance standards to make their positive conduct a matter of daily routine.

xiii. Classroom observations did not detect discriminatory behaviour by teachers towards students. FGDs indicated problems about children from very poor families or *dalit* (outcast) families facing social discrimination from peers.

xiv. Students were particularly positive and displayed rational and progressive values about gender relations in FGDs. Students take it as natural for boys and girls to study together.

xv. Both teachers and SMC members feel that school should be coeducational. It would create an attitude of respect and cooperation among boys and girls from the beginning of their lives. In respect of psycho-social environment (relating to sexual harassment, anti-bullying policy, policy on students' and teachers' behaviour in the school, policy on teachers' behaviour and psycho-social counseling) about a quarter of secondary schools and a fifth of primary schools had an acceptable environment.

xvi. Students, teachers and SMC members agreed that parents have a key role to play to develop children's character. Half of the school teachers think that after family school is the best place to practice these values. Yet, a significant proportion, roughly a little over half, of the respondents in values survey, including teachers agreed that experience regarding ethics and values in family and school is often in conflict.

xvii. The large majority of values survey respondents, especially the primary grade students and parents, expressed the view that children at an early age should be taught sympathy and empathy for others.

xviii. Almost all the teachers and SMC members said that they communicate with parents mostly on the issues of absenteeism and poor academic results, but there is no regular mechanism to involve parents in awareness raising about ethics and values. Teachers of some schools mentioned that when they call parents for meetings, most from low income groups cannot come as they are preoccupied with earning for sustenance of their families.

Although there are high expectations about the school's role, it is clear that the school functions in a larger social environment; what happens in school is influenced by these external factors.

7.4.3. The Social Context of Ethics and Values in School

The responses of students, teachers, SMC members and parents regarding how to overcome the barriers to promoting and practicing ethics and values suggest the need to look at the issues from three perspectives - role of the school and teachers, role of the community/society and role of the state. They also spoke about the need for an integrated and mutually complementary effort of individuals and institutions.

Role of school and teachers: The question of the relative importance of school and the surrounding community and society prompted a debate. In the end, the burden of opinion is that community and society set a limit to what school can do, though this should not be a justification for abdicating the role of the school.

    xix.   The larger social forces, including the political culture (see below); the power structure in the community influences, often negatively, the governance and accountability of school. Similarly, the state's policy and priorities, which determine resources for education and educational policy and strategy, set the boundaries in our unitary and centralised state operations, within which the school has to function.

    xx.   Teachers' personal and professional qualities, to the extent teachers can be the role model for the students, can make the difference. However, responses of the values survey form all the stakeholders, including teachers themselves, showed ambivalence about looking upon the teacher as the exemplar of ethics and values in the current realities of the larger society. How the teacher can be supported and encouraged to be the exemplar of EVE may be regarded as the key challenge, (See discussion in Chapter 4 and Chapter 6).

Role of community and society: Teachers were asked in FGDs about ethics and values issues which they considered important in family and social life. The response to this open-ended question elicited a list regarded important by the respondents. The items they noted can be listed in order of frequency of mention.

    xxi.   A recurring theme has been a perception of a general degradation of ethics and values in society, community and family that has become a major obstacle to promoting ethics and values in the new generation. The same themes of erosion of values and ethics, and absence of a moral compass to guide behaviour have been echoed in the communications media and social media.

    xxii.   Social setting, power structure and a structure of injustice that characterise political, economic and social institutions have been mentioned by FGD participants as critical barriers to what schools can do. Teachers, students as well as SMC members talked, in different words, about social inequality, injustices and power exercised by the more privileged.

    xxiii.   A point of view expressed more often by teachers and some managing committee members was the lack of awareness and ignorance of parents about moral and ethical issues leading to their neglect or indifference to these concerns in guiding their children.

    xxiv.   Drug addiction and the attraction of religious extremism are a major concern which is not confined to urban populations or the more privileged segments of society. The fact that these issues are cursorily noted by the school-centered respondents of the study - students, teachers, school managing committees and parents - is perhaps because the seriousness of these issues

and potential dangers have not fully registered on the consciousness of the stakeholders in education. The potential dangers and their dimensions have to be recognised for policy measures and taking necessary action steps.

xxv. The range of topics related to various aspects of school education covered in the media reports and their frequency suggest major shortcomings in the system. Some of these have not been fully captured by other research tools and methods used in the study. The problems and deficiencies reported have important bearing on promoting the objectives of EVE. They stand as obstacles to creating the conditions for addressing the issues.

xxvi. An analysis of selected categories of social media contents shows that these functioned as tool for sustaining ethics and values in line with customary tolerance of discrimination against marginalised social groups. The stereotypical representations of humour contents seem to reinforce stereotypical belief and promote cognitive dissonance among adolescents, which is to hold conflicting beliefs and values without attempting consciously to resolve the contradictions.

xxvii. Given the power and influence of social media, how these could be used as a force for positive change in the sphere of ethics and moral development must be an important concern. Some initiatives taken should be strengthened and replicated.

Role of the state: Although the role of the state was not a focus of the study, FGDs and values survey brought out both directly and implicitly the policy and strategy-setting role of the state at the central level in a highly centralised and unitary structure of management of state operations and public services including the school system. The broader socio-economic and political development - transition of Bangladesh into a middle income country, the growth of the middle class, and at the same time, global and regional trends that favour an upsurge of illiberal democracy and influence of religious forces on politics - pose new challenges in the sphere of ethics and values of the emerging post-millennial generation, which is in school now.

xxviii. The simultaneous provision for secularism and Islam as state religion in the national constitution, prevarication about the rights and dignity of ethnic and other minorities, reluctance to withdraw reservations on CEDAW clauses, and the growth of madrasah education as a separate state supported as well as an independent stream without a clear strategy or national discourse about it have set up the stage for cognitive dissonance on a grand scale at the political and state policy level. Policy and decisions about what ethics and values are to be promoted and how are hamstrung by these contradictions and unresolved questions.

xxix. Instituting a governance structure that allows and promotes participation of key stakeholders, especially the intended beneficiaries; moving decision-making closer to the beneficiaries, and transparency and greater accountability in all aspects of governance and management are concerns which have been noted in responses to values survey and discussion groups. Efficient, transparent and accountable functioning of schools can help create the conditions where young learners can flourish and mature as human beings with a moral purpose in life.

A key positive message about the social context of school is perhaps the potential role of the teacher, individually and collectively - his/her capabilities, professional competence and ethical position. These determine to a large extent what the school can do in the larger context of the social setting, and even overcome to a large degree the constraints imposed by society and state.

The social and political constraints are not set in stone and the boundaries can be pushed by individual motivation, determination and moral strength of teachers, as well as individual members of the managing

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committee and community leaders if they can work collaboratively. Teachers' personal and professional qualities, to the extent teachers can be the role model for the students, can make the difference.

7.4.4. A Values Profile of Students, Teachers, School Committees and Parents

The values profile is expected to provide an understanding of beliefs and values held by respondents about ethical and moral issues. The expectation is that this would help gain insight about values positions of the education stakeholders, understand better the problems in promoting values in school and consider what can be done about these problems.

It was found that around 60 percent of respondents of each group had opinion and views regarding values domains in the study which can be characterized as positive. "Positive" itself implies a value position, as explained in the discussion of the values domains (Chapter 2), i.e., these statements are supportive of a forward-looking, rationality-based, progressive and scientific world view with a commitment to human dignity and rights of people everywhere, accepting and respecting diversity and plural identities of people, protecting nature and the planet, and building just societies with shared stakes and prosperity for all.

The analysis of the values survey results suggest the following conclusions.

xxx. An aggregate 60 percent positive response to values question may not be seen as satisfactory by many from the perspective of the goals of development, nation-building, and shared prosperity for all in an emerging middle income country. When the results are disaggregated for the different domains and sub-domains and the different groups of respondents, the overall values positions may be seen as less optimistic. The phenomenon of cognitive dissonance (see below) cast some doubt at the strength of the respondents' conviction.

xxxi. Respondents on average show highest positive views about participation in ethical and moral actions (81%) followed by attitudes and behaviour towards children (70%) and protecting the environment and the planet (70%).

xxxii. A few of the domains have overall middle-range positive scores across respondent groups. The gender justice issue has a range of scores from 52 to 71, building just and democratic society has the range of 60 to 69, and responsibility as a member of community and society has scores from 53 to 64. Many respondents across groups appear to be opting for a middle ground, without displaying passion or enthusiasm on these issues. These are important areas of ethics and values which the future generation, now in school, need to cultivate.

xxxiii. At least seven pairs of cognitive dissonance positions relate to fourteen items from the survey tool and show that respondents held logically inconsistent beliefs or views simultaneously. These pairs are:

- *Greater purpose in life* **versus** *Priority in life to being rich;*
- *Support for 'honesty is the best policy'* **versus** *Using any means to score high in examination;*
- *Primacy to life in the afterworld* **versus** *Need to take initiatives and not leave all to God's will;*
- P*ositive outlook on future* **versus** *Not taking pride in one's work;*
- *Respecting plural identities of people* **versus** M*ost important identity of humans is the one based on religion:*

- *Engagement of youth in protecting biodiversity and natural resources* **versus** S*acrificing some environmental measures to secure economic growth;* and
- P*rotecting human and education rights of child domestic helpers* **versus** *Support for scolding and corporal punishment for children when they break rules and disobey direction.*

xxxiv. There are many situations of moral dilemmas where moral reasoning and judgement have to be exercised and sacrifices made if necessary. In these situations, cognitive dissonance may be the path of abdicating one's moral responsibility deliberately or unconsciously. In order to abide by moral principles, it is necessary to recognise the condition and consequences of cognitive dissonance, learn to address these deliberately and decide on the right course of action for oneself. This is a challenge for the educational system.

xxxv. The teachers come out with strong positive scores in most domains. They have the highest score in 7 of the 9 domains and the highest average total score. In the two domains where teachers are not the top scorers, gender norms and environment, their score is still high. The teachers seem to know what to say, regardless of what they do.

xxxvi. Parents have piled up the highest numbers of negative top scores - in six domains they have the highest total average negative score and in two domains they have the lowest average positive scores. There appears to be a generation gap in values and attitudes between parents and students.

xxxvii. Among student respondents, primary school students have come out as progressive, forward looking and with positive outlook about the future. They have the highest score on protecting the environment and the planet, ahead by 11 percentage points from the next highest scorer. They also have relatively high scores on, attitudes towards children, not surprisingly, and on engaging in action to uphold ethics and values; as well as personal beliefs and honesty.

xxxviii. The secondary level students in contrast to their primary school counterparts, turn out to be cautious, conservative and not willing to express their views on many issues. They are not willing to commit themselves strongly for building a just and democratic society, taking responsibility as member of community and society or improving gender norms. They as a group tend to keep close to the middle ground on different issues.

xxxix. Tertiary students have come out strongly for gender justice, scoring the highest on this question. In other respects, their position is closer to their secondary counterparts on various questions. The findings about students at different levels raise the question whether the primary school children's optimistic, positive and activist view has something to do with their natural enthusiasm and innocence, and being not yet spoiled by society and school. As they grow older, do they become more cautious, calculative and conservative as secondary and tertiary students' position suggest? This question merits further research. If this is the case, this would be an important educational challenge.

The 39 conlusioins under four headings based on findings of the study are interconnected and should not be seen as discrete results. The recommendations arising from these presented below also underscore the importance of looking at the findings and conclusions holistically.

7.1 Recommendations

The purpose of the study has been to explore and gain insights about ethics and values in school education (EVE), and learn about obstacles and constraints faced in promoting EVE. The *Education Watch* constituency is not content with learning about the problem, but would like to be engaged in improving the situation. In this spirit, with a pragmatic and practical aim, recommendations are offered. These are grouped under the main parts of the analysis presented in the report. However, most recommendations would not fit into the neat categories of this structure; they relate to different categories of issues and have broader relevance for the educational system.

7.5.1 Learning content and pedagogy

1. **Supporting active and experiential learning**. A didactic and prescriptive approach in teaching-learning is a much discussed and widely recognised problem in our pedagogy and school culture. The job is not telling students what is right and wrong or what they should do, but to give them the opportunity to form their judgement and reasoning about deciding what is right or wrong. Creating opportunities through school experience to develop and practice students' reasoning capabilities about moral issues and recognising moral dilemmas is the challenge for our schools. With a recognition that this challenge should be addressed, there can be actions on many fronts in a sustained way including:

   - Improving learning content and materials in relation to EVE issues,
   - Greater emphasis on co-curricular experience to deepen students' learning and practice what they learn,
   - Reform in student learning assessment to move away from rote learning, and
   - Preparing and supporting teachers for their tasks.

2. **Promoting universal human values.** The study of religion based on distinct religious affiliations of students leads to fostering a sense of separateness and differences, rather than promoting the spirit of human commonality and solidarity. Similarly, fostering love for country and pride in national history and struggle for freedom are important goals and sources of inspiration; yet should be pursued with sensitivity as to how different cultures, nations and people are portrayed. The solutions lie in:

   - A common subject of religion and spiritual values that brings together common heritage of great religions, sanctity of life and dignity and rights of all human beings and a greater purpose in life, fostering appreciationand respect for all religious traditions and their followers.The business of teaching rituals and scriptures according to one's individual religious affiliation should be a responsibility of the family and home.
   - Content of learning materials and learning activities in respect of history, patriotism, and other cultures should not be subject to casual and ad hoc revision, and follow established procedures for review and decision-making with due consideration of the importance of the issue and how these represent diverse points of view .

3. **Practicing ethics in school**. The selection of topics and themes for the curriculum and textbooks and the relative emphasis on the domains and sub-domains indicate a preference for a didactic and prescriptive approach to teaching-learning, which is a widely acknowledged problem of our educational culture. It is necessary to create opportunities through school experience the practice of students' reasoning capabilities about moral issues and recognising moral dilemmas. Actions in this respect include:

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- Reviewing learning content and curricula to emphasise practical issues of ethics and morality in life and society, rather than only prescriptive injunctions, looking at all subjects in the curriculum how these can contribute, and emphasising practice and opportunities for such practice in classroom, school and in the community involving students and teachers.
- The recommendations under 1 above about teachers is equally relevant to this issue.

4. **Bringing ethics as a content into teacher training.** Frequency of EVE items was much less in teacher training curriculum and materials in comparison with curricula and textbooks for students. Teacher training appears to focus on pedagogy techniques and on teaching cognitive elements of learning, rather than students' development in the spheres of ethics, values and social and emotional aspects of development in primary and secondary schools or making teachers aware and self-critical about their own values and beliefs. Actions in this area call for:

- Review of teacher training content to put sufficient emphasis on teachers' moral and ethical role in teaching and how he/she becomes a role model for young learners.
- New thinking about how teachers are recruited, prepared, supported, rewarded and supervised is needed so that they can be the role models for students. (see below).

7.5.2 School Environment and Culture

5. **Working with parents.** Teachers and schools need to have a regular and strong line of communication with parents about matters of promoting ethics and values in school, not just to handle specific problems when these arise with individual students. Parents need to be apprised of:

- What schools are trying to do to promote ethics and values among students and how school and parents can work together,
- Handling conflicts in values between home and school,
- What parents can and should do at home.

6. **Starting early with children.** Sympathy and empathy, consideration for others and appreciation of diversity are topics that cannot be just textbook topics. How these can be fostered among children from an early age at school and home should be considered. Actions may include:

- Review of preschool, early childhood education and primary school content and teaching practices form this perspective,
- Schools' co-curricular activities create opportunities for practice of these values, including prevention of bullying and disparagement of children from different backgrounds,
- Working together with parents and family.

7. **Promoting vital co-curricular activities.** While gender-based disparity in access to schooling has been eliminated, there are deficiencies in opportunities for sports and co-curricular activities. Teachers and SMC members in FGDs don't seem to see much problem in this area. It appears that they have set a low bar for goals and expectations in this area. At the same time, children, teachers and SMC members are willing to support improvement in this respect and work together. Priorities in this area may be:

- To look upon co-curricular activities as a vital component of school experience and learning, both in academic areas and in ethics and values, and plan and provide for resources for this purpose with expanding opportunities for participation by all including girls;

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- To take advantage of the willingness of stakeholders to work together on supporting and improving co-curricular activities, including community-linked activities; schools need to plan with parents and community about what can be done.

8. **Making school a place of pride of the community**. School infrastructure and hygiene, sanitation and clean water provisions, despite improvement, remain at an unacceptable level, judged by criteria of observation of the research team, for two-thirds of the main stream schools, and especially problematic for most madrasahs. A dispiriting environment and facilities are not a favourable setting for promoting ethics and values among students or encouraging better academic performance from them. Actions in this respect would include:

- Review of standards set for infrastructure, especially how they are applied to majority of schools, which leave most schools with inadequate provisions; steps should be considered about how these standards can be better applied;
- A school should be a place of pride for the community in respect of the physical facilities, its upkeep and how it looks. The stakeholders' (teachers, students, community members) willingness to contribute to collaboration in this respect should be taken advantage of by school authorities through joint planning and mobilisation of resources.

7.5.3. The Social Context of School

9. **New thinking about the teaching profession.** The social context set the limits on what schools can do in respect of promoting ethics and values. Yet, stakeholders' views point to the individual role of the teacher - his/her capabilities, professional competence and ethical position. These determine to a large extent what the school can do in the larger context of social setting, and even overcome some of the constraints imposed by society and state. The social and political constraints are not set in stone and the boundaries can be pushed by individual motivation, determination and moral strength of teachers and members of the managing committee and community leaders, especially if they can work in tandem collaboratively.

New thinking about teaches is needed as indicated in recommendation 1 above. A medium term new initiative, with a four-fold action strategy needs to be considered. It is necessary to ensure that school teaching is not the last occupational choice for the graduates of colleges and universities and that young people are intellectually and emotionally prepared to take teaching as a profession. The four steps are:

- Attracting young people after higher secondary education to a general college degree course including pedagogy as a subject, selecting applicants competitively and with incentives, such as stipend;
- Establishing the degree programme in at least 100 government degree colleges, one or two in each district, ensuring quality facilities, faculty and academic programme;
- Introducing a National Teaching Service Corps for the graduates with attractive remuneration, status and career path;
- Taking steps to raise the status, rewards and social esteem of teachers by establishing performance standards and applying them with transparency and fairness.

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10. **Coalition-building to fight eroding values.** A recurring theme voiced by participants in the research has been the degradation of ethics and values in society, community and family that has become a major obstacle to promoting ethics and values in the new generation. The same themes of absence of a moral compass to guide behaviour have been echoed in the communications media and social media. Teachers, students and SMC members talked, in different words, about social inequality, injustices and power exercised by the more privileged. But throwing up the arms in despair is not an option. Those who are involved with individual institutions, associated with professional education bodies, civil society and NGOs need to take an activist approach in a collaborative mode. The actions may include:

   ◆ Naming and shaming wrong-doers with adequate evidence, including elective body representatives, government officials, and teachers;
   ◆ Using democratic institutions and mechanisms, such as, local and national elections when the issues can be raised; public discourses and forums, civil society bodies; media exposure, and other ways of drawing attention to the problems, working in collaboration and keeping the pressure for change on;
   ◆ Finding people of integrity in the political circle, bureaucracy, education establishment and civil society to build alliance for change; institutions like Transparency International, Anti-corruption Commission, civil liberties bodies, rights bodies, and professional forums have to work together, creating a movement for reform and change.
   ◆ People who are different, including ethnic and cultural minorities, people with different abilities and special needs, and who are regarded as social "outcasts" such as Dalits not only must have equal opportunity in education, but respect and appreciation of diversity and multiple identities of people should be a learning objective for all and part of school experience including co-curricular activities.

11. **Working together on gangs, drugs and magnet of extremism.** A scanning of news media portrayed a picture of the growing problem of youth gangs, spread of drug addiction and attraction of young people to religion-based extremism and violence. This situation signifies deeper social and economic problems which are both consequences and causes of degeneration of values. The potential dangers and their dimensions have to be recognised for policy measures and taking necessary action steps.

   ◆ The education system and individual institutions need to wake up to the dangers and threats of youth gangs, drugs and the magnet of extremism that are not confined only to cities; they need to plan in collaboration with parents, community and other stakeholders actions that are both preventive and remedial.

12. **Using social media.** An analysis of selected categories of social media contents shows that these functioned as tool to propagate customary tolerance of discrimination against marginalised social groups.

   ◆ Given the power and influence of social media, how these could be used as a force for positive change in the sphere of ethics and moral development must be an important concern. Some positive initiatives taken in this respect need to be strengthened and replicated.

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7.5.4. Implications of the Values Profile

13. **Cultivating values in school**. Overall positive scores across groups of respondents and domains of ethics and values veer around 60 out of a maximum of 100. Many respondents across groups appear to be opting for a middle ground, without displaying passion or enthusiasm on these issues.

    ◆ There are important areas of ethics and values which the future generation, now in school, need to cultivate, and recognised as a major educational challenge.

14. **Handling moral dilemmas in school**. At least seven pairs of cognitive dissonance (holding simultaneously contradictory beliefs or attitudes) have been found in values survey. A closer look at the items of the values survey would reveal more.

    ◆ There are many situations of moral dilemmas where moral reasoning and judgement have to be exercised and sacrifices made if necessary. It is necessary to consider how educational content and experiences prepare learners to handle moral dilemmas.

    ◆ Educational experience and lessons need to discourage using cognitive dissonance as a means of abdicating one's moral responsibility deliberately or unconsciously. The experience at school, supported by appropriate family and community interaction, need to prepare young people to abide by moral principles, recognise the condition and consequences of cognitive dissonance, learn to address these deliberately and decide on the right course of action for oneself. This is a challenge for the educational system, including content, pedagogy and co-curricular activities.

15. **Nurturing children's idealism.** Among student respondents, primary school students have come out as progressive, forward looking and with positive outlook about the future. The secondary level students in contrast are not willing to commit themselves strongly for building a just and democratic society, taking responsibility as member of community and society or improving gender norms. Tertiary students, though strongly in favour of gender justice; in other respects, are close to their secondary counterparts.

    ◆ Do children, as they grow older, become more cautious, calculative and conservative as secondary and tertiary students' positions suggest? This question merits further research.

16. **Supporting teacher as role model**. About half of the teachers in values survey do not see themselves as role model for their students. The majority of students do not consider it realistic today to think of teachers as role models for ethics and values. On the other hand, teachers have high positive scores on the values domains, and classroom observations showed model behaviour of teachers.

    ◆ It is necessary to consider what can be done to make teachers practice routinely as normal interaction with students what they say and know about ethics and values. The measures recommended under Recommendation 9 above become all the more important in this regard.

The 16 recommendations above attempt to capture the range of actions that may be considered to address the formidable challenges our schools and society face today. These are not exhaustive or mutually exclusive; these have arisen from the exploration undertaken within the limits of the study design and methodology.

7.6. Concluding Remarks

FGDs, communications media scanning, and the values survey have depicted a general decline of ethics and values in society, which seems to pose insurmountable obstacles for schools in promoting ethics and values. The policy and strategy-setting role of the state at the central government level is a determining influence in a highly centralised and unitary structure of management of public services - including our school system. The broader socio-economic and political developments present difficult challenges for promoting ethics and morality among the post-millennial generation now in the school system.

In the general social context that may generate pessimism, a key positive message is the potential role of the teacher, individually and collectively - his/her capabilities, professional competence and ethical position.

Both in conclusions and the recommendations, the role of teachers has come up repeatedly. Indeed, when it is mentioned that school has to work with parents and community, or school has to play a role in solving a particular problem, it is the agency of the teacher that is critical.

The teaching profession comprises at present a million members and is likely to be double that number in a decade. They touch the lives of millions of young people in the classroom and outside. Even if only one in five of the members of the teaching profession are guided by determination, motivation and moral strength in their interaction with their students, this will make a difference.

Teachers' personal and professional qualities, to the extent teachers can be the role model for the students, are the threads that weave together the many actions proposed. The implication is that the teacher's role, preparation, performance standards and status in society have to be thought about in a new way.

Another positive note is the willingness expressed in the values survey by all the categories of respondents to be proactive, to engage in action, and to commit themselves to upholding moral values and ethical principles. Schools and their stakeholders should find ways of creating the conditions and opportunities to take advantage of this willingness of students and community members to be active. Teachers' lead and active involvement in this respect is consistent with their potential role model function in their dealings with young people.

We hope a contribution has been made regarding the method of enquiry and to gaining insight about ethics and values education in Bangladesh.

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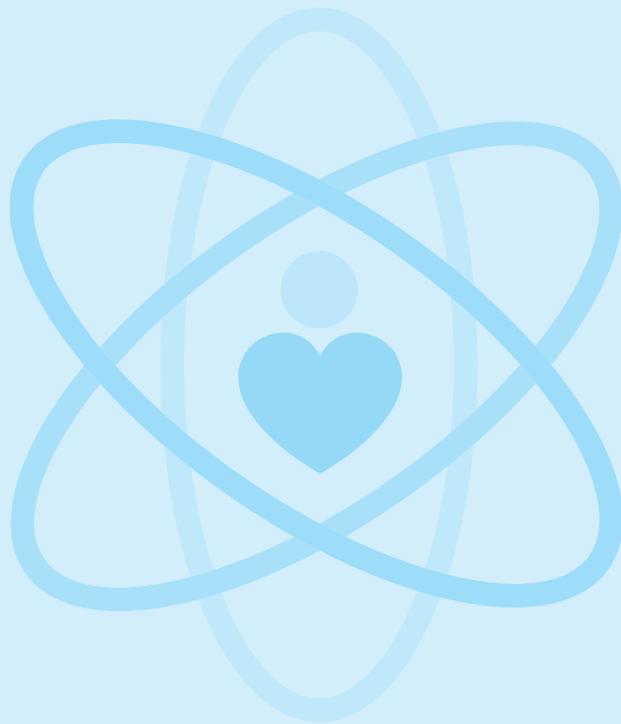
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Annexure to Chapter 3

A 3.1. Details of Ethics & Values Domains in Primary and Secondary Curricula, Textbooks and Teacher Training Curricula

The frequency of mention of topics in EVE domains in curricula and textbooks has been recorded in separate tables for each of the nine domains. These tables show the frequency of various topics under each domain (Tables A3.1 to A3.9).   The total frequency has been presented at the end of the frequency column for each level of education and teacher training.

Table A3.1
Frequency of EVE Domain 1 (personal beliefs about ethics and values as a human being)
in school curricula, textbooks and teacher training curricula

Sub domains of Domain 1: Personal Beliefs	Pre-primary & Primary Curricula	Pre-primary & Primary Textbooks	Secondary Curricula	Secondary Textbooks	Teachers Training Curricula
1.1 Purpose fulness in life	12	16	9	34	2
	(2.4)	(4.97)	(1.87)	(6.26)	(3.12)
1.2 Spirituality and human condition	225	128	251	191	6
	(44.8)	(39.76)	(52.08)	(35.18)	(9.38)
1.3 Positive attitudes about life and future	59	65	28	120	7
	(11.75)	(20.19)	(5.81)	(22.1)	(10.94)
1.4 honesty in personal conduct andbeing upright withself-esteem	34	39	44	54	10
	(6.8)	(12.11)	(9.13)	(9.95)	(15.63)
1.5 Compassion and empathy for others	40	45	26	72	15
	(7.97)	(13.97)	(5.39)	(13.26)	(23.44)
1.6 Belief inperformance standards("any thing worth-doing is worth-doing well")	17	8	4	6	12
	(3.38)	(2.48)	(0.83)	(1.1)	(18.75)
1.7 Appreciating and participating increative, artistic, and aesthetic expressions	90	7	98	36	2
	(17.92)	(2.17)	(20.33)	(6.63)	(3.12)
1.8 Commitment to fairness and a just society	25	14	22	30	10
	(4.98)	(4.35)	(4.56)	(5.52)	(15.62)
Total	502	322	482	543	64
	(100)	(100)	(100)	(100)	(100)

Note: Number in the parentheses indicate the percentage of observations

Table A3.1 represents the frequencies of EVE domain 1: Personal beliefs about ethics and values.The sub-topics in this domain included: purposefulness in life; positive attitudes about life and future; honesty in personal conduct and being upright with self-esteem; compassion and empathy for others; belief in performance standards ("anything worth-doing is worth-doing well"); appreciating and participating in creative, artistic, and aesthetic expressions; and commitment to fairness and a just society. Mentions of these topics in curricula and seclected textbooks at pre-primary, primary and secondary level were examined.The number of mentions of various topics in this domain ranged from 322 times in pre-primary/primary textbooks to 543 times in secondary textbooks. In teacher training, total metion was 64 times.

Table A3.2
Frequency of EVE Domain 2 (Interpersonal relationships) in school curricula, textbooks and teacher training curricula

Sub domains of Domain 2: Interpersonal relationships	Pre-primary & Primary Curricula	Pre-primary & Primary Textbooks	Secondary Curricula	Secondary Textbooks	Teachers Training Curricula
2.1 Respect for andacceptance of differences (acceptance and adaptability, negotiation, assertiveness)	5	15	9	13	--
	(25)	(65.22)	(81.82)	(48.15)	
2.2 Belief in human rights and dignity for all	4	4		5	5
	(20)	(17.39)		(18.52)	(62.5)
2.3 Mutual trust and empathy	11	4	2	9	3
	(55)	(17.39)	(18.18)	(33.33)	(37.5)
Total	20	23	11	27	8
	(100)	(100)	(100)	(100)	(100)

Note: Number in the parenthesis indicate the percentage of observations

Table A3.2 presents the frequencies of sub-topics under EVE domain 2: Inter-personal relationships. Subtopics in this domain are respect for and acceptance of differences, belief in human rights and dignity for all, and mutual trust and empathy. Frequency of mentions drops significantly under all curricula and textbooks compared to domain 1, which is the overall pattern for the domains, in comparison to domain 1.

Table A3.3
Frequency of EVE Domain 3 (Responsibilityas a member of community, society and nationality/nation) in school curricula, textbooks and teacher training curricula

Sub domains of Domain 3: Member of community, society, nationality and nation	Pre-primary & Primary Curricula	Pre-primary & Primary Textbooks	Secondary Curricula	Secondary Textbooks	Teachers Training Curricula
3.1 Being mindful of civic duties and responsibilities	24	18	25	35	11
	(22.02)	(17.48)	(20.16)	(22.01)	(19.64)
3.2 Abiding by law	1	4	2	9	
	(0.92)	(3.88)	(1.61)	(5.66)	0
3.3 Promotion of common interests of community, society and humanity	30	14	13	10	10
	(27.52)	(13.59)	(10.49)	(6.29)	(17.86)
3.4 Respecting diversity in society and plural identities of people	9	13	14	17	2
	(8.26)	(12.62)	(11.29)	(10.69)	(3.67)
3.5 Promoting societal obligation to the disadvantaged and those with special needs	10	15	6	21	13
	(9.17)	(14.56)	(4.84)	(13.21)	(23.21)
3.6 Love for country/ nation and appreciation of national history/ culture	35	39	64	67	20
	(32.11)	(37.87)	(51.61)	(42.14)	(35.71)
Total	109	103	124	159	56
	(100)	(100)	(100)	(100)	(100)

Note: Number in the parentheses indicate the percentage of observations

Table A3.3 presents the frequencies of EVE domain 3: Responsibility as a member of community, society, nationality and nation. In regards to this domain, being mindful of civic duties and responsibilities, abiding by law; promotion of common interests of community, society and humanity; respecting diversity in society and plural identities of people; promoting societal obligation to the disadvantaged and those with special needs; love for country and nation and appreciation of national history and culture were examined in the pre-primary, primary, secondary curricula and textbooks and teacher training curricula.

Table A3.4
Frequency of EVE Domain 4 (Responsibility as a global citizen belonging to the human community in school curricula, textbooks and teacher training curricula

Sub domains of Domain 4: Global citizen belonging to the human community	Pre-primary & Primary Curricula	Pre-primary & Primary Textbooks	Secondary Curricula	Secondary Textbooks	Teachers Training Curricula
4.1 Respect for other culturesand traditions	13	17	15	24	7
	(38.24)	(37.78)	(48.39)	(39.34)	(58.33)
4.2 Promoting human rightsanddignity for all	7	7	1	6	1
	(20.59)	(15.56)	(3.22)	(9.84)	(8.33)
4.3 Respect for and belief in common humanisticvalues and norms	9	11	5	12	3
	(26.47)	(24.44)	(16.13)	(19.67)	(25)
4.4 Respect for international lawsand treaties	1	2	2	3	1
	(2.94)	(4.44)	(6.45)	(4.92)	(8.34)
4.5 Responsiveto and supportiveof peoplein crisisand danger	4	8	8	16	--
	(11.76)	(17.78)	(25.81)	(26.23)	
Total	34	45	31	61	12
	(100)	(100)	(100)	(100)	(100)

Note: Number in the parentheses indicate the percentage of observations

Table A3.4 presents the frequencies of EVE Domain 4: Responsibilityas a global citizen belonging to the human community. During the review process respect for other cultures and traditions; promotion of human rights and dignity for all; respect for and belief in common humanistic values and norms; respect for international laws and treaties; and being ere responsive to and supportive of people in crisis and danger particularly looked at in the curricula and textbooks.

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Table A3.5
Frequency of EVE Domain 5 (Building a just and democraticsociety) in school curricula,
textbooks and teacher training curricula

Sub-domains of Domain 5: Building a just and democratic society	Pre-primary & Primary Curricula	Pre-primary & Primary Textbooks	Secondary Curricula	Secondary Textbooks	Teachers Training Curricula
5.1 Equity, equality and inclusiveness	3	6	--	11	11
	(8.82)	(20.69)		(22.92)	(44)
5.2 Freedom of faith, belief, speech and opinion	10	2	--	2	5
	(29.41)	(6.89)		(4.17)	(20)
5.3 Ruleoflaw	1	2	--	1	9
	(2.94)	(6.9)		(2.08)	(36)
5.4 Promoting democratic practices and behaviour	7	8	6	27	
	(20.59)	(27.59)	(75)	(56.25)	
5.5 Respect for rights and needs of minorities	13	11	2	7	
	(38.24)	(37.93)	(25)	(14.58)	
Total	34	29	8	48	25
	(100)	(100)	(100)	(100)	(100)

Note: Number in the parentheses indicate the percentage of observations

Table A3.5 presents the frequencies of EVE domain 5: Building a just and democratic society. In regards to this domain, equity, equality and inclusiveness; freedom of faith, belief, speech and opinion; rule of law; promoting democratic practices and behaviour; respect for rights and needs of minorities were examined in the pre-primary, primary, secondary curricula and textbooks and teacher training curricula.

Table A3.6
Frequency of EVE Domain 6 (Protecting environment and the planet) in school
curricula, textbooks and teacher training curricula

Sub-domains of Domain 6: Protecting environment and the planet	Pre-primary & Primary Curricula	Pre-primary & Primary Textbooks	Secondary Curricula	Secondary Textbooks	Teachers Training Curricula
6.1 Lovefor nature,protecting planet'sresources	23	24	15	27	9
	(46.94)	(70.59)	(48.39)	(56.25)	(90)
6.2 Balancing needsof present andfuture generations	1	--	--	3	--
	(2.04)			(6.25)	
6.3 Living by sustainable life-style	22	2	12	6	--
	(44.9)	(5.88)	(38.71)	(12.5)	
6.4 Promoting bio-diversity, preventing cruelty to animals	3	8	4	12	1
	(6.12)	(23.53)	(12.9)	(25)	(10)
Total	49	34	31	48	10
	(100)	(100)	(100)	(100)	(100)

Note: Number in the parentheses indicate the percentage of observations

Table A3.6 represents the frequencies of EVE Domain 6: Protecting environment and the planet. Love for nature, protecting planet's resources, balancing needs of present and future generations, living by sustainable life-style, promoting bio-diversity, and preventing cruelty to animals were the topics looked at in curricula and textbooks.

Table A3.7

Frequency of EVE Domain 7 (Gender justice, norms and attitudes) in school curricula, textbooks and teacher training curricula

Sub-domains of Domain 7: Gender justice, norms and attitudes	Pre-primary & Primary Curricula	Pre-primary & Primary Textbooks	Secondary Curricula	Secondary Textbooks	Teachers Training Curricula
7.1 Gender equity andequality; non-discrimination	1	9	11	13	9
	(50)	(75)	(57.9)	(40.62)	(75)
7.2 Preventing gender barriers and gender-based denial of freedom	--	--	--	1	1
				(3.13)	(8.33)
7.3 Preventing gender violence	--	1	1	1	1
		(8.33)	(5.26)	(3.12)	(8.33)
7.4 Gender equality in personal, social, economic and political roles	1	2	7	13	1
	(50)	(16.67)	(36.84)	(40.63)	(8.34)
7.5 Fair gender representation in art, culture and creative spheres	--	--	--	4	--
				(12.5)	
Total	2	12	19	32	12
	(100)	(100)	(100)	(100)	(100)

Note: Number in the parentheses indicate the percentage of observations

Table A3.7 shows the frequencies of EVE Domain 7: Gender justice, norms and attitudes. This domain comprised items on gender equity, equality and non-discrimination; genderbarriers and gender violence prevention; and fair gender representation in cultural and other spheres.

Table A3.8

Frequency of EVE Domain 8 (Attitude towards children) in school curricula, textbooks and teacher training curricula

Sub-domains of Domain 8: Attitude towards children	Pre-primary & Primary Curricula	Pre-primary & Primary Textbooks	Secondary Curricula	Secondary Textbooks	Teachers Training Curricula
8.1 Societal obligation to children	3	11	11	18	9
	(50)	(78.57)	(61.11)	(72)	(64.29)
8.2 Respect for children's rights, protection of children	2	3	7	7	5
	(33.33)	(21.43)	(38.89)	(28)	(35.71)
8.3 Listening to children	1	--	--	--	--
	(16.67)				
Total	6	14	18	25	14
	(100)	(100)	(100)	(100)	(100)

Note: Number in the parentheses indicate the percentage of observations

Table A3.8 explains the frequencies of EVE Domain 8: Attitudetowards children. To explore this domain societal obligation to children, respect for children's rights, protection of children and listening to children were looked into in the curricula and textbooks.

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Table A3.9
Frequency of EVE Domain 9 (Action to uphold ethics and values) in school curricula,
textbooks and teacher training curricula

Sub-domains of Domain 9: Action to uphold ethics and values	Pre-primary & Primary Curricula	Pre-primary & Primary Textbooks	Secondary Curricula	Secondary Textbooks	Teachers Training Curricula
9.1 Being active and engaged on ethics and values	43	39	83	50	20
	(95.56)	(75)	(88.3)	(75.76)	(66.67)
9.2 Standing up individually and collectively to uphold and promote ethical principles and moral values	2	13	11	16	10
	(4.44)	(25)	(11.7)	(24.24)	(33.33)
Total	45	52	94	66	30
	(100)	(100)	(100)	(100)	(100)

Note: Number in the parentheses indicate the percentage of observations

Table A3.9 presents the frequencies of EVE domain 9: Action to uphold ethics and values. In regards to this domain, being active and engaged and standing up individually and collectively to uphold and promote ethical principles and moral values were examined in the pre-primary, primary and secondary curricula and textbooks as well as in teacher training curricula.

Note: Record of data and tables for curriculum and textbook analysis is available with the Research Team. Mention of each item in curricula and textbooks are noted by using codes for subjects and textbooks.

Annexure to Chapter 6

A. Details of findings on the Domains

The 47 items of the values survey instrument were distributed into 9 domains. Some items were placed in several domains. Each domain contained some positive statements and some negative statements. Details for each domain with its items and the survey responses are shown below in the series of tables from A6.1 to A6.9.

Table A6.1
Values held by respondents on items related to personal belief and attitudes (D1) in percentage

Items of Personal belief and attitudes (D1)	Percentage of respondents														
	Primary st. (N613)			Secondary st. (N640)			Tertiary st. (N110)			Teachers (N559)			Parents (N1252)		
	Pos.	Neg.	Neut.	Pos.	Neg.	Neut.	Pos.	Neg.	Neut.	Pos.	Neg.	Neut.	Pos.	Neg.	Neut
Positive future outlook (5)	91.2	4.2	4.6	89.1	3.8	7.2	76.4	12.7	10.9	92.5	2.3	5.2	93.4	3.4	3.2
Standing up against injustice (25)				68.4	25.2	6.4	95.5	.9	3.6	93.2	5.0	1.8	91.2	7.9	.9
Accept plural identities of people (12)				85.6	8.6	5.8	81.8	8.2	10.0	91.9	5.9	2.1	88.9	5.4	5.8
Greater purpose in life (8)				91.9	2.7	5.5	79.1	3.6	17.3	93.9	2.0	4.1	82.1	6.5	11.4
Using any means to score high in exam*(2)	79.0	15.7	5.4	70.0	19.4	10.6	79.1	15.5	5.5	92.7	4.2	3.1	90.1	8.5	1.4
"Honesty is the best policy" – not practical*(10)				55.0	35.6	9.4	51.8	48.2	0.0	62.8	35.6	1.6	35.4	62.5	2.1
Our future depends on God *(4)				43.6	45.5	10.9	59.1	34.5	6.4	50.3	46.3	3.4	28.9	68.5	2.6
Pride in one's Work- not happen*(9)				8.4	75.0	16.6	22.7	58.2	19.1	12.0	81.4	6.6	18.2	74.6	7.2
Lacking trust in people*(6)	25.6	67.0	7.3	14.4	78.1	7.5	6.4	88.2	5.5	6.8	91.6	1.6	15.6	83.1	1.3
Priority to being rich*(1)	21.7	71.5	6.9	9.8	82.5	7.7	13.6	80.0	6.4	19.1	76.6	4.3	11.8	86.9	1.3
Primacy to life afterworld*(3)				3.3	92.7	4.1	7.3	79.1	13.6	3.8	93.9	2.3	5.2	93.9	0.9
Average	**54.4**	**39.6**	**6.0**	**49.0**	**42.7**	**8.3**	**52.1**	**39.0**	**8.9**	**56.3**	**40.4**	**3.3**	**51.0**	**45.5**	**3.5**

*Agreement with statement is regarded as negative in this analysis, because of the language of the survey item and vice versa.. Note 1- Number in brackets refers to values survey item. Note 2- Positive responses mean partial or full agreement with statement (including items in which disagreement with statement has a positive meaning). Note 3 – Negative means disagreement with statement excepting where disagreement has a positive meaning. Neutral response means no opinion or respondent has not thought about it. Note 4 – Blanks in the column for primary education tudents are because the survey tool for primary students had 25 items in stead of 47 items for other respondents.

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Domain 1 is about personal beliefs and attitudes which includes 11 items or statements (4 positive and 7 negative statements). For the primary level, a simplified instrument is used and has only one positive and three negative statements. The above table (Table A6.1) shows that more than 80 percent respondents of each group show positive views regarding the items of this domain except on the statement "*Standing up against injustice*", where only 68 percent of secondary students gave a positive response.

Over three quarters of tertiary level students have a positive view about the country's development, others were not as optimistic. Most respondents went along with the negative statements under this domain, except for "*Using any means to score high in exam*". More than 90 percent parents and teachers, 79 percent primary and tertiary students, and 70 percent secondary students disagreed with the statement.

Males and females among tertiary level students have a significant difference on some issues such as *priority to being rich; using any means to score high in exam; greater purpose in life;* and *honesty is the best policy-not practical.* There is a difference in views between fathers and mothers, and boys and girls of secondary level students about the issue *lacking trust in people*. Fathers and girl students are more positive than mothers and boys of secondary level students.

Table A6.2
Values held by respondents on items related to interpersonal relationships (D2) in percentage

Items of Inter personal relationships (D2)	Primary st. (N613)			Secondary st. (N640)			Tertiary st. (N110)			Teachers (N559)			Parents (N1252)		
	Pos.	Neg.	Neut.	Pos.	Neg.	Neut.	Pos.	Neg.	Neut.	Pos.	Neg.	Neut.	Pos.	Neg.	Neut.
Loyalty to friends (15)				91.3	4.1	4.7	95.5	.9	3.6	97.5	1.6	.9	94.4	3.3	2.3
Action against bullying in school (42)	92.8	4.9	2.3	90.0	3.4	6.6	90.0	3.6	6.4	98.0	1.6	.4	96.0	2.1	1.9
Teaching sympathy and empathy from an early age(43)	92.0	4.9	3.1	72.2	16.4	11.4	85.5	9.1	5.5	77.8	20.2	2.0	89.4	4.3	6.3
Respecting plural identities of people (12)				85.6	8.6	5.8	81.8	8.2	10.0	91.9	5.9	2.1	88.9	5.4	5.8
Most important identity of humans is the one based on religion*(13)	24.5	68.7	6.9	28.1	61.7	10.2	50.0	31.8	18.2	37.9	57.6	4.5	18.8	73.4	7.7
Priority to one's children over parents*(14)				15.0	77.5	7.5	13.6	65.5	20.9	21.1	73.3	5.5	21.2	77.3	1.4
Equality of all before law –not practical*(18)				26.3	66.4	7.3	36.4	61.8	1.8	29.9	68.3	1.8	22.7	74.4	2.9
Looking up to teachers as role model*(29)	42.3	50.1	7.7	25.2	63.9	10.9	23.6	70.9	5.5	49.4	48.3	2.3	28.8	66.8	4.5
Sympathy and empathy for others – not expected*(7)	46.5	45.0	8.5	49.5	35.3	15.2	40.0	51.8	8.2	54.9	39.7	5.4	47.5	49.3	3.2
Respecting every human - reduces self-esteem *(16)				50.2	34.4	15.5	51.8	38.2	10.0	66.4	29.5	4.1	56.4	39.8	3.8
Average	**59.6**	**34.7**	**5.7**	**53.3**	**37.2**	**9.5**	**56.8**	**34.2**	**9.0**	**62.5**	**34.6**	**2.9**	**56.4**	**39.6**	**4.0**

Agreement with statement is regarded as negative in this analysis, because of the language of the survey item and vice versa.. Note 1- Number in brackets refers to values survey item. Note 2- Positive responses mean partial or full agreement with statement (including items in which disagreement with statement has a positive meaning). Note 3 – Negative means disagreement with statement excepting where disagreement has a positive meaning. Neutral response means no opinion or respondent has not thought about it. Note 4 – Blanks in the column for primary education tudents are because the survey tool for primary students had 25 items in stead of 47 items for other respondents.

On an average half of respondents (56% teachers, 54% primary students, 51 percent parents and 49 percent secondary students) hold positive views on personal beliefs.

Domain 2 relates to interpersonal relationship which contains 10 items or statements (4 positive and 6 negative statements) except for primary level students. The primary level has two positive and three negative statements. Table A6.2 presents that more than 85 percent of respondents show agreement with the positive statements of the domain interpersonal relationship excepting the statement on "*Teaching sympathy and empathy from an early age*". Twenty percent teachers and nearly 28 percent secondary students did not agree with this statement and 11 percent students did not provide any opinion. On the item "*Respecting plural identities of people*", 82 percent of tertiary level students agreed, but 10 percent did not provide any opinion on this statement.

Respondents disagreed with most of the negative statements excepting "*respecting the dignity of all reduces self-esteem*" and "*sympathy and empathy for others- not epractical*". More than one-third respondents express negative view and 15 percent students of the secondary level and 10 percent students of the tertiary level did not express their opinion on these two negative statements. Only 25 percent parents, secondary and tertiary students and less than 50 percent of teachers and primary students wish to *look at teachers as the role model*. One-fifth of parents, one-fourth of primary and secondary students and two-fifths of teachers, and half of the tertiary students did not believe the *identity of human is based on religion* although 18 percent students of the tertiary level did not respond to this issue.

On an average more than half of the respondents (59.6% primary students, 53.3 % secondary students, 56.8% tertiary students, 62.5% teachers, and 56.4% of parents) hold positive views on items for interpersonal relationship.

The third domain is named "*responsibility as a member of community, society, and nationality*" which contains 12 statements (6 positive and 6 negative statements). Seven statements (three positive and four negative statements) from this domain was selected for the students of the primary level. The table (Table A6.3) shows that more than 85 percent of respondents are in agreement with the positive statements of this domain, except for "*no religious rites and rituals in state events*" and "*experience of ethics and values in family and school is often contradictory*".

More than two-thirds parents and primary students believe that it is not necessary to observe *religious rites and rituals in state events* although one-third of the secondary and tertiary level students and nearly half of the teachers disagreed and 15 percent tertiary and secondary students did not express an opinion. Nearly half of the respondent agreed with the statement "*experience of ethics and values in family and school is often contradictory*" whereas 15 percent of secondary and tertiary students did not have an opinion. On the other hand, respondents disagreed with the negative statements under this domain except for "*conflict between love for one's own country and global citizenship*".

Only one-fourth of parents, teachers and secondary students and one-third of tertiary level students believe that it is possible to *establish equality of all in real life and also expect all people to obey law.* Over 60 percent respondents believe that obeying the law not possible always. More than 60 percent tertiary level students and teachers and 45 percent of parents and secondary level students did not disagreed with the statement "*only charity can help the disadvantaged people in society,*" though above 10 percent students did not express an opinion.

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Table A6.3

Values held by respondents on items related to responsibility as a member of community, society and nation (D3) in percentage

Items of the responsibility as a member of community, society and nationality (D3)	Percentage of respondents														
	Primary st. (N613)			Secondary st. (N640)			Tertiary st. (N110)			Teachers (N559)			Parents (N1252)		
	Pos.	Neg.	Neut.	Pos.	Neg.	Neut.	Pos.	Neg.	Neut.	Pos.	Neg.	Neut.	Pos.	Neg.	Neut.
Family, school and society working together to guide youth on drug addiction and attraction to extremism(24)	95.1	2.9	2.0	91.6	3.9	4.5	90.9	2.7	6.4	98.4	1.1	.5	96.9	1.4	1.7
Standing up against injustice (25)				68.4	25.2	6.4	95.5	.9	3.6	93.2	5.0	1.8	91.2	7.9	.9
Respecting plural identity of people (12)				85.6	8.6	5.8	81.8	8.2	10.0	91.9	5.9	2.1	88.9	5.4	5.8
Individual responsibility for building a just and fair society- not aware (22)				85.3	7.0	7.7	82.7	8.2	9.1	95.7	3.2	1.1	84.6	8.1	7.3
No religious rites and rituals in state events(23)	65.4	25.6	9.0	52.3	34.7	13.0	49.1	32.7	18.2	46.7	47.8	5.5	72.9	18.4	8.7
Experience of ethics and values in family and school contrad ictory (30)				53.0	32.0	15.0	47.3	37.3	15.5	51.2	44.0	4.8	54.3	32.4	13.3
Most important identity of humans is based on religion*(13)	24.5	68.7	6.9	28.1	61.7	10.2	50.0	31.8	18.2	37.9	57.6	4.5	18.8	73.4	7.7
Looking up to teachers as role model—not realistic*(29)	42.3	50.1	7.7	25.2	63.9	10.9	23.6	70.9	5.5	49.4	48.3	2.3	28.8	66.8	4.5
Establishing Equality of all before law-impossible*(18)				26.3	66.4	7.3	36.4	61.8	1.8	29.9	68.3	1.8	22.7	74.4	2.9
Expectations about obeying law – not expec-ted for all* (17)	41.1	51.2	7.7	27.5	60.2	12.3	26.4	60.9	12.7	33.5	61.7	4.8	31.1	63.2	5.8
Only charity can help the disadvantaged in society.*(19)				44.5	45.9	9.5	62.7	25.5	11.8	60.1	37.6	2.3	46.4	49.4	4.2
Conflict between love for one's own country and global citizenship*(20)	70.5	22.3	7.2	49.7	35.8	14.5	78.2	11.8	10.0	77.8	19.1	3.0	63.9	29.6	6.5
Average	**56.5**	**36.8**	**6.7**	**53.1**	**37.1**	**9.8**	**60.4**	**29.4**	**10.2**	**63.8**	**33.3**	**2.9**	**58.4**	**35.8**	**5.8**

Agreement with statement is regarded as negative in this analysis, because of the language of the survey item and vice versa.. Note 1- Number in brackets refers to values survey item. Note 2- Positive responses mean partial or full agreement with statement (including items in which disagreement with statement has a positive meaning). Note 3 – Negative means disagreement with statement excepting where disagreement has a positive meaning. Neutral response means no opinion or respondent has not thought about it. Note 4 – Blanks in the column for primary education tudents are because the survey tool for primary students had 25 items in stead of 47 items for other respondents.

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There is a difference between male and female teachers and secondary students on the issue of religious rites and rituals in state events; and family, school and society's working together to guide and help youth against drug addiction and attraction to extremism. Gender difference in views of tertiary, secondary and primary level students was found on the issues *only charity can help the disadvantaged in society, conflict between love for one's own country and global citizenship, individual responsibility for building a just and fair society.* On the issue *expectations about obeying the law* – there is also a difference in views of male and female teachers.

On an average, 53 to 64 percent respondents in different groups (64% of teacher, 60.4 % tertiary students, 57% of primary student, 58% of parent and 53% of secondary student) agreed with the positive statements under this domain, though 10 percent secondary and tertiary students kept silent.

Table A6.4
Values held by respondents on items related to role as a global citizen and member of the human community (D4) in percentage

Items of the role as a global citizen and member of the human community (D4)	Percentage of respondents														
	Primary st. (613)			Secondary st. (640)			Tertiary st. (110)			Teachers (559)			Parents (1252)		
	Pos.	Neg.	Neut.	Pos.	Neg.	Neut.	Pos.	Neg.	Neut.	Pos.	Neg.	Neut.	Pos.	Neg.	Neut.
Praying for blessings and wellbeing of all humanity – not for only one's co-religionists (44)	91.4	6.0	2.6	91.1	6.3	2.7	89.1	7.3	3.6	94.6	4.5	.9	91.3	7.6	1.1
Accepting and respecting plural identity of people (12)				85.6	8.6	5.8	81.8	8.2	10.0	91.9	5.9	2.1	88.9	5.4	5.8
Sign of an educated person – appreciation of diverse cultures, music and art (11)				85.0	5.9	9.1	77.3	10.9	11.8	90.3	5.5	4.1	81.2	12.8	6.1
Right l to freedom of religion, thoughts, and expression of opinion (26)				55.6	17.3	27.0	69.1	14.5	16.4	61.9	26.5	11.6	70.1	14.2	15.7
Most important identity of humans is the one based on religion*(13)	24.5	68.7	6.9	28.1	61.7	10.2	50.0	31.8	18.2	37.9	57.6	4.5	18.8	73.4	7.7
Protecting the planet – as a person don't have greater role *(32)				44.2	34.7	21.1	61.8	27.3	10.9	64.6	25.8	9.7	24.6	56.5	18.8
Conflict between love for one's own country and global citizenship*(20)	70.5	22.3	7.2	49.7	35.8	14.5	78.2	11.8	10.0	77.8	19.1	3.0	63.9	29.6	6.5
Average	**62.1**	**32.3**	**5.6**	**62.8**	**24.3**	**12.9**	**72.5**	**16.0**	**11.5**	**74.2**	**20.7**	**5.1**	**62.7**	**28.5**	**8.8**

Agreement with statement is regarded as negative in this analysis, because of the language of the survey item and vice versa.. Note 1- Number in brackets refers to values survey item. Note 2- Positive responses mean partial or full agreement with statement (including items in which disagreement with statement has a positive meaning). Note 3 — Negative means disagreement with statement excepting where disagreement has a positive meaning. Neutral response means no opinion or respondent has not thought about it. Note 4 — Blanks in the column for primary education tudents are because the survey tool for primary students had 25 items in stead of 47 items for other respondents.

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Domain 4 is about "*role as a global citizen and member of the human community*" includes 7 statements (4 positives and 3 negatives statements) for all respondents except student of primary level. One positive and two negative statements are selected from this domain for the primary level students. More than 90 percent of respondents agreed with the positive statement "*praying for blessings and wellbeing of all humanity—not for only one's co-religionists*" and more than 81 percent of respondents (90% teachers and 85% students of secondary level, 77% students of tertiary level, and 81% percent parents) agreed that the *appreciation of diverse cultures, music, and art are a sign of an educated person.* However*,* 11 percent parents and tertiary level students did not agree and 10 percent of secondary and tertiary students did not answer.

Seventy percent of parents and tertiary level students, and more than 55 percent secondary level students and teachers endorsed the view that "*right to freedom of religion, thoughts, and expression of opinion is a feature of democracy*" whereas 27 percent of secondary students, 16 percent of parents and tertiary students, and 12 percent of teachers kept silent on this issue. On the other hand, half of parents, one-fourth of teachers, tertiary students and one-third of secondary students believe that "*individuals don't have a role to protect the planet*" and nearly 20 percent parents and secondary students and 10 percents teachers and tertiary students did not provide their opinion on the issue "*common obligation of all to work towards protecting the planet*" (Table A 6.4).

There is a difference in views of males and females among tertiary students, teachers and primary students on "sign of an educated person – appreciation of diverse cultures, music and art , right to freedom of religion, thoughts, and expression of opinion , common obligation of all to work towards protecting the planet, individual role on protecting the planet, and praying for blessings and wellbeing of all humanity – not for only one's co-religionists.

On an average, more than 62 percent respondents (74% teachers and 72% tertiary level students) have a positive view about the role as a global citizen and member of the human community, though 10 percents did not choose a positive or negative option.

Domain 5 concerns "*building a just and democratic society*" which contained 9 statements (6 positive and 3 negative) for all respondents except for students of primary level. Two statements (one positive and one negative) from this domain were selected for the primary level students. Table A6.5 shows that more than 91 percent of respondents believed in student's ability to *take responsibility and be actively involved in school management*. More than 93 percent respondents among teachers, parents and tertiary students and 85 percents of secondary level students believed that the young generation can help prevent "*corruption and abuse of power by authority,*" while 10 percent students of the secondary level did not provide their opinion on this issue. More than 83 percent respondents agreed that most peole are not aware of "*the individual level responsibility for building a just and fair society;*" while 7 to 9 percents respondents of ifferent groups (other than teachers) did not have any opinion on this.

Boys and girls of primary and secondary students have a difference on the issue of being actively involved and taking responsibility in school management (Table A6.51), and youth engagement in awareness – raising and preventing corruption and abuse of power by authority (Table A6.68). Male respondents were more positive than female in these issues.

On an average, more than 60 percent respondents (69% teachers, 67% tertiary level students, 65% of parent, 66% of primary level students, and 60% of secondary level students) have a positive view regarding

Table A6.5

Values held by respondents on items related to building a just and democratic society (D5) in percentage

Items of Building a just and democratic society (D_5)	Percentage of respondents														
	Primary st. (N613)			Secondary st. (N640)			Tertiary st. (N110)			Teachers (N559)			Parents (N1252)		
	Pos.	Neg.	Neut.	Pos.	Neg.	Neut.	Pos.	Neg.	Neut.	Pos.	Neg.	Neut.	Pos.	Neg.	Neut.
Students can be actively involved and take responsibility in school management (28)	91.2	6.5	2.3	95.5	1.9	2.7	90.9	4.5	4.5	96.8	2.5	.7	93.1	5.5	1.4
Youth must be engaged in awareness –raising and preventing corruption and abuse of power by authority (45)				85.5	3.8	10.8	94.5	2.7	2.7	95.7	2.7	1.6	93.2	4.2	2.6
Individual responsibility for building a just and fair society – most are not aware (22)				85.3	7.0	7.7	82.7	8.2	9.1	95.7	3.2	1.1	84.6	8.1	7.3
Not protesting injustice is endorsing injustice (25)				68.4	25.2	6.4	95.5	.9	3.6	93.2	5.0	1.8	91.2	7.9	.9
Right for all wit few restraints on freedom of religion, thoughts, and expression of opinion (26)				55.6	17.3	27.0	69.1	14.5	16.4	61.9	26.5	11.6	70.1	14.2	15.7
Experience of ethics and values in family and school often contradictory (30)				53.0	32.0	15.0	47.3	37.3	15.5	51.2	44.0	4.8	54.3	32.4	13.3
Establishing equality of all before law – not realistic* (18)				26.3	66.4	7.3	36.4	61.8	1.8	29.9	68.3	1.8	22.7	74.4	2.9
Expectations about obeying law* (17)	41.1	51.2	7.7	27.5	60.2	12.3	26.4	60.9	12.7	33.5	61.7	4.8	31.1	63.2	5.8
Only charity can help the disadvantaged in society*(19)				44.5	45.9	9.5	62.7	25.5	11.8	60.1	37.6	2.3	46.4	49.4	4.2
Average	**66.1**	**28.9**	**5**	**60.2**	**28.8**	**11.0**	**67.3**	**24.0**	**8.7**	**68.7**	**27.9**	**3.4**	**65.2**	**28.8**	**6.0**

*Agreement with statement is regarded as negative in this analysis, because of the language of the survey item and vice versa.. Note 1- Number in brackets refers to values survey item. Note 2- Positive responses mean partial or full agreement with statement (including items in which disagreement with statement has a positive meaning). Note 3 – Negative means disagreement with statement excepting where disagreement has a positive meaning. Neutral response means no opinion or respondent has not thought about it. Note 4 – Blanks in the column for primary education ifferen are because the survey tool for primary students had 25 items in stead of 47 items for other respondents.

Domain 6 about "*protecting environment and the planet"* contained 4 statements (2 positive and 2 negative) for all respondents except students of primary level. The primary level has only two positive statements. Nearly 92 percent respondents believed that as community members, students, parents and esponde have "*responsibility for protecting and keeping clean the physical environment of school and community.*" A similar proportion believed in youth "*being engaged in protecting biodiversity and natural resources*". On the other hand, nearly three quarters of parents, esponde and secondary students and two-thirds of tertiary students agreed (a negative view) that "*for securing economic growth we can sacrifice some environmental protection measures.*" In a similar vein, on the issue of individual obligation "*to work towards protecting the planet,*" one-quarter to over half of espondents in different groups did not see it as a personal responsibility, but large proortions in each group did not want to express a view on this item. (Table A 6.6).

There is a difference between boys and girls on the issue of sacrificing some environmental measures to secure economic growth. Girls of tertiary students are more positive than boys (Table A6.54). The issue of

Table A6.6

Values held by respondents and items of Protecting environment and the planet (D6) in percentage

Items of Protecting environment and the planet (D6)	Percentage of respondents														
	Primary st. (N613)			Secondary st. (N640)			Tertiary st. (N110)			Teachers (N559)			Parents (N1252)		
	Pos.	Neg.	Neut.	Pos.	Neg.	Neut.	Pos.	Neg.	Neut.	Pos.	Neg.	Neut.	Pos.	Neg.	Neut.
Responsibility of students, teachers /parents for school and community physical environment (33)	91.8	5.4	2.8	94.5	1.9	3.6	91.8	1.8	6.4	97.0	.7	2.3	95.8	2.5	1.7
Engagement of youth in protecting biodiversity and natural resources (46)	92.8	4.6	2.6	93.3	3.4	3.3	95.5	0.0	4.5	98.2	.7	1.1	95.6	2.0	2.4
Sacrificing some environmental measures to secure economic growth*(31)				25.5	59.8	14.7	36.4	54.5	9.1	23.8	72.5	3.8	13.7	80.8	5.6
Protecting the planet – no major individual/personal role role *(32)				44.2	34.7	21.1	61.8	27.3	10.9	64.6	25.8	9.7	24.6	56.5	18.8
Average	**92.3**	5	2.7	**64.4**	24.9	10.7	**71.4**	20.9	7.7	**70.9**	24.9	4.2	**57.4**	35.5	7.1

Agreement with statement is regarded as negative in this analysis, because of the language of the survey item and vice versa.. Note 1- Number in brackets refers to values survey item. Note 2- Positive responses mean partial or full agreement with statement (including items in which disagreement with statement has a positive meaning). Note 3 – Negative means disagreement with statement excepting where disagreement has a positive meaning. Neutral response means no opinion or respondent has not thought about it. Note 4 – Blanks in the column for primary education esponde are because the survey tool for primary students had 25 items in stead of 47 items for other respondents.

engagement of youth in protecting biodiversity and natural resources elicited positive views of male teachers more than other groups (Table A6.69).

On an average, primary students were more positive (92%) and were followed by tertiary level students (71.4%), and teachers (70.9%). Secondary level students (64.4%) and parents (57.4%) were the least positive. Over 10 percent of secondarly level students did not express a view on the issues in this domain. (Table A6.5).

Domain 7 is about "*gender norms, attitudes and ehaviour"* contains 4 statements (2 positive and 5 negative statements) for all respondents except student of primary level. Four statements (one positive and three negative statements) from this domain were selected for the students of the primary level. Table A6.7) shows that more than 93 percent of respondents say that *school should provide equal opportunity for sports and gamestor girls and boys* and nearly 88 percent respondents believe *girls can perform equal to boys in life and society if there are no social barriers for them*. On the other hand, over 70 percent parents, teachers and secondary students say that *society has a different expectation from boys and girls in expressing emotions* (such as crying in certain situations), whereas 60 percent of primary students do not agree with this view; and 14 percent of secondary students and 23 percents of tertiary students did not express their opinion on this issue.

More than half of respondents expect *greater modesty in dress and attire for girls than for boys* though two-thirds of tertiary students do not agree. More than half of parents and students of secondary level believe that *looking after children and home is a female task since only they can bear the child* though three-fourths of tertiary level students did not agree with this statement. More than 40 percent of parents, and primary and secondary students believe that *girl's intellectual capacity differ from that of boys, so girls cannot perform equally well in science and technology.* Again two-thirds of tertiary students and teachers

Table A6.7
Values held by respondents on items of gender norms, attitudes and behaviour (D7) in percentage

Items of responsibility on gender norms, attitudes and behaviors (D7)	Percentage of respondents														
	Primary st. (N613)			Secondary st. (N640)			Tertiary st. (N110)			Teachers (N559)			Parents (N1252)		
	Pos.	Neg.	Neut.	Pos.	Neg.	Neut.	Pos.	Neg.	Neut.	Pos.	Neg.	Neut.	Pos.	Neg.	Neut.
Equal opportunity for sports and games for boys and girls in school (35)	93.3	3.8	2.9	95.2	3.0	1.9	93.6	4.5	1.8	96.8	2.3	.9	94.0	5.4	.6
Social barriers to girl's equal performance with boys in life and society (36)				88.3	8.1	3.6	89.1	7.3	3.6	92.8	6.4	.7	88.5	9.7	1.8
Different social expectations for boys and girls in expressing emotions.*(34)	59.5	32.5	8.0	15.9	70.2	13.9	37.3	39.1	23.6	18.8	72.1	9.1	16.6	80.2	3.2
Greater modesty in dress and attire for girls than boys* (37)	48.6	44.2	7.2	34.4	55.3	10.3	63.6	33.6	2.7	44.2	54.6	1.3	35.2	62.2	2.6
Looking after children and home is a female task since only they can bear child.*(39)				35.3	58.8	5.9	73.6	24.5	1.8	60.8	36.5	2.7	41.5	56.2	2.3
Differing intellectual capabilities prevent girls' equal performance as boys in science and technology*(38)	55.8	37.4	6.9	49.4	40.8	9.8	67.3	28.2	4.5	74.1	24.9	1.1	45.6	49.1	5.3
Acceptability of Light beating of wives when they disobey husbands.*(40)				45.0	35.3	19.7	74.5	14.5	10.9	62.1	31.8	6.1	48.9	47.8	3.3
Average	64.3	29.5	6.2	51.9	38.8	9.3	71.3	21.7	7.0	64.2	32.7	3.1	52.9	44.4	2.7

Agreement with statement is regarded as negative in this analysis, because of the language of the survey item and vice versa.. Note 1- Number in brackets refers to values survey item. Note 2- Positive responses mean partial or full agreement with statement (including items in which disagreement with statement has a positive meaning). Note 3 – Negative means disagreement with statement excepting where disagreement has a positive meaning. Neutral response means no opinion or respondent has not thought about it. Note 4 – Blanks in the column for primary education ehaviou are because the survey tool for primary students had 25 items in stead of 47 items for other respondents.

did not believe so. Nearly half of parents and one-third of teachers and secondary students believe that *light beating of wives is acceptable when they disobey husbands,* though three-fourths of tertiary students disagreed with this view.

In most of the issues of this domain there is a significant difference in views of males and females. Female respondents in different groups were more "positive" than male respondents on such issue, such as, *different social expectations for boys and girls in expressing emotions, equal opportunity for sports and games for boys and girls, looking after children and home as exclusive female task,* and *acceptability of light beating of wives when they disobey husbands*. The details of differences in male and female responses are shown in the annexure where the responses for each of the items in the values survey are shown.

It is evident that on an average half of the parents and the secondary students had a negative values position about gender norms, attitudes, and behaviour. Only tertiary level students diverged sunstantially in a positive direction.

Domain 8 concerns *attitudes and ehaviour towards children* which has 6 statements (3 positive and 3 negative) for all respondents. There was an overwhelming support (over 90%) of all groups on protecting

Table A6.8

Values held by respondents on items related to attitudes and behavior towards children (D8) in percentage

Items of attitudes and behavior towards children (D8)	Percentage of respondents														
	Primary st. (N613)			Secondary st. (N640)			Tertiary st. (N110)			Teachers (N559)			Parents (N1252)		
	Pos.	Neg.	Neut.	Pos.	Neg.	Neut.	Pos.	Neg.	Neut.	Pos.	Neg.	Neut.	Pos.	Neg.	Neut.
Protecting human and education rights of child and adolescent domestic helpers (47)	90.7	5.9	3.4	91.1	3.8	5.2	97.3	.9	1.8	97.9	1.3	.9	97.2	1.3	1.5
Protecting children from abuse and bullying in school (42)	92.8	4.9	2.3	90.0	3.4	6.6	90.0	3.6	6.4	98.0	1.6	.4	96.0	2.1	1.9
Teaching from an early age of empathy, sympathy and avoiding selfish conduct (43)	92.0	4.9	3.1	72.2	16.4	11.4	85.5	9.1	5.5	77.8	20.2	2.0	89.4	4.3	6.3
Elders losing respect of children if latter are often asked to express their views* (41)	52.0	39.2	8.8	33.6	59.5	6.9	48.2	43.6	8.2	51.2	46.7	2.1	32.6	63.7	3.8
Accepting scolding and corporal punishment for children when they break rules and disobey direction*(27)	49.1	46.3	4.6	48.8	44.1	7.2	58.2	36.4	5.5	73.3	24.5	2.1	39.0	59.7	1.3
Presence of children with disabilities disrupting class.*(21)	65.7	27.9	6.4	60.2	28.0	11.9	60.9	20.9	18.2	54.6	43.3	2.1	63.4	35.1	1.4
Average	**73.7**	**21.5**	**4.8**	**65.9**	**25.9**	**8.2**	**73.3**	**19.1**	**7.6**	**75.5**	**22.9**	**1.6**	**69.6**	**27.7**	**2.7**

*Agreement with statement is regarded as negative in this analysis, because of the language of the survey item and vice versa.. Note 1- Number in brackets refers to values survey item. Note 2- Positive responses mean partial or full agreement with statement (including items in which disagreement with statement has a positive meaning). Note 3 – Negative means disagreement with statement excepting where disagreement has a positive meaning. Neutral response means no opinion or respondent has not thought about it. Note 4 – Blanks in the column for primary education ehaviou are because the survey tool for primary students had 25 items in stead of 47 items for other respondents.

the rights of child and adolescent domestic helpersm and preventing bullying in school. There was a greater about the other items. On *teaching from an early age of empathy, sympathy and avoiding selfish conduct,* 20 percent teachers and more than 10 percent of secondary and tertiary students did not agree with the statement and 11 percent secondary students did not express a view. On the other hand, on the Regarding the "negative" statements in this domain, over half of the respondents agreed with the negative views. Over 60 percent of parents and secondary students and 45 percent of teachers and tertiary students did not like to allow "children e*pressing their views frequently, because elders might lose respect of children.* However, half (52 percent) of primary students did not agree. Nearly 60 percent parents thought that *it is necessary to scold and inflict corporal punishment on children when they break rules and disobey direction,* though 58 percent tertiary students and 73 percent teachers did not agree with this statement. About 60 percent parents and students did not feel that *disabled children hampered the learning environment in the classroom*; however 12 percent secondary and 18 percent tertiary students did not express an opinion. Of the teachers, 45 percent thought that *disabled children could create problems in the classroom.*

On the whole, the high average positive scores around 70 percent were influenced by the high positive scores on two items – protection of child domestic helpers and protection of children from bullying. On several other practical issues affecting children's development and well-being, such as applying punitiuve measures on children, listening to children, teaching sympathy and empathy from an early age, and

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treatment of children with disabilities, the views are more divided. There appears to be an educational challenge in school and community in this respect.

Domain 9 is on *action to uphold ethics and values* and contains 11 statements (10 positive and 1 negative) for all respondents excepting students of primary level. Nine statements (8 positive and 1 negative) in this

Table A6.9
Values held by respondents on items related to action for upholding ethics and values (D9) in percentage

Items of actions to uphold ethics and values (D9)	Percentage of respondents														
	Primary st. (N613)			Secondary st (N640)			Tertiary st. (N110)			Teachers (N559)			Parents (N1252)		
	Pos.	Neg.	Neut	Pos.	Neg.	Neut	Pos.	Neg.	Neut	Pos.	Neg.	Neut	Pos.	Neg.	Neut
Family, school and society working together to guide and help youth against drug addiction and attraction to extremism(24)	95.1	2.9	2.0	91.6	3.9	4.5	90.9	2.7	6.4	98.4	1.1	.5	96.9	1.4	1.7
Youth action to protect human and education rights of child and adolescent domestic helper (47)	90.7	5.9	3.4	91.1	3.8	5.2	97.3	.9	1.8	97.9	1.3	.9	97.2	1.3	1.5
Protecting children from abuse and bullying in school. (42)	92.8	4.9	2.3	90.0	3.4	6.6	90.0	3.6	6.4	98.0	1.6	.4	96.0	2.1	1.9
Action by students, teachers and parents to protect physical environment of school and community. (33)	91.8	5.4	2.8	94.5	1.9	3.6	91.8	1.8	6.4	97.0	.7	2.3	95.8	2.5	1.7
Engagement of youth in protecting biodiversity and natural resources (46)	92.8	4.6	2.6	93.3	3.4	3.3	95.5	0.0	4.5	98.2	.7	1.1	95.6	2.0	2.4
Students playing active role in school activities and school governance (28)	91.2	6.5	2.3	95.5	1.9	2.7	90.9	4.5	4.5	96.8	2.5	.7	93.1	5.5	1.4
Youth action in preventing corruption and abuse of power by people in authority (45)				85.5	3.8	10.8	94.5	2.7	2.7	95.7	2.7	1.6	93.2	4.2	2.6
Not protesting injustice is to endore injustice. (25)				68.4	25.2	6.4	95.5	.9	3.6	93.2	5.0	1.8	91.2	7.9	.9
Praying for blessings and wellbeing of all humanity – not for only one's co-religionists (44)	91.4	6.0	2.6	91.1	6.3	2.7	89.1	7.3	3.6	94.6	4.5	.9	91.3	7.6	1.1
Teaching empathy, sympathy and avoiding selfish conduct from an early age (43)	92.0	4.9	3.1	72.2	16.4	11.4	85.5	9.1	5.5	77.8	20.2	2.0	89.4	4.3	6.3
Looking up to teachers as role model—not realisatic (29)*	42.3	50.1	7.7	25.2	63.9	10.9	23.6	70.9	5.5	49.4	48.3	2.3	28.8	66.8	4.5
Average	86.7	10.1	3.2	81.6	12.2	6.2	85.9	9.5	4.6	90.6	8.1	1.3	88	9.6	2.4

Agreement with statement is regarded as negative in this analysis, because of the language of the survey item and vice versa.. Note 1- Number in brackets refers to values survey item. Note 2- Positive responses mean partial or full agreement with statement (including items in which disagreement with statement has a positive meaning). Note 3 – Negative means disagreement with statement excepting where disagreement has a positive meaning. Neutral response means no opinion or respondent has not thought about it. Note 4 – Blanks in the column for primary education tudents are because the survey tool for primary students had 25 items in stead of 47 items for other respondents.

domain were selected for the students of the primary level. More than 90 percent respondents showed positive views agreeing with most of the positive statements except *not protesting injustice is to encourage it* and *teachers acting as a role model for students.* Students had diverse views and more of them refrained from expressing views compared to others.

Fifteen percent of secondary students disagreed or did not provide any opinion on the issue *youth can take action to prevent corruption and abuse of power by people in authority.* Nearly 25 percent teachers and secondary students disagreed or did not answer the item about *teaching children about empathy, sympathy and avoiding selfish conduct from an early age*. Two-thirds of secondary and tertiary students, and 50 percent of the teachers and primary level students did not agree that teachers could be role model for students.

On an average, more than 82 percent respondents (88% of parents, 90.6% of teachers, 86% tertiary level students, 81.6% of secondary level students and 86.7% of primary students) support engaging in activities in school and in the community *uphold ethics and values*.

B. Cognitive Dissonance

Almost half a century ago social psychologist Leon Festinger developed *the cognitivedissonance theory* (Festinger, 1957). According to the cognitive dissonance theory, there is a tendency for individuals to seek consistency among their cognitions (i.e., beliefs, opinions).The cognitive dissonance theory is one of the several *action-opinion theories***.** The fundamental premise of action-opinion theories is that actions can influence subsequent beliefs and attitudes. This is counterintuitive in that it would seem logical that our actions are the result of our beliefs/attitudes, not the cause of them. According to the cognitive dissonance theory, when there is an inconsistency between attitudes or behaviours (dissonance), people tend to change the beliefs or behaviours to eliminate the dissonance. Through this values survey, instances of cognitive dissonance were found as presented below in Tables A6.10 to A6.23 and Figures A6.1 toA6.21.

For each pair of cognitive dissonance, the responses for the contradictory pairs are shown in two separate tables; the degree of dissonance for the pair is shown in a pair of histograms; then in two graphs the contrast in responses of five groups are shown, the second one with gender breakdown.

The first instance of cognitive dissonance analysed is about *having a graeter purpose in life* and *giving high priority in life to acquiring wealth and fame* (Tables A6.10 and A6. 11 and Figures A6.1 to A6.3).

Table A6.10
Percent of respondents on *greater purpose in life* by type of respondents and gender

| Respondents | Percentage of responses | | | | | |
| | Agree | | Disagree | | Neutral | |
	Male	Female	Male	Female	Male	Female
Parents (1252)	85.3	79.8	5.5	7.3	9.2	12.9
Teachers (559)	93.4	94.8	2.7	0.5	3.8	4.7
Tertiary students (110)	84.1	72.3	4.8	2.1	11.1	25.5
Secondary students 640)	92.2	91.6	3.1	2.2	4.7	6.3

"Humans have a greater purpose in life" is included as an item in the first domain of personal beliefs and attitudes. More than 80 percent respondents (with some variations between males and females) among parents, teachers, tertiary students, and secondary students agreed with this statement. However, 17 % and 11% respectively of tertiary students and parents did not express a view (Table A6.10)

Table 6.11 shows that over three quarters of parents, teachers, tertiary and secondary students agreed that priority should be given to "being rich" with some variation for males and females. Only primary school students showed slightly less support for this statement.

Table A6.11
Percent of respondents about priority to being rich by type of respondents and gender

| Respondents | Percentage of respondents | | | | | |
| | Agree | | Disagree | | Neutral | |
	Male	Female	Male	Female	Male	Female
Parents (1252)	85.3	88.1	12.8	11.1	1.9	0.8
Teachers (559)	74.6	80.3	20.8	16.1	4.6	3.6
Tertiary students (110)	76.2	85.1	20.6	4.3	3.2	10.6
Secondary students (640)	83.4	81.6	9.7	10.0	6.9	8.4
Primary students (613)	69.4	73.6	26.1	17.3	4.6	9.1

It is expected that those who believe human beings to have a greater purpose in life may not give priority to being rich as a life goal. But as can be visually seen in Figure A6.1, around 80 percent agreed with both mutually contradictory views.

Figure A6.1
Comparison of responses in percentages about "greater purpose in Life" and "priority to being rich"

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Primary aim in life is a comfortable living and earning enough money- these fulfill our desire and demand

Legend:
- Parents (1252)
- Teachers (559)
- Tertiary_St. (110)
- Secondary_St (640)
- Primary_St (613)

Categories: Agree, Disagree, Neutral
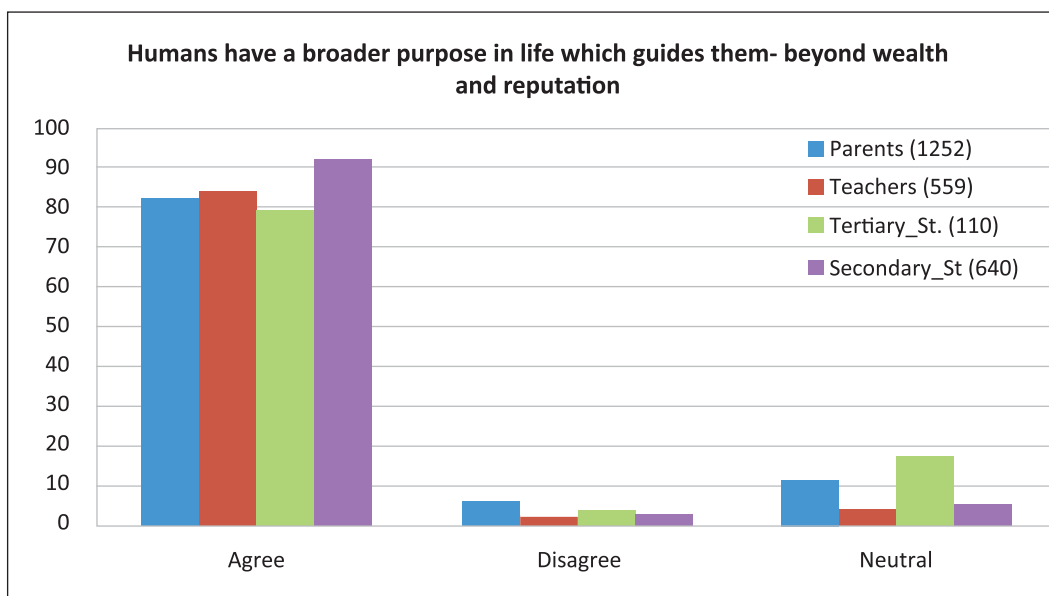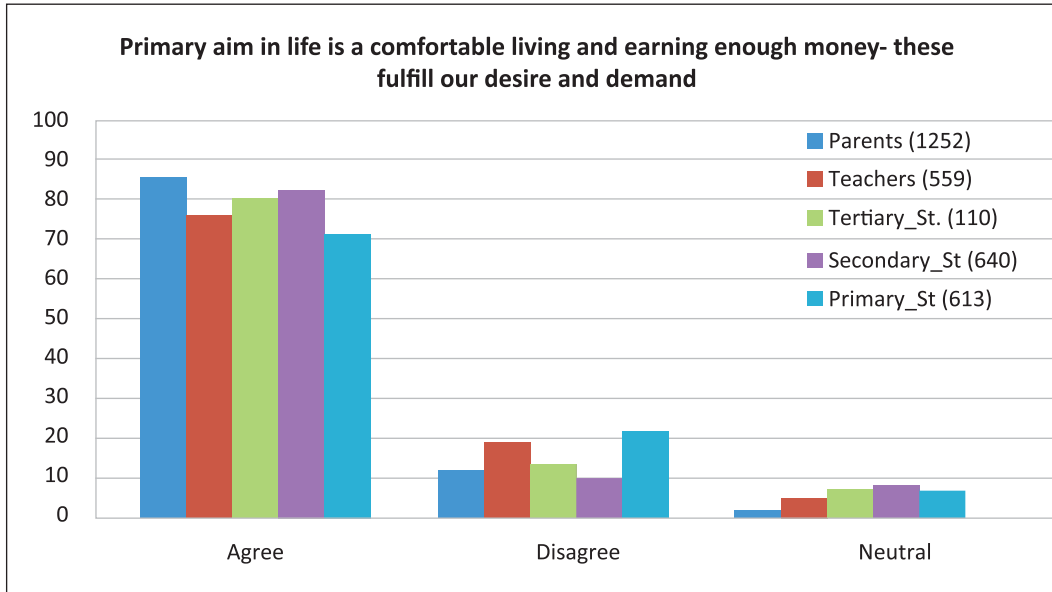
The degree of cognitive dissonance is shown in Figures A6.2 and A6.3. The lines in the two graphs show more than 80 percent positive views in favour of "a greater purpose in life." More than three quarters of the same groups of respondents (87% parents, 77% teachers, 80.5% tertiary students, and 83% secondary students) also endorse "priority to being rich," There is a small gender difference (Figure A6.3) in the responses which are not staitically significant.

Figure A6.2

Degree of cognitive dissonance between a greater purpose in life (V8) and priority to being rich (V1) by respondent groups

Legend: V_1_Neutral, V_1_Disagree, V_1_Agree, V_8_Agree

Parents (1252)	Teachers (559)	Tertiary_St (110)	Secondary_St (640)
82.1	93.9	79.1	91.9
87.5	77.1	80.5	83
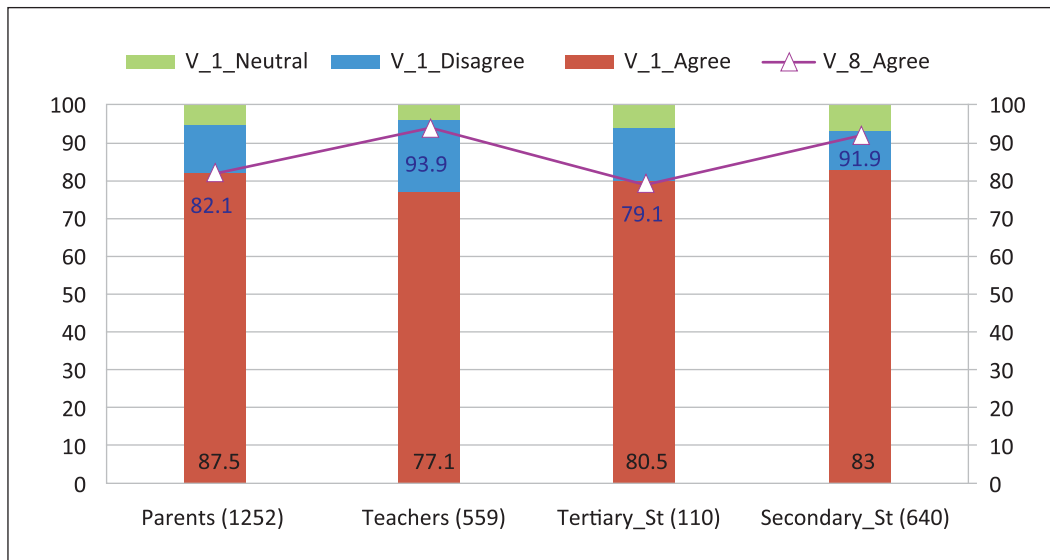
Figure A6.3

Degree of cognitive dissonance in percentages between greater purpose in life (V8) and priority to being rich (V1) by gender
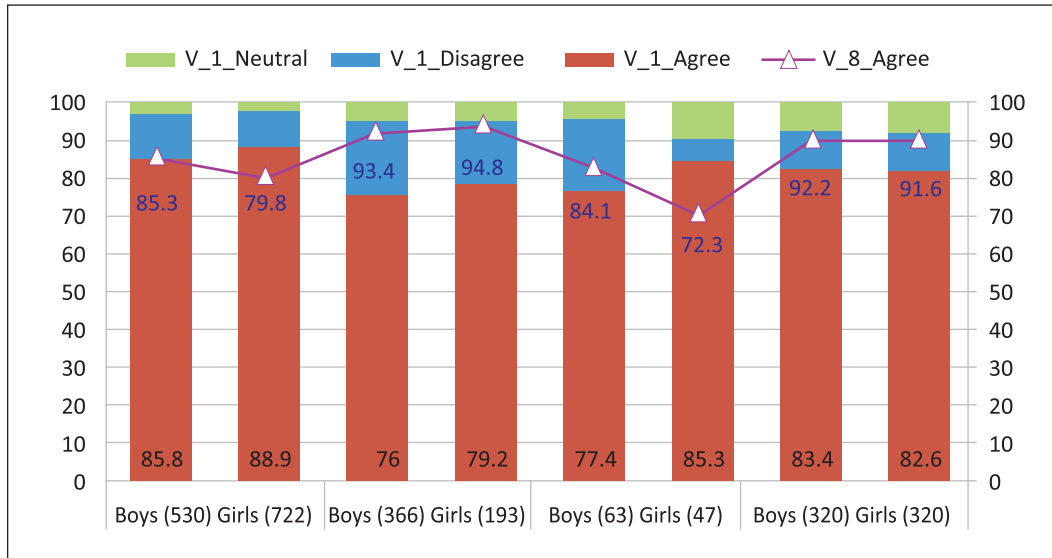
The next pair of cognitive dissonance about rejecting "any means to score high marks in examination" and accepting the notion that "*honesty is the best policy* is not a practical approach in life" is explained by Tables A6.12 and A6.13 and Figures A6.4 to A6.6.

Table A6.12

Percent of respondents about using any means to score high in exam by type of respondents and gender

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Male	Female	Male
Parents (1252)	7.9	9.0	90.2	90.0	1.9	1.0
Teachers (559)	5.2	2.6	91.5	94.8	3.3	2.6
Tertiary students (110)	14.3	17.0	85.7	70.2	0.0	12.8
Secondary students (640)	17.2	21.6	72.8	67.2	10.0	11.3
Primary students (613)	14.3	17	81.4	76.5	4.2	6.5

More than 90 percent parents and teachers reject the statement "*in some cases, it is necessary to adopt unfair means to get good results in the examination,*" but more than 16 percent of students at each level fully or partially agreed with this statement. More than 10 percent students of tertiary and secondary level and 5 percent students at the primary level did not provide an opinion on this issue. Boys among students were more positive than girls. There is a significant difference between boys and girls at the tertiary level, with more boys opting for honesty.

Table A6.13 shows a contrast between the positions taken by respondents regarding not adopting unfair means in examination as shown above and the position regarding impracticality of adopting honesty as a policy in life.

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Percent of respondents about *Honesty is the best policy - not practical* by groups of respondents and gender

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Male	Female	Male
Parents (1252)	60.4	64.1	37.2	34.1	2.5	1.8
Teachers (559)	33.6	39.4	65.3	58.0	1.1	2.6
Tertiary students (110)	34.9	66.0	65.1	34.0	0.0	0.0
Secondary students (640)	38.4	32.8	54.1	55.9	7.5	11.3

Figure A6.4 graphically shows the mutually contradictory positions of respondents – disagreement with the notion of using unfair means in exams and agreement with the statement that "honesty" in all circumstances in life is not practical.

Figure A6.4

Comparison of responses in percentages about "using unfair means to score high in exam" and "honesty is the best policy-- not practical"

Percent of respondents about *using any means to score high in exam* by responses

22

Percent of respondents about *Honesty is the best policy - It is not easy to follow in life* by type of respondents
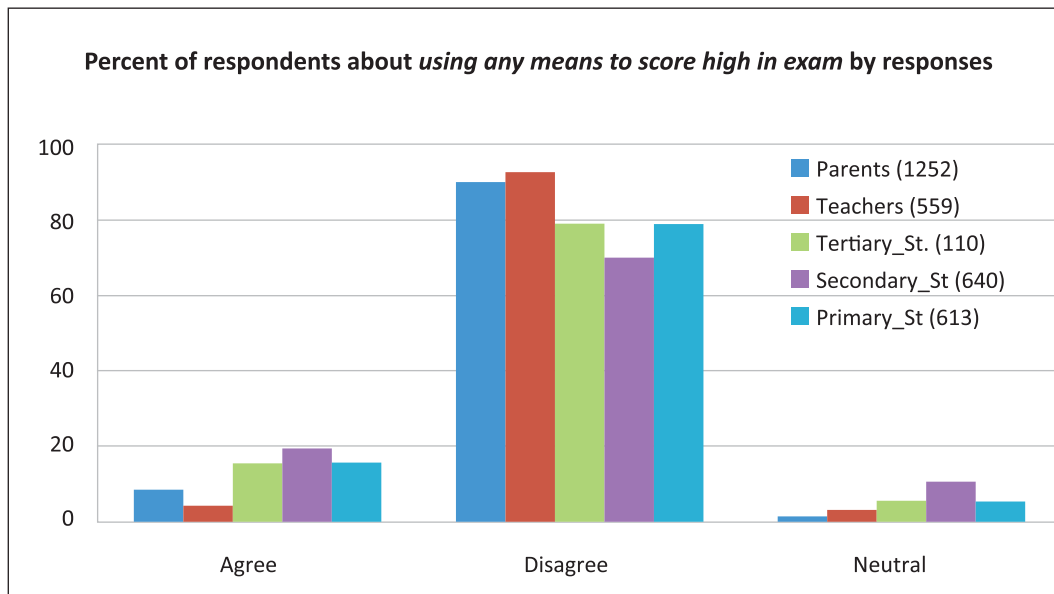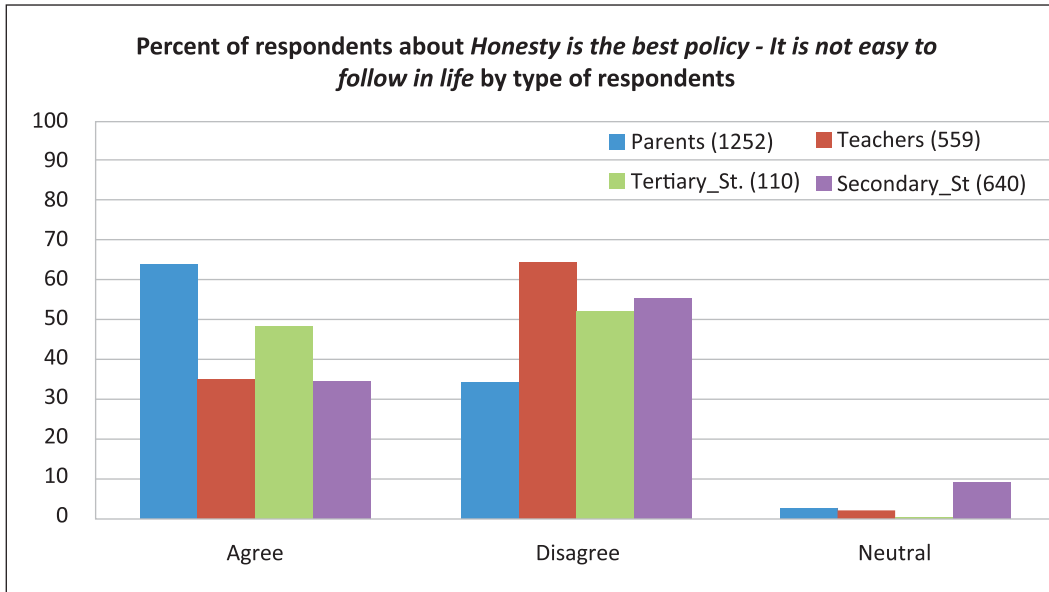
The lines in the Figures A6.5 and A6.6 show a high degree of cognitive dissonance on honesty in examinations and honesty in all circumstances in life. There is a gender divide on this issue – especially among tertiary students.

Figure A6.5

Degree of Cognitive dissonance in percentages of respondents between using any means to score high in exam (V2) and honesty is the best policy-- not practical (V10)

23
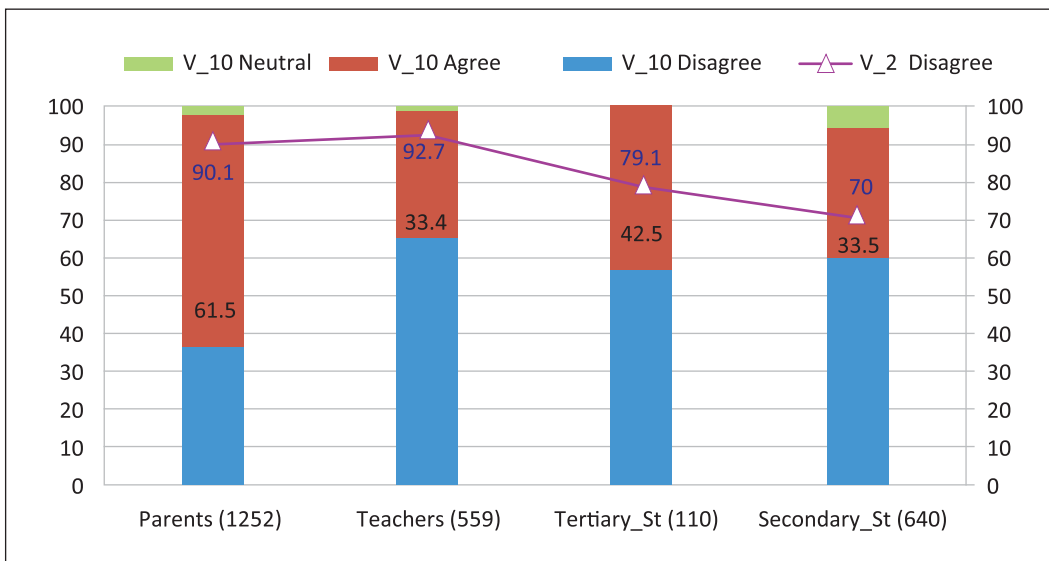
Degree of cognitive dissonance of respondents in percentages between using any means to score high in exam (V2) and honesty is the best policy- not practical (V10) by groups and gender
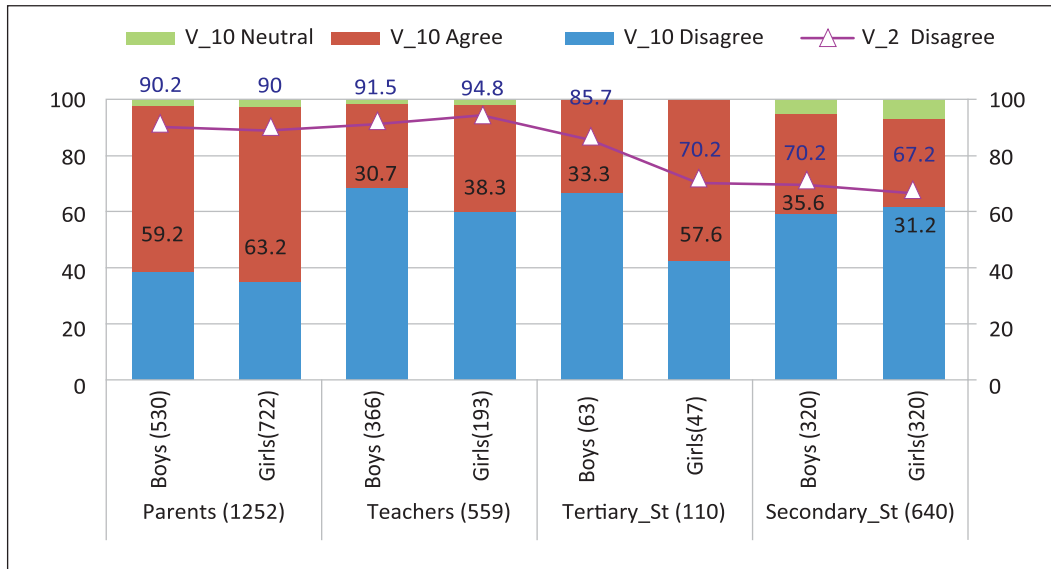
Cognitive dissonance in respect of "primacy to life in the afterworld" and "importance of our own efforts in life, rather than reliance on god's will" are explained in Tables A6.14 and A6.15 and Figures A6.7 to A6.9.'

Table A6.14

Percent of respondents about primacy to life afterworld by groups of respondents and gender

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Male	Female	Male
Parents (1252)	93.4	94.3	5.8	4.7	.8	1.0
Teachers (559)	93.4	94.8	4.6	2.1	1.9	3.1
Tertiary students (110)	77.8	80.9	7.9	6.4	14.3	12.8
Secondary students (640)	92.5	92.8	3.4	3.1	4.1	4.1

"*Humansdo not live forever; it is more important to prepare for the eternal life*" isa statement about personal beliefs. More than 90 percent parents, teachers, and secondary students and 80 percent tertiary students agreed with the statement on primacy to life in the afterworld. There are no significant difference between male and female of different groups. Another statement "*Our future depends on God: Our workand initiatives are less important"* is consistent in intent with the statement about *Primacy to life afterworld*. However, the views are more divided from the respondents as can be seen in Table A6.15 as well as in Figures A6.7 to A6.9.

Female respondents among parents and tertiary level students appear to have less confidence in their work and initiatives than the male respondents though the differences are not significant statistically.

Table A6.15

Percent of respondents about *our future depends on God: our work and initiatives less important* by groups of respondents and gender

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	65.1	71.1	32.3	26.5	2.6	2.5
Teachers (559)	49.7	39.9	46.7	57.0	3.6	3.1
Tertiary students (110)	28.6	42.6	65.1	51.1	6.3	6.4
Secondary students (640)	44.4	46.6	44.7	42.5	10.9	10.9

Figure A6.7

Comparison of responses in percentages about "Primacy to life afterworld" and "our future depends on God: our work and initiatives are less important"

25
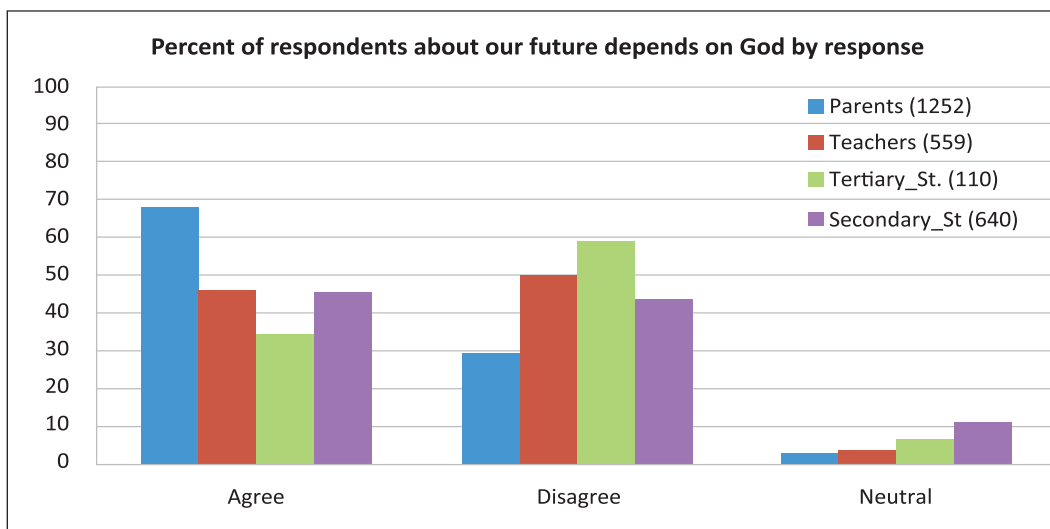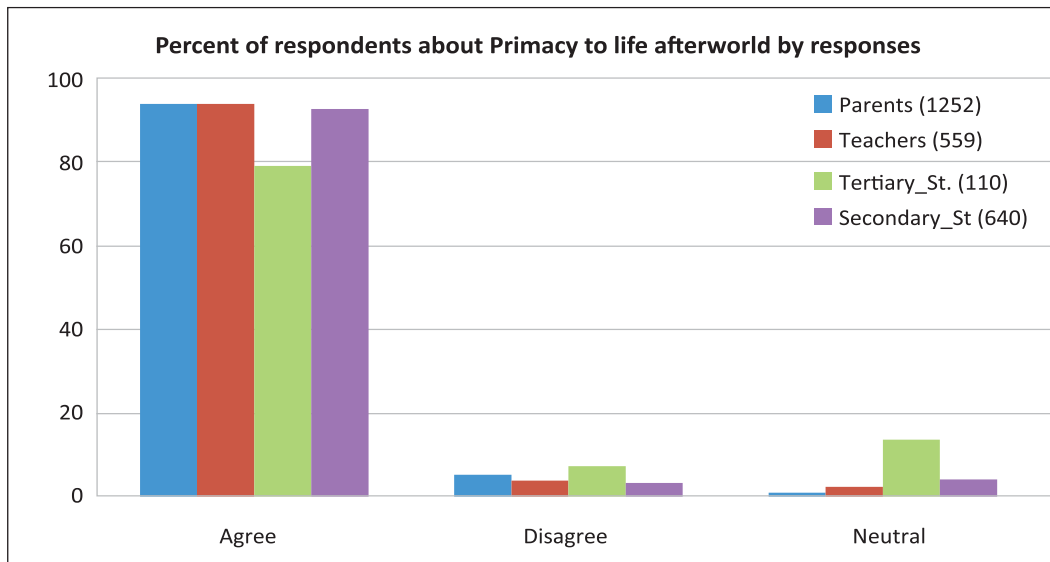
Figure A6.8

Degree of Cognitive dissonance of respondents on primacy to life afterworld (V3) and our future depends on God (V4)
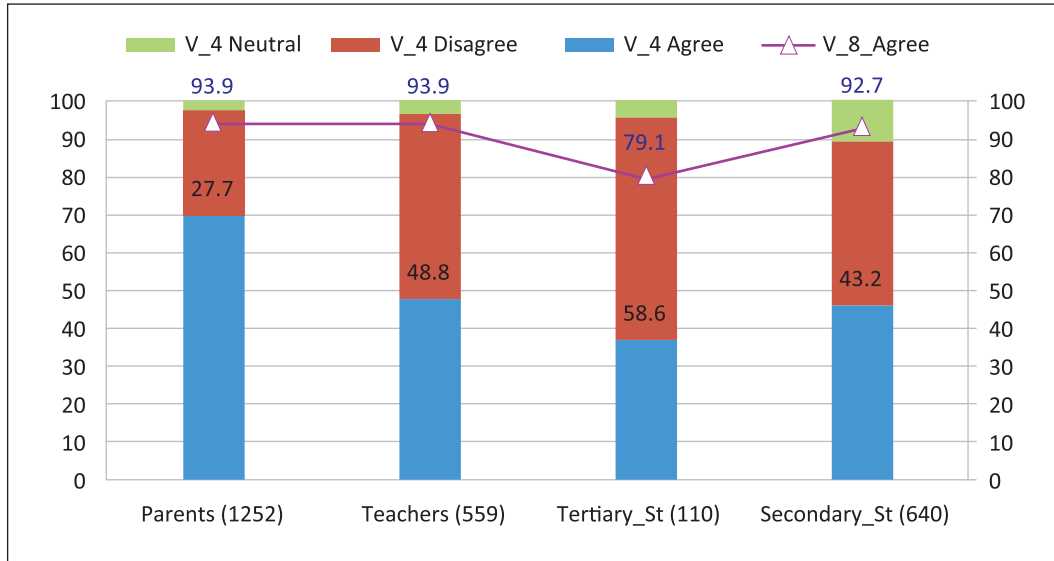
Figures A6.8/6.9 show that 93 percent or more of parents, teachers, and secondary students and 79 percent tertiary students fully or partially agree with the statement *Humans do not live forever and should give priority to life hereafter.* Of them, 28 percent parents, 49 percent teachers, 43 percent secondary students and 59 percent tertiary students disagree with the statement *"Our future depends on God and our work and initiatives are less important".* Teachers and tertiary level students have more contradictory views than others.

Figure A6.9

Degree of cognitive dissonance of respondents between of primacy to life afterworld (V3) and our future depends on God (V4) by group and gender
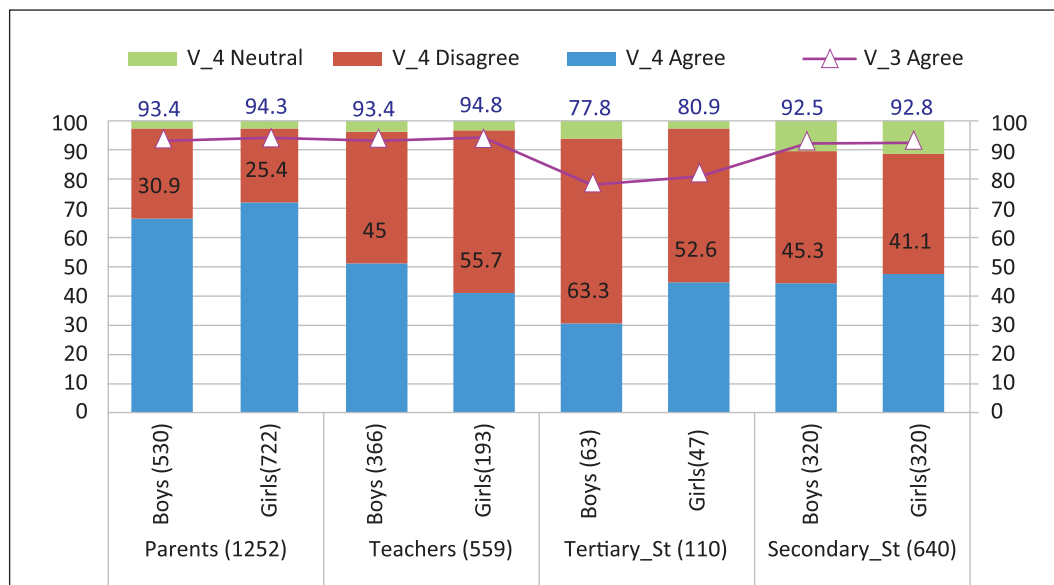
Another pair of potential cognitive dissonance is in respect of positive outlook about the future and taking pride in one's work as shown in Tables A6.16 and A6.17 and Figures A6.10 to A6.12.

Table A6.16
Percent of respondents about *positive outlook on future* by groups of respondents and gender

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	93.4	93.4	3.4	3.5	3.2	3.2
Teachers (559)	91.3	94.8	2.7	1.6	6.0	3.6
Tertiary students (110)	82.5	68.1	9.5	17.0	7.9	14.9
Secondary students (640)	90.6	87.5	3.4	4.1	5.9	8.4
Primary students (613)	90.9	91.5	3.3	5.2	5.9	3.3

"*Our country has developed in different ways; so future of our nation will be better than the present*" and "*It is expected that people should feel pride about their work, but in general it does not happen*" – these two statements can be seen as linked; because a person who is positive about the future also would be expected to take pride in what he/she does to earn a living or for an occupation. More than 89 percent respondents of each group show the positive attitude about country's development except for the tertiary level students, who were somewhat less optimistic. The tertiary level boy students were more positive than girls.

A contrarian view is taken by respondents when large proportions agree that they do not see reasons for taking pride in their work and occupations as shown in Table A6.17. Teachers are more dissatisfied than other groups with their work and tertiary level girls are more satisfied than other respondents, though nearly 20 percent of them did not choose any answer. These contrasts are shown graphically in Figure A6.10.

Table A6.17
Percent of responses about *pride in one's work-not happening* by group of respondents and gender

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	75.5	74.0	17.7	18.6	6.8	7.5
Teachers (559)	82.5	79.3	12.6	10.9	4.9	9.8
Tertiary students (110)	58.7	57.4	20.6	25.5	20.6	17.0
Secondary students (640)	72.8	77.2	9.1	7.8	18.1	15.0

The lines in Figures A 6.11/6.12 present that 93 percent parents and teachers, 89 percent secondary and 76 percent tertiary students take the positive view, i.e., they fully or partially agree with the statement *future of our nation will be better than the present.* Among respondents, 81 percent teachers, 75percent parents and secondary students, and 58 percent tertiary students also agree (show negative view) with the statement *in general, most people do not take pride in their work.*

Figure A6.10

Comparison of responses about in percentages "positive outlook on future" and "pride in one's work-not happening"

Percent of respondents about *positive outlook on future* by type of respondents and sex

Percent of respondents about *pride in one's Work- not happen* by type of respondents and sex

28
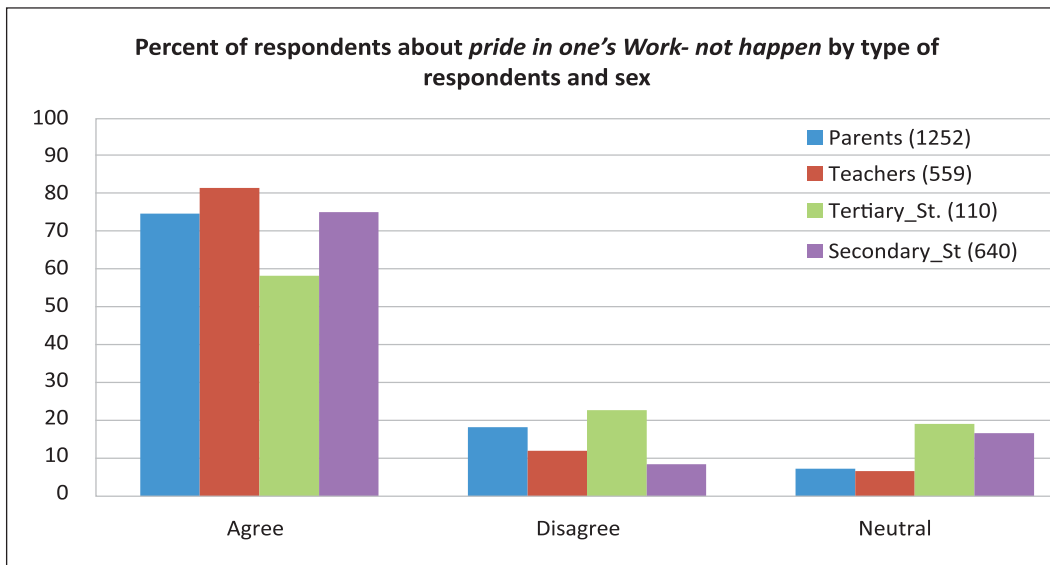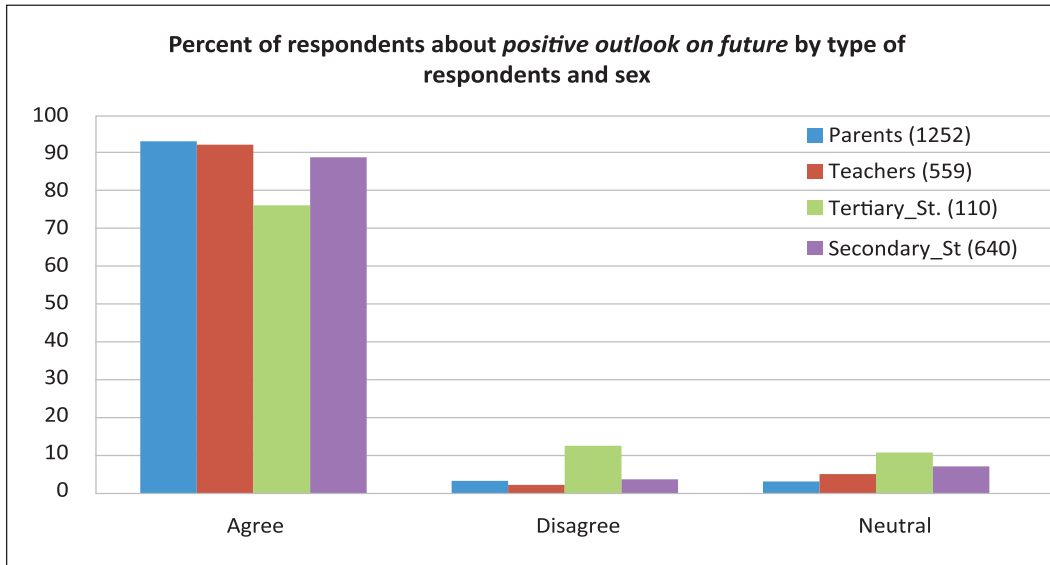
Figure A6.11

Degree of cognitive dissonance of respondents between positive outlook on future (V5) and pride in one's work--not happening (V9)
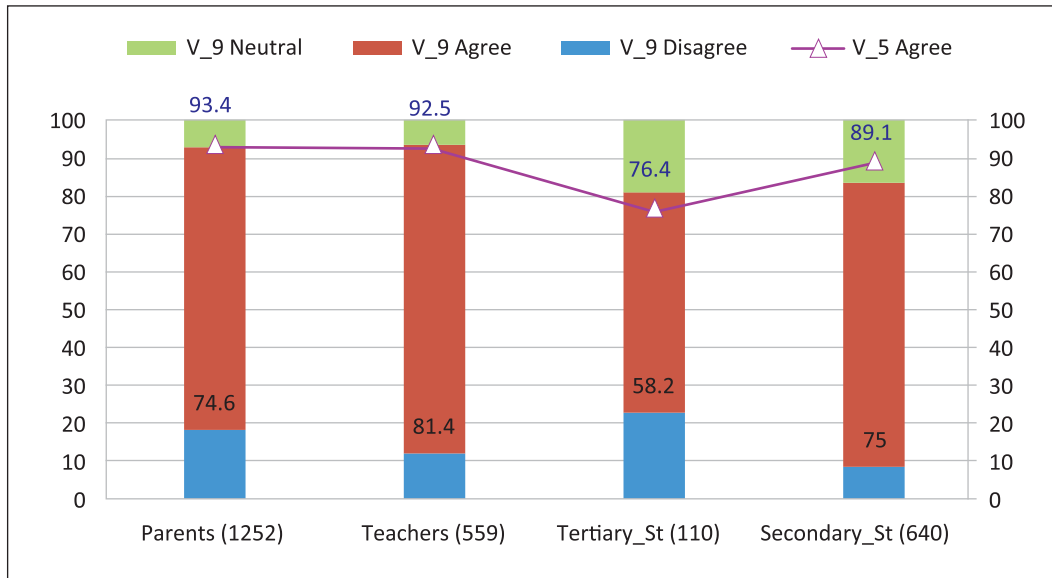
Figure A6.12

Degree of cognitive dissonance of respondents between positive outlook on future (V5) and pride in one's work-not happening (V9) by gender
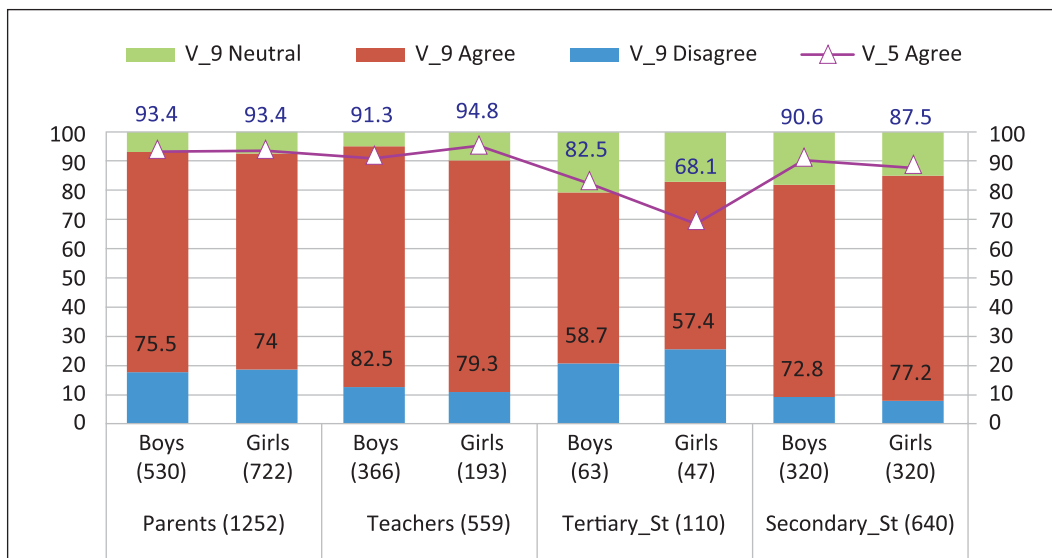
Manifestation of cognitive dissonance bewteen *respecting plural identities of people* and *considering religious identity of people as most important* is explained in Tables A6.18 and A6.19 and Figures A6.13 to A6.15.

Percent of respondents about respecting plural identities of people by group of respondents and gender

Respondents	Percent of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	female	Male	Female
Parents (1252)	89.4	88.5	5.1	5.5	5.5	6.0
Teachers (559)	91.5	92.7	6.0	5.7	2.5	1.6
Tertiary students (110)	84.1	78.7	6.3	10.6	9.5	10.6
Secondary students (640)	87.8	83.4	7.5	9.7	4.7	6.9

"Respecting plural identities of people" and *"most important identity of humans is the one based on religion"* — these two statements are logically connected. More than 80 respondents of each group show the positive attitude about *respecting plural identities of people* though 10 percent students of the tertiary level did not have an opinion. At the same time, similar proportions also consider religious identity as the most important one for people (Table A6.19).

Table A6.19
Percent of respondents about *most important identity of humans is the one based on religion* by group of respondents and gender

Respondents	Percentage of responses					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	70.4	75.6	21.9	16.6	7.7	7.8
Teachers (559)	58.5	56.0	38.0	37.8	3.6	6.2
Tertiary students (110)	30.2	34.0	54.0	44.7	15.9	21.3
Secondary students (640)	61.9	61.6	28.4	27.8	9.7	10.6
Primary students (613)	64.8	72.5	26.1	22.9	9.1	4.6

The contradictory responses are graphically shown in Figure A6.13. While there is a clustering of support for plural identitiy of people, there is a much more divided response about religion-based identity.

It is expected that for those who respect other people with different religious belief, ethnicity etc. religious identity alone of a person would not be very important. As it turns out, more than 60 percent of respondents (except tertiary students) believe that religion is the most important identity of people. Half of tertiary level students thought religion should not be a basis for people's identity, though 18 percent tertiary students did not express their opinion on this issue. There was a significant difference between the views of boys and girls at primary level on this question (Figure A6.15).

Figure A6.13

Comparison of responses in percentages about "respecting plural identities of people" and "most important identity of humans is the one based on religion"

Percent of respondents about respecting plural indentities of people by type of respondents

Percent of respondents about most important identity of humans is the one based on religion by responses
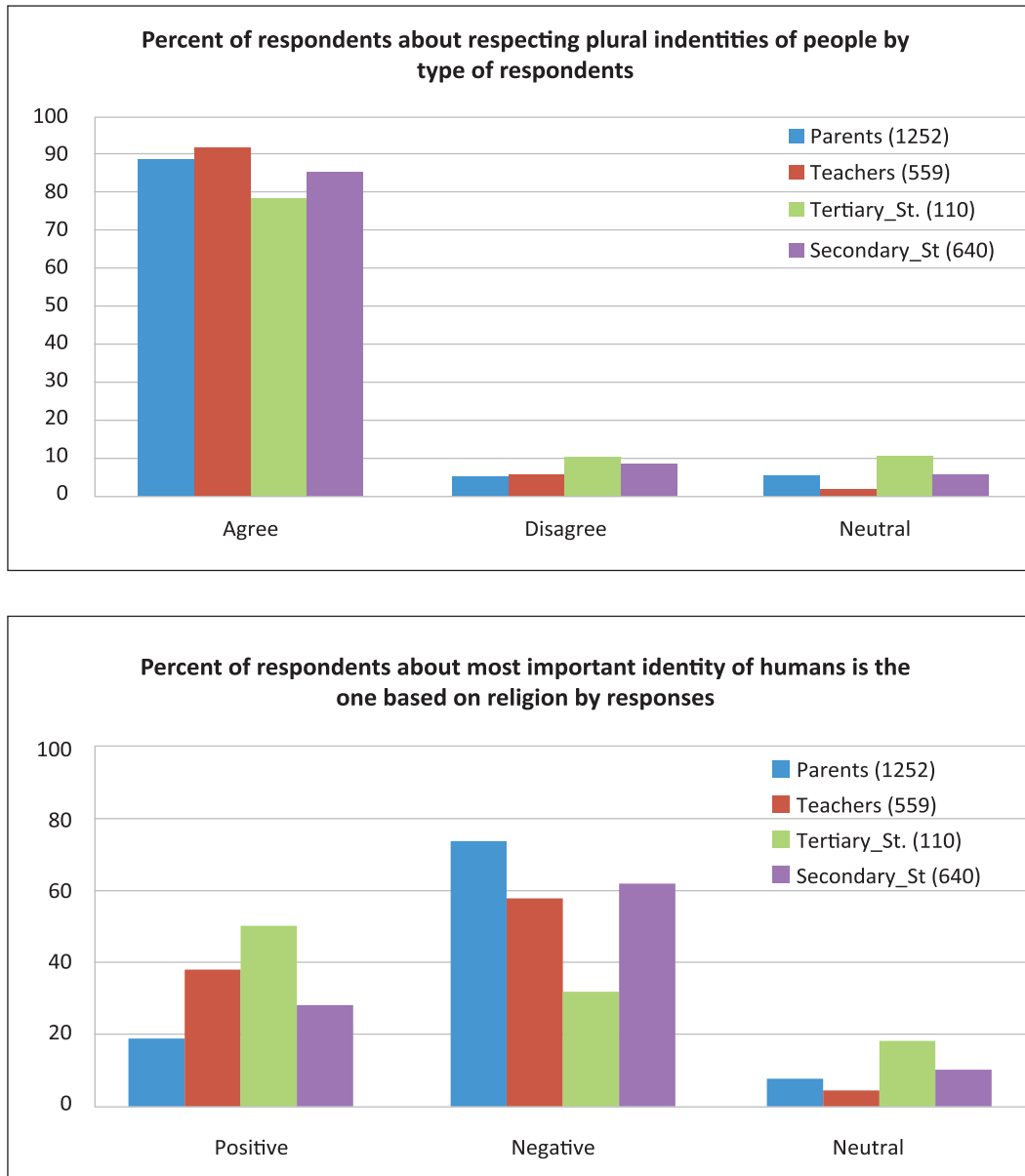
Lines in the Figure A6.14/6.15 present the positive view on the issue "*respecting plural identities of people*". More than 82 percent respondents of each group (88.9% parents, 91.9% teachers,81.8% tertiary students, and 85.6% secondary students) show the positive view (fully and partially agree) on "*respecting plural identities of people*". Among them, 76 percent of parents, 59 percent of teachers, 34 percent of tertiary students and 64 percent of secondary students show the negative view, i.e., they fully or partially agreed with the primacy of identity based on one's religion. The tertiary student has less inconsistency than other groups on this issue. There was no significant difference between males and females in each group (Figure A6.15).

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Figure A6.14

Degree of cognitive dissonance of respecting plural identities of people (V12) and most important identity of humans is the one based on religion (V13)
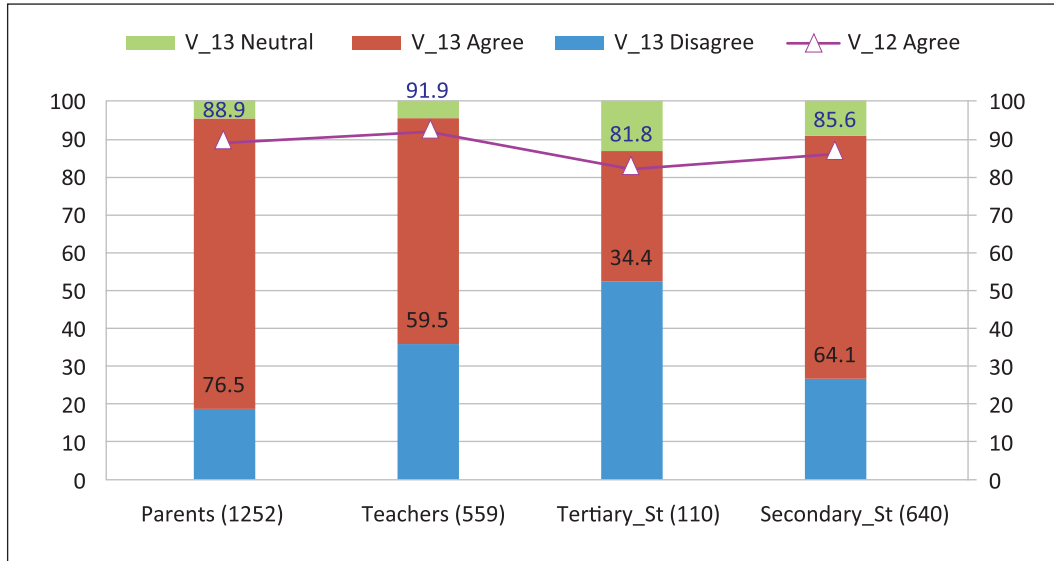
Figure A6.15

Degree of cognitive dissonance between respecting plural identities of people (V12) and importance of identity based on religion (V13) by gender
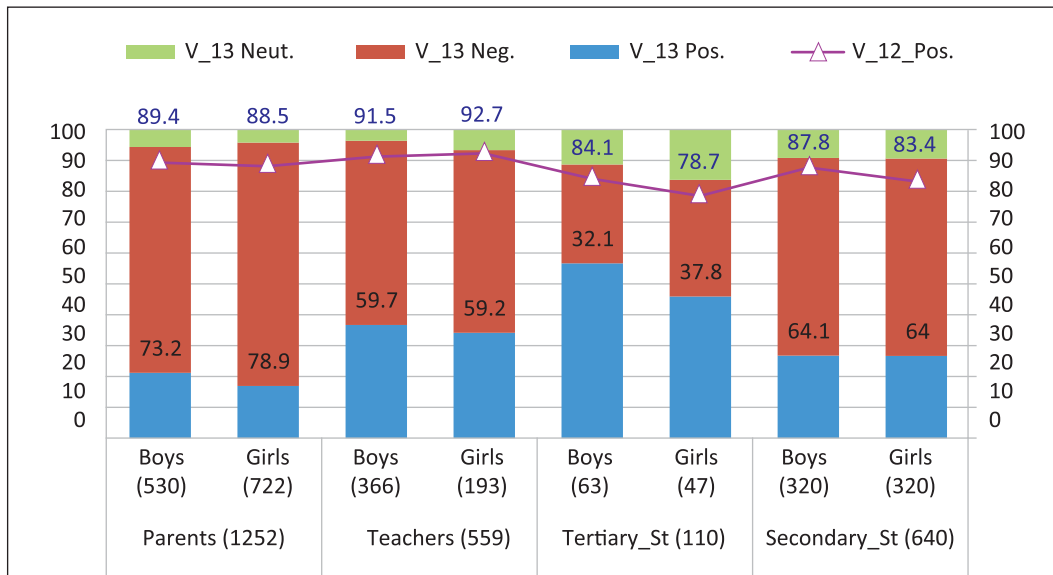
The next pair of cognitive dissonance relates to *engagement of youth in protecting biodiversity and natural resources* and s*acrificing some environmental measures to secure economic growth* shown in TablesA6.20 and A6.21 and Figures A6.16 to A6.18.

Table A6.20
*Percent of respondents about engagement of youth in protecting biodiversity and
natural resources (V46) by group of respondents and gender*

Respondents	Responses					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	95.7	95.6	2.6	1.5	1.7	2.9
Teachers (559)	99.2	96.4	.5	1.0	.3	2.6
Tertiary students (110)	93.7	97.9	0.0	0.0	6.3	2.1
Secondary students (640)	92.8	93.8	3.4	3.4	3.8	2.8
Primary students (613)	90.6	95.1	6.5	2.6	2.9	2.3

"*Engagement of youth in protecting biodiversity and natural resources*" and "*sacrificing some environmental measures to secure economic growth*" – these two statements are about the environment and its protection. More than 95 percent respondents of each group show positive view about "e*ngagement of youth in protecting biodiversity and natural resources.*" Male teachers show a more positive view than other groups although 5 percent students of the tertiary level did not express an opinion on this issue. At the same time, around three quarters of parents and teachers and more than half of students agreed that environmental protection measures may be sacrificed for the sake of economic growth. The degree of cognitive dissonance seems to be lower for female respondents (Tables A6.20 and A6.21)

Table A6.21
Percent of respondents about *sacrificing some environmental measures to secure
economic growth* (V31) by type of respondents and gender

Respondents	Responses					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	81.7	80.1	13.8	13.6	4.5	6.4
Teachers (559)	74.0	69.4	23.0	25.4	3.0	5.2
Tertiary students (110)	65.1	40.4	28.6	46.8	6.3	12.8
Secondary students (640)	64.4	55.3	24.7	26.3	10.9	18.4

The contradictory positions of respondents are graphically represented in histograms in Figure A6.16. The responses are more divided between agreement, disagreement and not having a position in the case of sacrificing environmental measures for economic growth than for the general proposition of youth being engaged in protecting the environment (Figure A6.16).

Girl students have a more positive view (46.8% in tertiary and 26.3% in secondary level) than the boys in support of unconditional protection of biodeiversity and natural resources (Figure A6.18).

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Comparison of responses in percentages about "engagement of youth in protecting biodiversity and natural resources" and "sacrificing some environmental measures to secure economic growth"

Percent of respondents about engagement of youth in protecting biodiversity and natural resources by type of respondents

Percent of respondents about *sacrificing some environmental measures to secure economic growth* by type of respondents
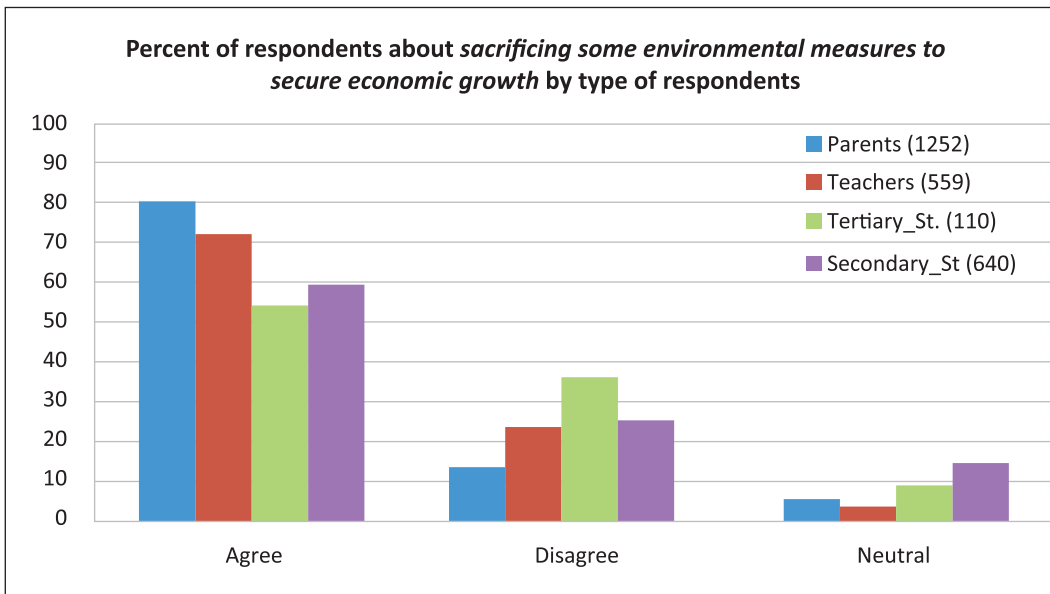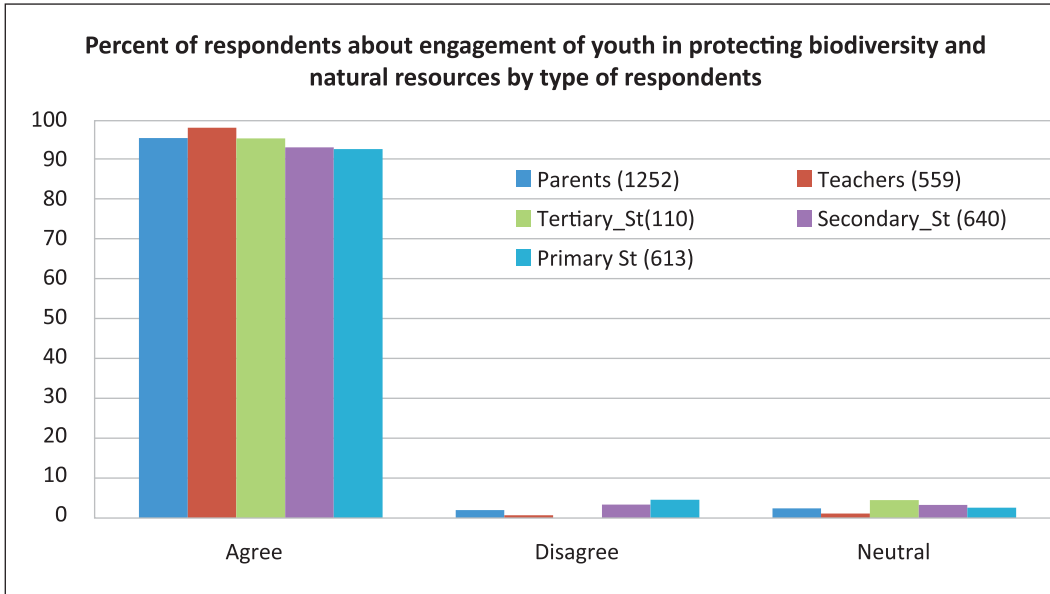
Figure A6.17

Degree of cognitive dissonance about "engagement of youth in protecting biodiversity andnatural resources" (V46) and "sacrificing some environmental measures to secure economic growth" (V31)
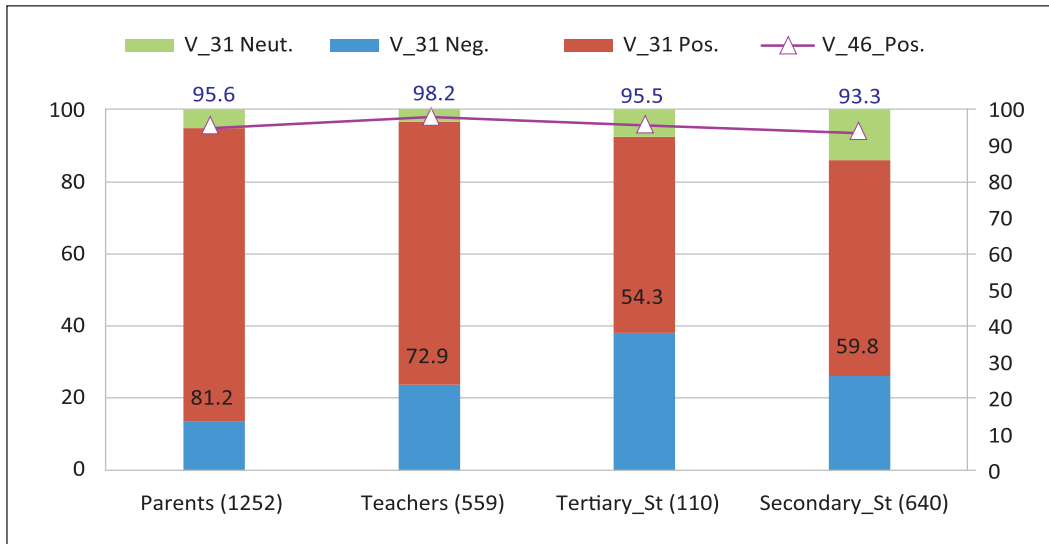
Lines in Figures A6.17/6.18 show thepositive view regarding the issue "*engagement of youth in protecting biodiversity and natural resources*". More than 93 percent respondents of each group (95.6% parents, 98.2% teachers, 95.5% tertiary students, and 93.3% secondary students) take a positive view – i.e., support for "*engagement of youth in protecting biodiversity and natural resources.*" At the same time, 81 percent parents, 73 percent teachers, 54 percent tertiary level students and 60 percent of secondary level students fully and partially agree to *"sacrificing some environmental measures to secure economic growth."* Girl students of tertiary level have less contradiction than other groups on this issue (Figure A6.18).

Figure A6.18

Degree of cognitive dissonance on engagement of youth in protecting biodiversity and natural resources (V46) and sacrificing some environmental measures to secure economic growth (V31) by gender

35
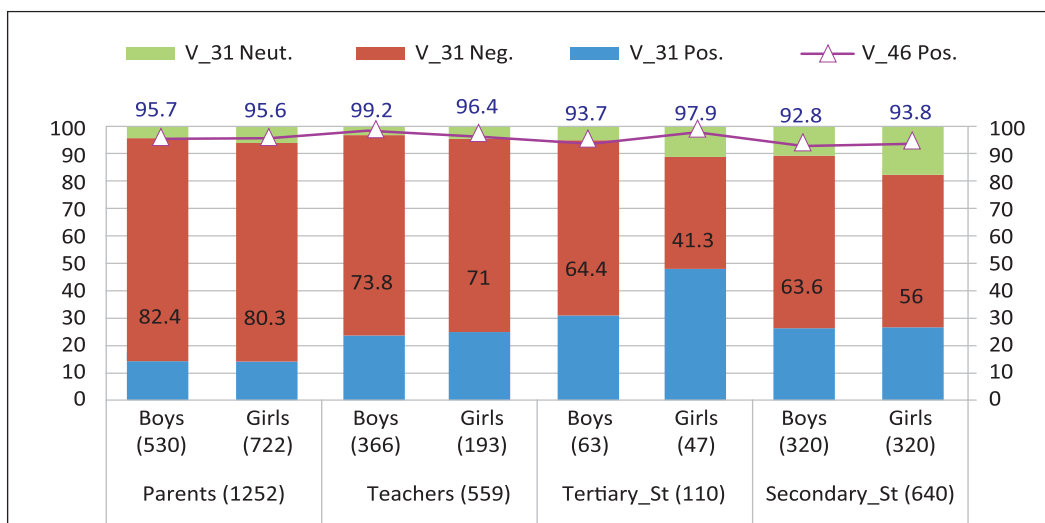
<div align="center">**Table A6.22**</div>
<div align="center">**Percent of respondents about *protecting human and education rights of child and***</div>
<div align="center">***adolescent domestic helper* (V47) by type of respondents and gender**</div>

Respondents	Responses					
	Agree		Disagree		Neutral	
	Male	Female	Male	Male	Female	Male
Parents (1252)	97.4	97.1	.8	1.7	1.9	1.2
Teachers (559)	97.3	99.0	1.6	.5	1.1	.5
Tertiary students (110)	91.9	90.3	3.4	4.1	4.7	5.6
Secondary students (640)	91.9	90.3	3.4	4.1	4.7	5.6
Primary students (613)	87.0	90.7	8.5	5.9	4.6	3.4

The next item of cognitive dissonance is about protecting rights of child dometic workers and physical punishment of children explained in Tables A6.22 and A6.23 and Figures A6.19 to A6.21.

"*Protecting human and education rights of the child and adolescent domestic helper*" and "s*colding and corporal punishment for children when they break rules and disobey direction*" – are two statements about attitude and ehaviour towards children. Most respondents – especially, parents, teachers and tertiary students – show a strongly positive attitude toward protecting rights and dignity of child domestic workers (Table A6.22). The views were much more split in respect of verbal and physical punishment of children in general (Table A6.23).

<div align="center">**Table A6.23**</div>
<div align="center">***Percent of respondents about Scolding and corporal punishment for children when they break rules and disobey***</div>
<div align="center">***direction (V27) by group of respondents and gender***</div>

Respondents	Responses					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	56.8	61.9	42.5	36.4	.8	1.7
Teachers (559)	27.6	18.7	70.8	78.2	1.6	3.1
Tertiary students (110)	46.0	23.4	49.2	70.2	4.8	6.4
Secondary students (640)	48.4	39.7	47.2	50.3	4.4	10.0
Primary students (613)	53.6	42.2	44.6	50.5	4.9	4.2

The contradictions are shown graphically in histograms in Figure A6.19.

The people who have concerns about *protecting human and education rights of the child and adolescent domestic helper,* it is expected, might not *scold and or inflict corporal punish to children when they break rules and disobey direction*. However, 60 percent parents and 44 percent primary and secondary students think that this was sometimesnecessary. Three-quarters of teachers did not support this view, but still a quarter did. Fathers and female respondents of other groups were inclined towards meting out punishment to children in general (Figures A6.20 and Figure A6.21).

<div align="center">36</div>

Figure A6.19

Comparison of responses in percentages about "protecting human and education rights of child and adolescent domestic helper" and "Scolding and corporal punishment for children when they break rules and disobey direction"

Percent of respondents about *Protecting human and education rights of child and adolescent domestic helper* by type of respondents

Parents (1252)
Teachers (559)
Tertiary_St. (110)
Secondary_St (640)
Primary_St (613)

Percent of respondents about Scolding and corporal punishment for children when they break rules and disobey direction by type of respondents

Parents (1252)
Teachers (559)
Tertiary_St. (110)
Secondary_St (640)
Primary_St (613)
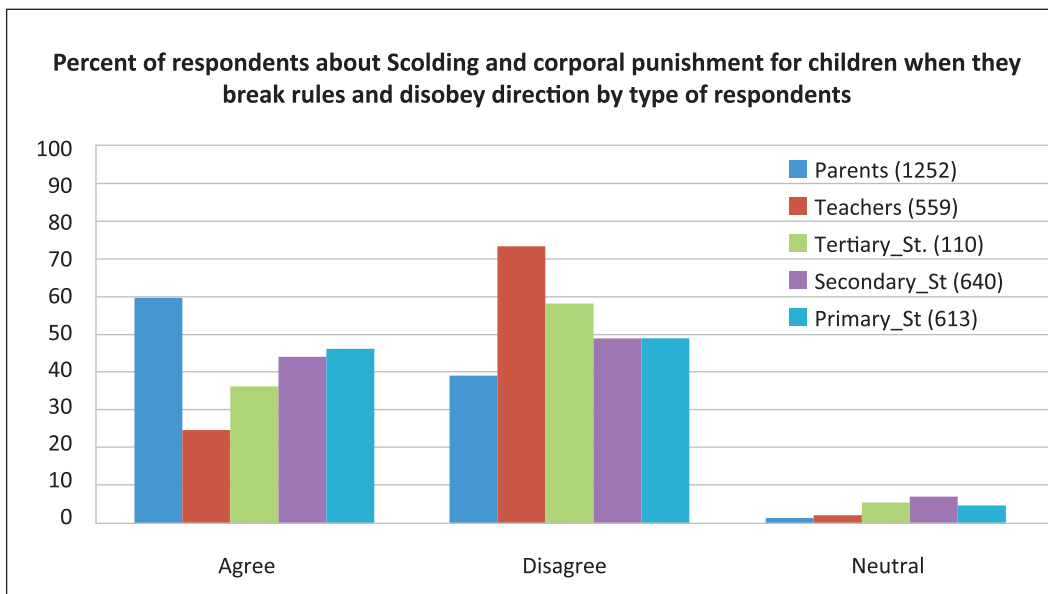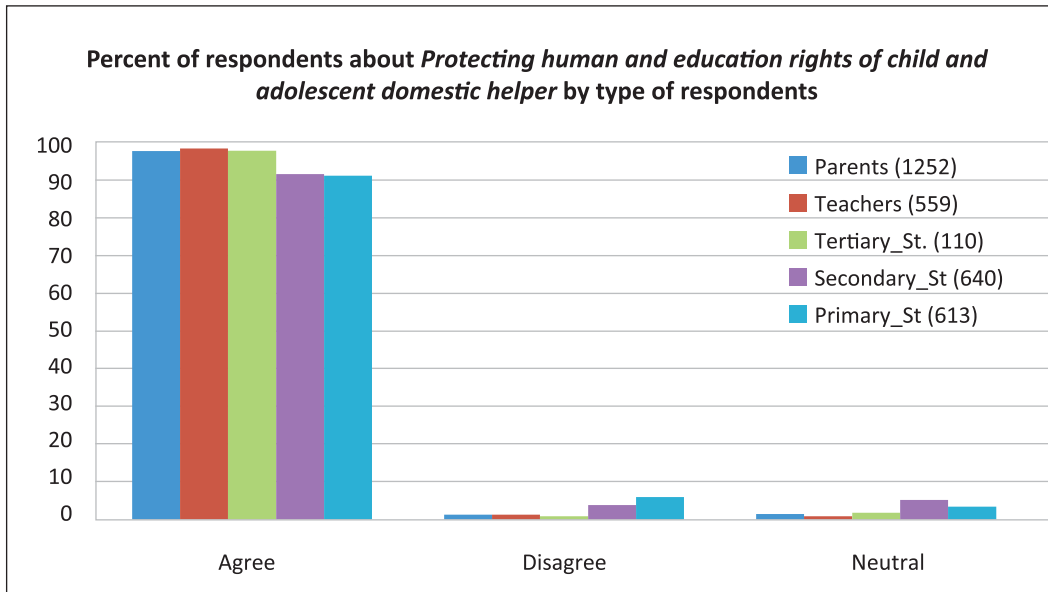
Lines in Figures A6.20/6.21 show a very strong positive view on the issue "*protecting human and education rights of the child and adolescent domestic helper*". More than 91 percent respondents of each group (97.2% parents, 97.9% teachers, 97.3% tertiary level students, 91.1% secondary level students, and 90.7% primary level students) fully and partially agree with the statement "*protecting human and education rights of the child and adolescent domestic helper.*" Among them, 60 percent parents, 45 percent students of secondary and primary level students fully and partially agree (taking a negative view) with the statement *"scolding*

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and corporal punishment for children necessary when they break rules and disobey direction". Male of each group (except parents) have more contradiction than females on these issues (Figure A6.21).

Figure A6.20

Degree of cognitive dissonance on protecting human and education rights of child and adolescent domestic helper (V47) and scolding and corporal punishment for children when they break rules and disobey direction (V27)
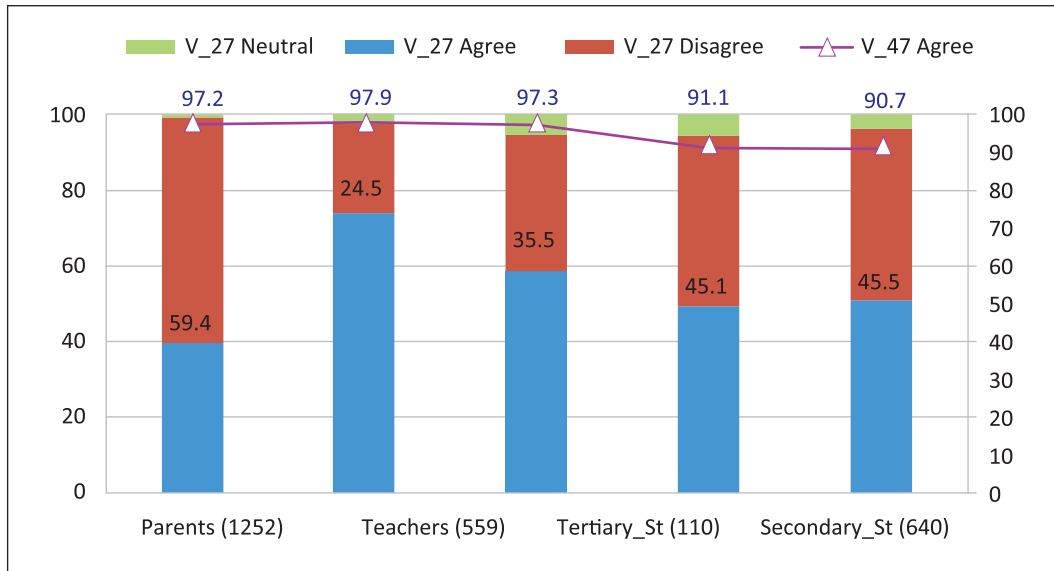
Figure A6.21

Degree of cognitive dissonance on protecting human and education rights of child and adolescent domestic helper (V47) and scolding andcorporal punishment for children necessary when they break rules and disobey direction (V27) by gender

38
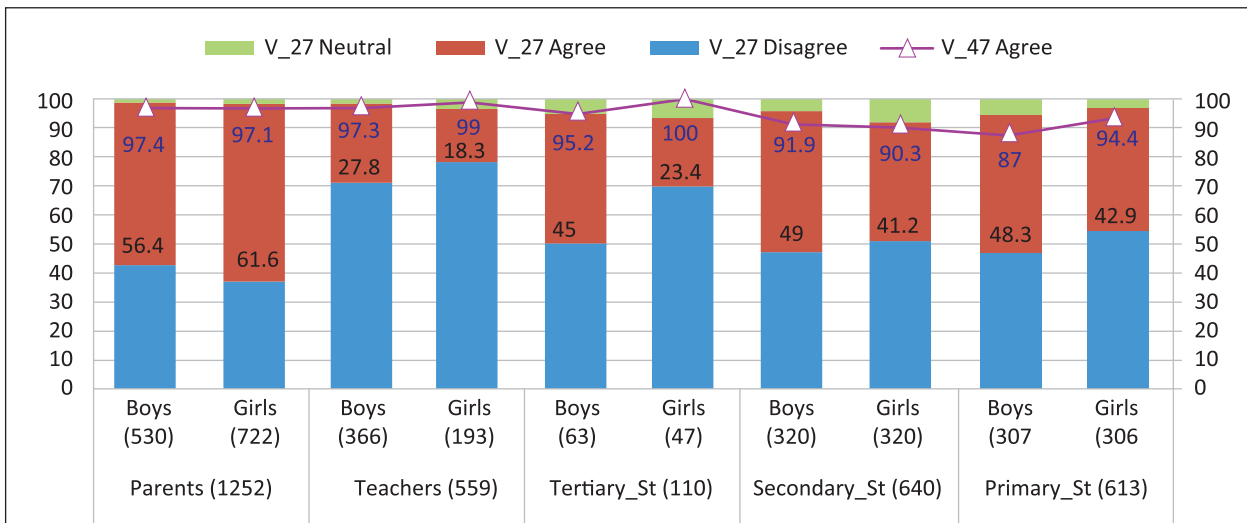
C. Details of Responses for Items in Values Survey

The tables below are presented showing the responses for each of the 47 values survey items.

১. স্বচ্ছন্দ জীবন ও যথেষ্ঠ অর্থ উপার্জন করা জীবনে সবচেয়ে গুরুত্বপূর্ণ বিষয়। এটাই আমাদের ইচ্ছা/চাহিদা পূরণে এবং সুখী জীবনের জন্য প্রয়োজন।

Table A6.24
*Percent of respondents about priority to being rich by type of respondents and gender**

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	85.3	88.1	12.8	11.1	1.9	0.8
Teachers (559)	74.6	80.3	20.8	16.1	4.6	3.6
Tertiary students (110)	76.2	85.1	20.6	4.3	3.2	10.6
Secondary students (640)	83.4	81.6	9.7	10.0	6.9	8.4
Primary students (613)	69.4	73.6	26.1	17.3	4.6	9.1

২. পরীক্ষায় ভালো ফল পাওয়ার জন্য কোনো কোনো ক্ষেত্রে অসদুপায় অবলম্বন করার প্রয়োজন হয়।

Table A6.*25*
*Percent of respondents about using any means to score high in exam by type of respondents and gender**

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Male	Female	Male
Parents (1252)	7.9	9.0	90.2	90.0	1.9	1.0
Teachers (559)	5.2	2.6	91.5	94.8	3.3	2.6
Tertiary students (110)	14.3	17.0	85.7	70.2	0.0	12.8
Secondary students (640)	17.2	21.6	72.8	67.2	10.0	11.3

৩. জগতে মানুষ চিরদিনের জন্য আসেনি। সুতারং,পরকালের জন্য প্রস্তুতি নেওয়াই হবে জীবনের মূল কাজ।

Table A6. 26
Percent of respondents about *Primacy to life afterworld* by type of respondents and gender*

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Male	Female	Male
Parents (1252)	93.4	94.3	5.8	4.7	.8	1.0
Teachers (559)	93.4	94.8	4.6	2.1	1.9	3.1
Tertiary students (110)	77.8	80.9	7.9	6.4	14.3	12.8
Secondary students (640)	92.5	92.8	3.4	3.1	4.1	4.1

৪. আমাদের ভবিষ্যৎ মূলত ভাগ্য আর সৃষ্টিকর্তার ইচ্ছার উপর নির্ভর করে। এক্ষেত্রে আমাদের কাজ কিংবা উদ্যোগ কম গুরুত্বপূর্ণ।

Table A 6.27
*Percent of respondents about our future depends on God: our work and initiatives less important by type of respondents and gender**

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	65.1	71.1	32.3	26.5	2.6	2.5
Teachers (559)	49.7	39.9	46.7	57.0	3.6	3.1
Tertiary students (110)	28.6	42.6	65.1	51.1	6.3	6.4
Secondary students (640)	44.4	46.6	44.7	42.5	10.9	10.9

৫. নানাভাবে দেশে উন্নতি হচ্ছে। তাই জাতিয় ও আমাদের ভবিষ্যত বর্তমানের চেয়ে ভাল হবে।

Table A6.28
Percent of respondents about positive outlook on future by type of respondents and gender

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	93.4	93.4	3.4	3.5	3.2	3.2
Teachers (559)	91.3	94.8	2.7	1.6	6.0	3.6
Tertiary students (110)	82.5	68.1	9.5	17.0	7.9	14.9
Secondary students (640)	90.6	87.5	3.4	4.1	5.9	8.4
Primary students (613)	90.9	91.5	3.3	5.2	5.9	3.3

৬. যে মানুষকে ভালভাবে চিনি না তার কথা বিশ্বাস করা ঠিক নয়।

Table A6.29
*Percent of respondents about Lacking trust in people by type of respondents and gender**

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	85.8	81.2	12.6	17.7	1.5	1.1
Teachers (559)	91.0	92.7	7.7	5.2	1.4	2.1
Tertiary_St(110)	84.1	93.6	9.5	2.1	6.3	4.3
Secondary students (640)	73.1	83.1	18.4	10.3	8.4	6.6
Primary students (613)	64.5	69.6	26.7	24.5	8.8	5.9

৭. নিজে বিপদে পড়ার সম্ভাবনা থাকলেও এক অন্যকে বিপদ থেকে উদ্ধার করবে এটা আশা করা যায় না।

Table A6.30

Percent of respondents about assisting others in danger in spite of risk to oneself – not to be expected by type of respondents and gender*

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	49.8	48.9	46.4	48.3	3.8	2.8
Teachers (559)	38.5	42.0	56.3	52.3	5.2	5.7
Tertiary students (110)	47.6	57.4	46.0	31.9	6.3	10.6
Secondary students (640)	34.7	35.9	48.8	50.3	16.6	13.8
Primary students (613)	48.5	41.5	39.1	53.9	12.4	4.6

৮. মানুষের জীবনে আর্থিক সাফল্য ও সুনাম অর্জন ছাড়াও একটা বৃহত্তর উদ্দেশ্য থাকে- যা তার জীবনকে পরিচালিত করে।

Table A6.31

Percent of respondents about greater purpose in life other than wealth and fame by type of respondents and gender

Respondents	Percentage of responses					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	85.3	79.8	5.5	7.3	9.2	12.9
Teachers (559)	93.4	94.8	2.7	0.5	3.8	4.7
Tertiary students (110)	84.1	72.3	4.8	2.1	11.1	25.5
Secondary students 640)	92.2	91.6	3.1	2.2	4.7	6.3

৯. জীবিকা অর্জনের জন্য কাজ ও পেশা নিয়ে মানুষ গর্ব অনুভব করবে এটাই কাম্য, কিন্তু অধিকাংশ ক্ষেত্রে তা ঘটে না।

Table A6.32

Percent of respondents about pride in one's work- not often seen by type of respondents and gender*

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	75.5	74.0	17.7	18.6	6.8	7.5
Teachers (559)	82.5	79.3	12.6	10.9	4.9	9.8
Tertiary students (110)	58.7	57.4	20.6	25.5	20.6	17.0
Secondary students (640)	72.8	77.2	9.1	7.8	18.1	15.0

১০. সততাই সর্বোৎকৃষ্ট পন্থা বাস্তবে এই নীতিবাক্য মেনে চলা সম্ভব নয়।

Table A6.33
Percent of respondents about honesty is the best policy - not practical by type of respondents and gender*

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Male	Female	Male
Parents (1252)	60.4	64.1	37.2	34.1	2.5	1.8
Teachers (559)	33.6	39.4	65.3	58.0	1.1	2.6
Tertiary students (110)	34.9	66.0	65.1	34.0	0.0	0.0
Secondary students (640)	38.4	32.8	54.1	55.9	7.5	11.3

১১. শিক্ষিত মানুষের বৈশিষ্ট্য তিনি সঙ্গীত, বিভিন্ন শিল্পকলা ও বিভিন্ন সংস্কৃতি সম্বন্ধে জানায় আগ্রহী হবেন এবং এ জন্য উদ্যোগ নেবেন।

Table A6.34
Percent of respondents about sign of an educated person – appreciation of and interest in diverse cultures, music and art by type of respondents and gender

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	81.9	80.6	13.0	12.6	5.1	6.8
Teachers (559)	90.7	89.6	5.7	5.2	3.6	5.2
Tertiary students (110)	85.7	66.0	7.9	14.9	6.3	19.1
Secondary students (640)	85.9	84.1	4.1	7.8	10.0	8.1

১২. সব মানুষের একই সঙ্গে ধর্মীয়, জাতিগত, ভাষাগত, আঞ্চলিক ইত্যাদি পরিচয় থাকে এই সব নিয়েই ব্যক্তির পূর্ণ পরিচয়।

Table A6.35
Percent of respondents about respecting plural identities of people by type of respondents and gender

Respondents	Percent of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	female	Male	Female
Parents (1252)	89.4	88.5	5.1	5.5	5.5	6.0
Teachers (559)	91.5	92.7	6.0	5.7	2.5	1.6
Tertiary students (110)	84.1	78.7	6.3	10.6	9.5	10.6
Secondary students (640)	87.8	83.4	7.5	9.7	4.7	6.9

১৩. ধর্মীয় পরিচয়ই (মুসলিম, হিন্দু, খ্রিষ্টান, বৌদ্ধ ইত্যাদি)- ব্যক্তির সব চেয়ে বড় পরিচয়; ভাষাগত, জাতিগত, আঞ্চলিক বা অন্য পরিচয়ের চেয়েও ।

Table A6.36
Percent of respondents about most important identity of humans is the one based on religion by type of respondents and gender*

Respondents	Percentage of responses					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	70.4	75.6	21.9	16.6	7.7	7.8
Teachers (559)	58.5	56.0	38.0	37.8	3.6	6.2
Tertiary students (110)	30.2	34.0	54.0	44.7	15.9	21.3
Secondary students (640)	61.9	61.6	28.4	27.8	9.7	10.6
Primary students (613)	64.8	72.5	26.1	22.9	9.1	4.6

১৪. মানুষ মা বাবার চেয়ে তাদের সন্তানদের বেশি ভালবাসে। এটাই স্বাভাবিক।

Table A6.37
Percent of respondents about priority in love and care to one's children over parents by type of respondents and gender *

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	70.8	82.1	27.9	16.3	1.3	1.5
Teachers (559)	70.5	78.8	25.1	13.5	4.4	7.8
Tertiary students (110)	65.1	66.0	11.1	17.0	23.8	17.0
Secondary students (640)	75.9	79.1	16.9	13.1	7.2	7.8

১৫. বন্ধুত্বের প্রথম শর্ত পরস্পরের প্রতি বিশ্বস্ত থাকা।

Table A6.38
Percent of respondents about loyalty to friends by type of respondents and gender

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	93.6	95.0	3.4	3.2	3.0	1.8
Teachers (559)	97.5	97.4	1.9	1.0	.5	1.6
Tertiary students (110)	95.2	95.7	1.6	.0	3.2	4.3
Secondary students (640)	91.6	90.9	5.0	3.1	3.4	5.9

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১৬. অপরকে সম্মান করলে কোনে কোনো ক্ষেত্রে নিজেকে ছোট করা হয়।

Table A6.39

*Percent of respondents about respecting others sometimes may demean oneslef by type of respondents and gender ***

| Respondents | Percentage of respondents | | | | | |
| | Agree | | Disagree | | Neutral | |
	Male	Female	Male	Female	Male	Female
Parents (1252)	37.7	41.3	59.1	54.4	3.2	4.3
Teachers (559)	29.5	29.5	67.2	64.8	3.3	5.7
Tertiary students (110)	28.6	51.1	61.9	38.3	9.5	10.6
Secondary students (640)	34.1	34.7	47.8	52.5	18.1	12.8

১৭. সবাই আইন-কানুন দ্বারা সমান উপকার পায় না। কাজেই এটা আশা করা যায় না যে সমাজের সবাই সব আইন-কানুন মেনে চলবে।

Table A6.40

Percent of respondents about expectations about obeying law by all by type of respondents and gender

| Respondents | Percentage of respondents | | | | | |
| | Agree | | Disagree | | Neutral | |
	Male	Female	Male	Female	Male	Female
Parents (1252)	61.5	64.4	31.9	30.5	6.6	5.1
Teachers (559)	58.2	68.4	37.4	25.9	4.4	5.7
Tertiary students (110)	52.4	72.3	33.3	17.0	14.3	10.6
Secondary students (640)	57.2	63.1	30.3	24.7	12.5	12.2
Primary students (613)	47.9	54.6	43.6	38.6	8.5	6.9

১৮. আইনের দৃষ্টিতে সবাই সমান, কিন্তু বাস্তবে সমাজে এটা প্রতিষ্ঠা করা অত্যন্ত কঠিন।

Table A6.41

Percent of respondents about *equality of all before law - not practical* **by type of respondents and gender ***

| Respondents | Percentage of respondents | | | | | |
| | Agree | | Disagree | | Neutral | |
	Male	Female	Male	Female	Male	Female
Parents (1252)	72.5	75.9	24.9	21.1	2.6	3.0
Teachers (559)	64.2	76.2	34.4	21.2	1.4	2.6
Tertiary students (110)	60.3	63.8	39.7	31.9	0.0	4.3
Secondary students (640)	63.1	69.7	30.9	21.6	5.9	8.8

১৯. সব সমাজেই কিছু সুবিধাবঞ্চিত বা পিছিয়ে পড়া লোক থাকে যাদের জন্য দান-খয়রাত ছাড়া তেমন কিছু করার নেই।

Table A6.42
*Percent of respondents about only charity can help the disadvantaged in society by type of respondents and gender **

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	49.6	49.3	47.0	46.0	3.4	4.7
Teachers (559)	37.2	38.3	60.1	60.1	2.7	1.6
Tertiary students (110)	31.7	17.0	50.8	78.7	17.5	4.3
Secondary students (640)	45.3	46.6	46.6	42.5	8.1	10.9

২০. দেশপ্রেম প্রকাশের জন্য অনেক ক্ষেত্রেই অন্য দেশ বা জাতিকে হেয় করা বা তাদের সম্পর্কে নেতিবাচক কথা বলাই স্বাভাবিক।

Table A6.43
*Percent of respondents about conflict between love for one's own country and global citizenship by type of respondents and gender **

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	32.3	27.6	61.5	65.7	6.2	6.8
Teachers (559)	19.9	17.6	77.6	78.2	2.5	4.1
Tertiary students (110)	12.7	10.6	74.6	83.0	12.7	6.4
Secondary students (640)	39.4	32.2	44.7	54.7	15.9	13.1
Primary students (613)	25.7	19.0	68.4	72.5	5.9	8.5

২১. একই শ্রেণিকক্ষে প্রতিবন্ধী শিশুর সঙ্গে শিক্ষা গ্রহণ করলে অন্য শিশুর শিক্ষা ব্যাহত হয়।

Table A6.44
*Percent of respondents about presence of children with disability may disrupt class by type of respondents and gender **

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	39.6	31.9	58.5	67.0	1.9	1.1
Teachers (559)	45.4	39.4	53.0	57.5	1.6	3.1
Tertiary students (110)	30.2	8.5	55.6	68.1	14.3	23.4
Secondary students (640)	28.4	27.5	58.1	62.2	13.4	10.3
Primary students (613)	30.6	25.2	61.2	70.3	8.1	4.6

২২. ন্যায় ও সমতা ভিত্তিক সমাজ তৈরির জন্য প্রত্যেক নাগরিকের দায়িত্ব ও কর্তব্য আছে, কিন্তু এ সম্বন্ধে অধিকাংশ নাগরিক যথেষ্ট সচেতন এবং সক্রিয় নন।

Table A6.45

Percent of respondents about building a just and fair society – many not aware of individual obligation by type of respondents and gender

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	87.7	82.3	7.0	9.0	5.3	8.7
Teachers (559)	95.4	96.4	4.1	1.6	.5	2.1
Tertiary students (110)	87.3	76.6	4.8	12.8	7.9	10.6
Secondary students (640)	85.3	85.3	8.4	5.6	6.3	9.1

২৩. "ধর্ম যার যার, রাষ্ট্র সবার"– এই কথার অর্থ হচ্ছে রাষ্ট্রীয় কোনো কার্যকলাপে বা অনুষ্ঠানে ধর্মভিত্তিক আচার বা রীতি পালন না করাই ভালো।

Table A6.46

Percent of respondents about bringing religious rites and rituals into state events by type of respondents and gender

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	71.7	73.8	20.6	16.8	7.7	9.4
Teachers (559)	48.9	42.5	47.3	48.7	3.8	8.8
Tertiary students (110)	52.4	44.7	34.9	29.8	12.7	25.5
Secondary students (640)	55.0	49.7	34.1	35.3	10.9	15.0
Primary students (613)	60.9	69.9	29.0	22.2	10.1	7.8

২৪. পরিবারের যত্ন আদর থেকে বঞ্চিত ও নির্দেশনা থেকে বঞ্চিত কিশোর ও তরুণরা হতাশাগ্রস্ত, মাদকে আসক্ত হচ্ছে ও ধর্মের নামে চরমপন্থা ও আতংকবাদী কার্যকলাপে আকৃষ্ট হচ্ছে। এ ব্যাপারে বিদ্যালয়, সমাজ ও পরিবারের একযোগে কাজ করা উচিত।

Table A6.47

Percent of respondents about family, school and community working together to guide and help youth against drug addiction and attraction to extremism by type of respondents and gender

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	97.2	96.7	1.3	1.5	1.5	1.8
Teachers (559)	98.4	98.4	1.6	.0	.0	1.6
Tertiary students (110)	88.9	93.6	3.2	2.1	7.9	4.3
Secondary students (640)	91.6	91.6	5.6	2.2	2.8	6.3
Primary students (613)	93.5	96.7	3.9	2.0	2.6	1.3

২৫. অন্যায় দেখে ও জেনে প্রতিবাদ না করা অন্যায়কে প্রশ্রয় দেওয়ার সামিল।

Table A6.48

Percent of respondents about not protesting injustice is to endorse injustice by type of respondents and gender

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	91.1	91.3	7.7	8.0	1.1	0.7
Teachers (559)	93.7	92.2	4.9	5.2	1.4	2.6
Tertiary students (110)	93.7	97.9	1.6	0.0	4.8	2.1
Secondary students (640)	68.4	68.4	25.3	25.0	6.3	6.6

২৬. রাজনীতি, ধর্ম ও সামাজিক ব্যাপারে মত প্রকাশের অবাধ স্বাধীনতার সুযোগ তৈরি করা গণতান্ত্রিক রাষ্ট্রের দায়িত্ব। আইনের মাধ্যমে অত্যন্ত সীমিত ক্ষেত্রে এই স্বাধীনতায় বাধা দেওয়া যেতে পারে।

Table A6.49

Percent of respondents about right for all to freedom of belief, thoughts, and expression of opinion with a few conditions by type of respondents and gender

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	72.1	68.7	13.2	15.0	14.7	16.3
Teachers (559)	65.0	56.0	27.3	24.9	7.7	19.2
Tertiary students (110)	65.1	74.5	20.6	6.4	14.3	19.1
Secondary students (640)	53.8	57.5	20.6	14.1	25.6	28.4

২৭. নিয়ম ভঙ্গ করলে বা নির্দেশ অমান্য করলে প্রয়োজনে তিরস্কার করার পাশাপাশি শারীরিক শাস্তি দেওয়ার প্রয়োজন আছে।

Table A6.50

*Percent of respondents about Scolding and corporal punishment for children when they break rules and disobey direction by type of respondents and gender *

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	56.8	61.9	42.5	36.4	.8	1.7
Teachers (559)	27.6	18.7	70.8	78.2	1.6	3.1
Tertiary students (110)	46.0	23.4	49.2	70.2	4.8	6.4
Secondary students (640)	48.4	39.7	47.2	50.3	4.4	10.0
Primary students (613)	53.6	42.2	44.6	50.5	4.9	4.2

২৮. শ্রেণিকক্ষে ও বিদ্যালয়ের বিভিন্ন কাজে ছাত্ররা অনেক দায়িত্ব নিতে পারে।

Table A6.51

Percent of respondents about students actively involved and taking responsibility in school management by type of respondents and gender

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	92.3	93.8	5.7	5.4	2.1	.8
Teachers (559)	97.0	96.4	2.7	2.1	.3	1.6
Tertiary students (110)	87.3	95.7	4.8	4.3	7.9	.0
Secondary students (640)	97.2	93.8	1.9	1.9	.9	4.4
Primary students (613)	91.9	90.5	4.6	8.5	3.6	1.0

২৯. ছাত্ররা শিক্ষকদের নৈতিকতা সততার উদাহরণ হিসেবে দেখতে চায়, কিন্তু বর্তমান সমাজে তা আশা করা যায় না।

Table A6.52

Percent of respondents about teachers acting as role model for students by type of respondents and gender*

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	67.9	65.9	27.5	29.6	4.5	4.4
Teachers (559)	48.6	47.7	49.7	48.7	1.6	3.6
Tertiary students (110)	65.1	78.7	27.0	19.1	7.9	2.1
Secondary students (640)	60.0	67.8	28.4	21.9	11.6	10.3
Primary students (613)	48.2	52.0	42.3	42.2	9.4	5.9

৩০. সৎ ও নৈতিক আচরণ সম্বন্ধে বিদ্যালয়ের ও পরিবারের শিক্ষা ও অভিজ্ঞতা অনেক সময় পরস্পর বিরোধী।

Table A6.53

Percent of respondents about experience of ethics and values in family and school often contradictory by type of respondents and gender

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	53.0	55.3	34.5	30.9	12.5	13.9
Teachers (559)	52.7	48.2	43.2	45.6	4.1	6.2
Tertiary students (110)	47.6	46.8	36.5	38.3	15.9	14.9
Secondary students (640)	49.7	56.3	35.0	29.1	15.3	14.7

৩১. অর্থনৈতিক উন্নয়নের স্বার্থে প্রাকৃতিক পরিবেশের কিছু ক্ষতি মেনে নিতে হবে।

Table A6.54
*Percent of respondents about sacrificing some environmental measures to secure economic growth by type of respondents and gender ***

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	81.7	80.1	13.8	13.6	4.5	6.4
Teachers (559)	74.0	69.4	23.0	25.4	3.0	5.2
Tertiary students (110)	65.1	40.4	28.6	46.8	6.3	12.8
Secondary students (640)	64.4	55.3	24.7	26.3	10.9	18.4

৩২. জলবায়ু পরিবর্তন রোধে নাগরিক হিসেবে আমার বড় কোনো ভূমিকা নেই।

Table A6.55
*Percent of respondents about limited individual obligation to prevent climate change by type of respondents and gender ***

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	49.2	61.9	29.6	20.9	21.1	17.2
Teachers (559)	23.0	31.1	69.4	55.4	7.7	13.5
Tertiary students (110)	23.8	31.9	68.3	53.2	7.9	14.9
Secondary students (640)	35.6	33.8	44.7	43.8	19.7	22.5

৩৩. প্রতি বিদ্যালয়ের ছাত্র, শিক্ষক ও অভিভাবককে নিজ এলাকার পরিবেশ রক্ষা ও বর্জ্য ও আবর্জনা কমানোর কার্যক্রম গ্রহণ করে সেই অনুসারে কাজে নিয়োজিত হওয়া উচিত।

Table A6.56
Percent of respondents about responsibility of students, teachers/parents regarding school and community physical environment by type of respondents and gender

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	95.3	96.3	3.2	1.9	1.5	1.8
Teachers (559)	97.0	96.9	.8	.5	2.2	2.6
Tertiary students (110)	88.9	95.7	3.2	.0	7.9	4.3
Secondary students (640)	94.1	95.0	2.2	1.6	3.8	3.4
Primary students (613)	91.2	92.5	5.2	5.6	3.6	2.0

৩৪. কষ্ট পেলেও ছেলেদের মেয়েদের মত কাঁদা উচিৎ নয়।

Table A6.57

Percent of respondents about different social expectations for boys and girls in expressing emotions by type of respondents and gender*

| Respondents | Percentage of respondents | | | | | |
| | Agree | | Disagree | | Neutral | |
	Male	Female	Male	Female	Male	Female
Parents (1252)	83.0	78.1	12.6	19.5	4.3	2.4
Teachers (559)	74.6	67.4	18.0	20.2	7.4	12.4
Tertiary students (110)	52.4	21.3	28.6	48.9	19.0	29.8
Secondary students (640)	74.7	65.6	13.8	18.1	11.6	16.3
Primary students (613)	31.9	33.0	59.6	59.5	8.5	7.5

৩৫. বিদ্যালয়ের খেলাধুলায় ছেলে ও মেয়েদের সমান সুযোগ থাকা দরকার।

Table A6.58

Percent of respondents about equal opportunity for sports and games for boys and girls in school by type of respondents and gender

| Respondents | Percentage of respondents | | | | | |
| | Agree | | Disagree | | Neutral | |
	Male	Female	Male	Female	Male	Female
Parents (1252)	92.8	94.9	6.6	4.6	.6	.6
Teachers (559)	96.4	97.4	3.0	1.0	.5	1.6
Tertiary students (110)	88.9	100.0	7.9	.0	3.2	.0
Secondary students (640)	95.0	95.3	3.8	2.2	1.3	2.5
Primary students (613)	91.5	95.1	4.6	2.9	3.9	2.0

৩৬. যে কাজ ছেলেরা করতে পারে মেয়েরাও তা পারে কিন্তু সামাজিক বাধাঁর কারণে তা সম্ভব হয় না।

Table A6.59

Percent of respondents about social barriers to girl's equal performance with boys in life and society by type of respondents and gender

| Respondents | Percentage of respondents | | | | | |
| | Agree | | Disagree | | Neutral | |
	Male	Female	Male	Female	Male	Female
Parents (1252)	88.7	88.4	8.3	10.7	3.0	1.0
Teachers (559)	91.3	95.9	7.7	4.1	1.1	.0
Tertiary students (110)	82.5	97.9	12.7	.0	4.8	2.1
Secondary students (640)	89.4	87.2	6.9	9.4	3.8	3.4

৩৭. মেয়েদের বেশ-পোষাক সংযত ও মার্জিত হওয়া দরকার, যা ছেলেদের জন্য একইভাবে প্রয়োজন নাই।

Table A6.60
Percent of respondents about expectation of greater modesty in dress and attire for girls than boys by type of respondents and gender*

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	63.2	61.5	33.2	36.7	3.6	1.8
Teachers (559)	54.4	54.9	44.8	43.0	.8	2.1
Tertiary students (110)	38.1	27.7	58.7	70.2	3.2	2.1
Secondary students (640)	57.5	53.1	33.8	35.0	8.8	11.9
Primary students (613)	47.2	41.2	43.6	53.6	9.1	5.2

৩৮. মেধা ও স্বভাবে ছেলেদের থেকে মেয়েরা ভিন্ন তাই বিজ্ঞান ও প্রযুক্তির কাজে মেয়েরা ছেলেদের মত সফল হতে পারে না।

Table A6.61
Percent of respondents about differing intellectual capabilities prevent girls' equal performance as boys in science and technology by type of respondents and gender*

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	48.5	49.6	45.5	45.7	6.0	4.7
Teachers (559)	25.7	23.3	73.0	76.2	1.4	.5
Tertiary students (110)	31.7	23.4	63.5	72.3	4.8	4.3
Secondary students (640)	48.4	33.1	43.8	55.0	7.8	11.9
Primary students (613)	41.4	33.3	50.2	61.4	8.5	5.2

৩৯. সন্তান পালন ও ঘরের কাজ মেয়েদের প্রধান দায়িত্ব, কারণ শুধু মেয়েরাই সন্তান জন্ম দিতে পারে।

Table A6.62
Percent of respondents about looking after children and home is a female task since only they can bear child by type of respondents and gender*

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	54.3	57.6	41.9	41.1	3.8	1.2
Teachers (559)	38.5	32.6	58.5	65.3	3.0	2.1
Tertiary students (110)	36.5	8.5	61.9	89.4	1.6	2.1
Secondary students (640)	60.3	57.2	33.4	37.2	6.3	5.6

৪০. স্বামীর কথামত কাজ না করলে বা স্বামীর আদেশ অমান্য করলে স্ত্রীদের শাস্তি হিসাবে লঘু প্রহার করা যায়।

Table A6.63

Percent of respondents about acceptability of light beating of wives when they disobey husbands by type of respondents and gender*

| Respondents | Percentage of respondents | | | | | |
| | Agree | | Disagree | | Neutral | |
	Male	Female	Male	Female	Male	Female
Parents (1252)	44.7	50.1	51.5	47.0	3.8	2.9
Teachers (559)	36.6	22.8	58.2	69.4	5.2	7.8
Tertiary students (110)	20.6	6.4	61.9	91.5	17.5	2.1
Secondary students (640)	38.8	31.9	40.6	49.4	20.6	18.8

৪১. শিশুদের সব বিষয়ে মতামত দেবার সুযোগ দিলে এক পর্যায়ে তারা বড়দের সম্মান করবে না।

Table A6.64

Percent of respondents about elders losing respect of children if children are often asked to express their views by type of respondents and gender*

| Respondents | Percentage of respondents | | | | | |
| | Agree | | Disagree | | Neutral | |
	Male	Female	Male	Female	Male	Female
Parents (1252)	64.2	63.3	31.3	33.5	4.5	3.2
Teachers (559)	46.4	47.2	51.6	50.3	1.9	2.6
Tertiary students (110)	47.6	38.3	47.6	48.9	4.8	12.8
Secondary students (640)	60.6	58.4	32.2	35.0	7.2	6.6
Primary students (613)	40.4	37.9	51.1	52.9	8.5	9.2

৪২. বিদ্যালয়ে কিছু সংখ্যক শিশু অন্য শিশুদের বিদ্রূপ ও নিগ্রহের শিকার হয়। এ ব্যাপারে বিদ্যালয় কর্তৃপক্ষ ও শিক্ষকদের সচেতনতা বৃদ্ধি ও উপযুক্ত ব্যবস্থা গ্রহণ করা প্রয়োজন।

Table A6.65

Percent of respondents about awareness and action about protection of children from abuse and bullying in school by type of respondents and gender

| Respondents | Percentage of respondents | | | | | |
| | Agree | | Disagree | | Neutral | |
	Male	Female	Male	Female	Male	Female
Parents (1252)	95.5	96.4	2.3	1.9	2.3	1.7
Teachers (559)	98.4	97.4	1.6	1.6	.0	1.0
Tertiary students (110)	84.1	97.9	6.3	.0	9.5	2.1
Secondary students (640)	91.9	88.1	4.1	2.8	4.1	9.1
Primary students (613)	91.9	93.8	4.9	4.9	3.3	1.3

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৪৩. পরিবার ও বিদ্যালয়ের কর্তব্য হলো অতি অল্প বয়স থেকেই শিশুদের সংবেদনশীলতা ও সহমর্মিতা শিক্ষা ও আত্মকেন্দ্রীকতাকে নিরুৎসাহিত করা।

Table A6.66

Percent of respondents about teaching from an early age of empathy, sympathy and avoiding selfish conduct by type of respondents and gender

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	87.4	90.9	5.8	3.2	6.8	6.0
Teachers (559)	77.3	78.8	21.0	18.7	1.6	2.6
Tertiary students (110)	79.4	93.6	14.3	2.1	6.3	4.3
Secondary students (640)	74.4	70.0	15.3	17.5	10.3	12.5
Primary students (613)	92.2	91.8	4.6	5.2	3.3	2.9

৪৪. প্রার্থনা বা মোনাজাতের সময় শুধু মাত্র নিজ ধর্মের বা গোষ্ঠির জন্য কল্যাণ কামনা না করে সমগ্র মানবজাতির কল্যাণ কামনা করা উচিত।

Table A6.67

Percent of respondents about praying for blessing and wellbeing of all humanity –not for only one's co-religionists by type of respondents and gender

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	90.8	91.7	8.1	7.2	1.1	1.1
Teachers (559)	93.7	96.4	5.5	2.6	.8	1.0
Tertiary students (110)	88.9	89.4	7.9	6.4	3.2	4.3
Secondary students (640)	91.9	90.3	5.6	6.9	2.5	2.8
Primary students (613)	88.6	94.1	8.1	3.9	3.3	2.0

৪৫. আর্থিক দুর্নীতি ও নিজের স্বার্থে ক্ষমতার অপব্যবহার এখন অনেকটা স্বাভাবিক বলে মেনে নেওয়া হয়। এ ব্যাপারে পরিবর্তন আনা তরুণ প্রজন্মের বিশেষ দায়িত্ব।

Table A6.68

Percent of respondents about youth engagement in awareness –raising and preventing corruption and abuse of power by authority by type of respondents and gender

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	92.8	93.5	4.2	4.3	3.0	2.2
Teachers (559)	97.0	93.3	2.2	3.6	.8	3.1
Tertiary students (110)	92.1	97.9	4.8	.0	3.2	2.1
Secondary students (640)	90.3	80.6	3.8	3.8	5.9	15.6

৪৬. পানি সম্পদ (নদী, খাল, বিল) ও জীব বৈচিত্র্য (উদ্ভিদ, বন্য প্রাণী, পশু, পাখি ও কীট পতঙ্গ ইত্যাদি) রক্ষার জন্য সকলকে সচেতন হতে হবে। এ ব্যাপারে প্রতিরোধ গড়ার আন্দোলনে সকলকে, বিশেষত তরুণ সমাজকে যুক্ত হতে হবে।

Table A6.69

Percent of respondents about engagement of youth in protecting biodiversity and natural resources by type of respondents and gender

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Female	Male	Female
Parents (1252)	95.7	95.6	2.6	1.5	1.7	2.9
Teachers (559)	99.2	96.4	.5	1.0	.3	2.6
Tertiary students (110)	93.7	97.9	0.0	0.0	6.3	2.1
Secondary students (640)	92.8	93.8	3.4	3.4	3.8	2.8
Primary students (613)	90.6	95.1	6.5	2.6	2.9	2.3

৪৭. শিশু ও কিশোর বয়সী গৃহকর্মীর শিক্ষা ও মানবিক অধিকার থেকে বঞ্চিত। এ ব্যাপারে ব্যক্তিগত ভাবে প্রতি নাগরিকের, বিশেষত তরুণ সমাজের দায়িত্ব নিতে হবে এবং উদ্যোগ গ্রহণ করতে হবে।

Table A6.70

Percent of respondents about citizen and youth action for protecting human and education rights of child and adolescent domestic helper by type of respondents and gender

Respondents	Percentage of respondents					
	Agree		Disagree		Neutral	
	Male	Female	Male	Male	Female	Male
Parents (1252)	97.4	97.1	.8	1.7	1.9	1.2
Teachers (559)	97.3	99.0	1.6	.5	1.1	.5
Tertiary students (110)	95.2	100.0	1.6	0	3.2	0
Secondary students (640)	91.9	90.3	3.4	4.1	4.7	5.6
Primary students (613)	87.0	94.4	8.5	3.3	4.6	2.3

গণসাক্ষরতা অভিযান (CAMPE)

Education Watch 2017

মূল্যবোধ জরিপ প্রশ্নপত্র

(মাধ্যমিক স্তরের শিক্ষার্থী/যুবক-যুবতীদের জন্য)

(সকল তথ্য কেবল গবেষণা কাজে ব্যবহার এর জন্য)

সেকশন ১: পরিচিতি (শিক্ষার্থী কর্তৃক পূরণীয়)

নাম:.....................................   বিদ্যালয়ের নাম: ....

সনাক্তকরণ নম্বর: .... (সাক্ষাৎকার গ্রহণকারী কর্তৃক পূরণীয়)

লিঙ্গ: ছেলে [1]   মেয়ে [2]

ধর্ম: ইসলাম [1]   সনাতন [2]   বৌদ্ধ [3]   খ্রিষ্টান [4]

পিতার নাম: ....

মাতার নাম: ....

বিভাগের নাম: .... কোড নম্বর: ....

জেলার নাম: .... কোড নম্বর: ....

থানার নাম: .... কোড নম্বর: ....

বিদ্যালয়ের ধরন: প্রাইমারি স্কুল [1]   সেকেন্ডারি স্কুল [2]

প্রাইমারি মাদ্রাসা [3]   সেকেন্ডারি মাদ্রাসা [4]

অঞ্চল: শহরাঞ্চল [1]   গ্রামাঞ্চল [2]

সাক্ষাৎকার গ্রহণকারীর নাম:---------------------------আইডি নম্বর:-------------------------- তারিখ:------------------

সাক্ষাৎকার পরিদর্শনকারীর নাম:--- তারিখ:--------------------

প্রশ্নপত্রের শুদ্ধতার মান নিয়ন্ত্রকের নাম:--- তারিখ:----------------------

সেকশন ২: খানার আর্থ-সামাজিক তথ্য (শিক্ষার্থী কর্তৃক পূরণীয়)

ক্রমি ক নং	প্রশ্ন			উত্তর কোড
১	মায়ের সর্বশেষ শিক্ষা 00 = কখনও স্কুলে যায়নি 01 = প্রাইমারি শিক্ষা শেষ করেনি 02 = প্রাইমারি শিক্ষা শেষ করেছে 03 = মাধ্যমিক শিক্ষা শেষ করেনি	04 = মাধ্যমিক শিক্ষা শেষ করেছে 05 = কারিগরি শিক্ষা শেষ করেছে 06 = নন গ্রেডেড মাদ্রাসা 07 = কলেজ এবং বিশ্ববিদ্যালয়ে পড়ছে/শেষ করেছে	08 = জানা নাই 09 = অন্যান্য (নির্দিষ্ট)_____ 99 = প্রযোজ্য নয়	|__|__|
২	বাবার সর্বশেষ শিক্ষা 00 = কখনও স্কুলে যায়নি 01 = প্রাইমারি শিক্ষা শেষ করেনি 02 = প্রাইমারি শিক্ষা শেষ করেছে 03 = মাধ্যমিক শিক্ষা শেষ করেনি	04 = মাধ্যমিক শিক্ষা শেষ করেছে 05 = কারিগরি শিক্ষা শেষ করেছে 06 = নন গ্রেডেড মাদ্রাসা 07 = কলেজ এবং বিশ্ববিদ্যালয়ে পড়ছে/ শেষ করেছে	08 = জানা নাই 09 = অন্যান্য (নির্দিষ্ট)_____ 99 = প্রযোজ্য নয়	|__|__|
৩	মায়ের প্রধান পেশা 01 = চাকরি 02 = দিনমজুর/শ্রমিক 03 = স্বনিয়োজিত/ব্যবসা 04 = বেকার	05 = গৃহিণী/গৃহকাজ 06 = গৃহকর্মী 07 = অনিয়মিত দিনমজুর/শ্রমিক 08 = কিছুই করেনা (প্রতিবন্ধী/ বয়স বেশী	09 = গার্মেন্টস কর্মী 11 = প্রবাস কর্মী 12 = অন্যান্য (নির্দিষ্ট)............. 99 = প্রযোজ্য নয় (মৃত, অন্যান্য)	|__|__|
8	বাবার প্রধান পেশা 01 = চাকরি 02 = দিনমজুর/শ্রমিক 03 = স্বনিয়োজিত/ব্যবসা 04 = ড্রাইভার/পরিবহণ কর্মী 05 = বেকার	08 = অনিয়মিত দিনমজুর/শ্রমিক 09 = কিছুই করেনা (প্রতিবন্ধী/ বয়স বেশী)	10 = রিক্সা/ভ্যান/ঠেলা গাড়ি চালক 11 = গার্মেন্টস কর্মী 12 = কৃষক 13 = প্রবাস কর্মী 14 = অন্যান্য (নির্দিষ্ট)............. 99 = প্রযোজ্য নয় (মৃত, অন্যান্য)	|__|__|

৫	পরিবারের মাসিক আয় (শিক্ষার্থী পূরণ করতে না পারলে খালি রাখবে)	
	বাবার মাসিক আয়	|__|__|__|__|__|
	মার মাসিক আয়	|__|__|__|__|__|
	পরিবারের অন্য সদস্যের মাসিক আয় (একাধিক সদস্য হলে একসাথে লিখুন)	|__|__|__|__|__|
	মোট মাসিক আয়	|__|__|__|__|__|

নীতি, নৈতিকতা এবং মূল্যবোধ, যা মানুষের আচরণকে প্রভাবিত করে, মানুষের সে সম্পর্কে বিশ্বাস ও উপলব্ধির ধারণা লাভ করা হচ্ছে এই জরিপের উদ্দেশ্য। এসব প্রশ্নের ভুল বা সঠিক উত্তর বলতে কিছু নেই। বিকল্প উত্তরগুলোর মধ্যে প্রতিটি প্রশ্নের ক্ষেত্রে যে উত্তরটি আপনার বিশ্বাস ও চিন্তার সাথে সবচেয়ে বেশি মিলে যায়, দয়া করে সেটিতে টিক চিহ্ন দিন।

সেকশন ৩: মূল্যবোধ সংক্রান্ত তথ্য

ক্রমিক নং	বক্তব্য	সম্ভাব্য উত্তর				
		১	২	৩	৪	৫
		আমি বিষয়টি নিয়ে ভাবিনি	আমি এই বক্তব্যের সাথে সম্পূর্ণ একমত	আমি এই বক্তব্যের সাথে আংশিকভাবে একমত	আমি এই বক্তব্য মোটেই সমর্থন করি না	এ সম্বন্ধে আমার কোন মতামত নাই
১	স্বচ্ছন্দ জীবন ও যথেষ্ট অর্থ উপার্জন জীবনের প্রধান উদ্দেশ্য; এটাই আমাদের চাহিদা পূরণ এবং সুখী জীবনের জন্য প্রয়োজন।	১	২	৩	৪	৫
২	পরীক্ষায় ভালো ফল পাওয়ার জন্য কোনো কোনো ক্ষেত্রে অসদুপায় অবলম্বন করার প্রয়োজন হয়।	১	২	৩	৪	৫
৩	জগতে মানুষ চিরদিনের জন্য আসেনি। সুতারং,পরকালের জন্য প্রস্তুতি নেওয়াই হবে জীবনের মূল কাজ।	১	২	৩	৪	৫
৪	আমাদের ভবিষ্যৎ মুলত ভাগ্য আর সৃষ্টিকর্তার উপর নির্ভর করে; এক্ষেত্রে আমাদের কাজ কিংবা উদ্দ্যোগ কম গুরুত্বপূর্ণ।	১	২	৩	৪	৫
৫	নানাভাবে দেশের উন্নতি হচ্ছে। তাই জাতীর ও আমাদের ভবিষ্যত বর্তমানের চেয়ে ভাল হবে।	১	২	৩	৪	৫
৬	যে মানুষকে ভালভাবে চিনি না, তাকে বা তার কথা বিশ্বাস করা ঠিক নয়।	১	২	৩	৪	৫
৭	নিজে বিপদে পড়ার সম্ভাবনা থাকলেও একজন অন্যকে বিপদ থেকে উদ্ধার করতে এগিয়ে যাবে এটা আশা করা যায় না।	১	২	৩	৪	৫
৮	মানুষের জীবনে আর্থিক সাফল্য ও সুনাম অর্জন ছাড়াও একটা বৃহত্তর উদ্দেশ্য থাকে, যা তার জীবনকে পরিচালিত করে।	১	২	৩	৪	৫
৯	জীবিকা অর্জনের জন্য কাজ ও পেশা নিয়ে মানুষ গর্ব অনুভব করবে এটাই কাম্য, কিন্তু অধিকাংশ ক্ষেত্রে তা ঘটে না।	১	২	৩	৪	৫
১০	সততাই সর্বোৎকৃষ্ট পন্থা - বাস্তবে এই নীতিবাক্য মেনে চলা সম্ভব নয়।	১	২	৩	৪	৫
১১	শিক্ষিত মানুষের বৈশিষ্ট্য তিনি সঙ্গীত, বিভিন্ন শিল্পকলা ও বিভিন্ন সংস্কৃতি সম্বন্ধে জানায় আগ্রহী হবেন এবং এ জন্য উদ্দ্যোগ নেবেন।	১	২	৩	৪	৫
১২	সব মানুষের একই সঙ্গে ধর্মীয়, জাতিগত, ভাষাগত, আঞ্চলিক ইত্যাদি পরিচয় থাকে – এই সব নিয়েই ব্যক্তির পূর্ণ পরিচয়।	১	২	৩	৪	৫

ক্রমিক নং	বক্তব্য	সম্ভাব্য উত্তর				
		১	২	৩	৪	৫
		আমি বিষয়টি নিয়ে ভাবিনি	আমি এই বক্তব্যের সাথে সম্পূর্ণ একমত	আমি এই বক্তব্যের সাথে আংশিকভাবে একমত	আমি এই বক্তব্য মোটেই সমর্থন করি না	এ সম্বন্ধে আমার কোন মতামত নাই
১৩	ধর্মীয় পরিচয়ই (মুসলিম, হিন্দু, খ্রিষ্টান, বৌদ্ধ ইত্যাদি) ব্যক্তির সব চেয়ে বড় পরিচয়; ভাষাগত, জাতিগত, আঞ্চলিক বা অন্য পরিচয়ের চেয়েও।	১	২	৩	৪	৫
১৪	মানুষ মা বাবার চেয়ে তাদের সন্তানদের বেশি ভালবাসে, এটাই স্বাভাবিক।	১	২	৩	৪	৫
১৫	বন্ধুত্বের প্রথম শর্ত পরস্পরের প্রতি বিশ্বস্ত থাকা।	১	২	৩	৪	৫
১৬	অপরকে সম্মান করলে কোনো কোনো ক্ষেত্রে নিজেকে ছোট করা হয়।	১	২	৩	৪	৫
১৭	সবাই সকল আইন-কানুন থেকে সমান উপকার পায় না। কাজেই এটা আশা করা যায় না যে, সমাজের সবাই সব আইন-কানুন মেনে চলবে।	১	২	৩	৪	৫
১৮	আইনের দৃষ্টিতে সবাই সমান, কিন্তু বাস্তবে সমাজে এটা প্রতিষ্ঠা করা অসম্ভব।	১	২	৩	৪	৫
১৯	সব সমাজেই কিছু সুবিধাবঞ্চিত বা পিছিয়ে পড়া লোক থাকে যাদের জন্য দান – খয়রাত ছাড়া তেমন কিছু করার নেই।	১	২	৩	৪	৫
২০	দেশপ্রেম প্রকাশের জন্য অনেক ক্ষেত্রেই অন্য দেশ বা জাতিকে হেয় করা বা তাদের সম্পর্কে নেতিবাচক কথা বলাই স্বাভাবিক।	১	২	৩	৪	৫
২১	একই শ্রেণিকক্ষে প্রতিবন্ধী শিশুর সাথে শিক্ষা গ্রহণ করলে অন্য শিশুর শিক্ষা ব্যাহত হয়।	১	২	৩	৪	৫
২২	ন্যায় ও সমতা ভিত্তিক সমাজ তৈরির জন্য প্রত্যেক নাগরিকের দায়িত্ব ও কর্তব্য আছে – কিন্তু এ সম্বন্ধে অধিকাংশ নাগরিক সচেতন এবং সক্রিয় নন।	১	২	৩	৪	৫
২৩	"ধর্ম যার যার, রাষ্ট্র সবার"– এই কথার অর্থ হচ্ছে রাষ্ট্রীয় কোনো কার্যকলাপে বা অনুষ্ঠানে ধর্মভিত্তিক আচার বা রীতি পালন না করাই ভালো।	১	২	৩	৪	৫
২৪	পরিবারের যত্ন আদর ও নির্দেশনা থেকে বঞ্চিত কিশোর ও তরুণরা হতাশাগ্রস্ত ও মাদকে আসক্ত হচ্ছে এবং ধর্মের নামে চরমপন্থা ও আতংকবাদী কার্যকলাপে আকৃষ্ট হচ্ছে। এ ব্যাপারে পরিবার, বিদ্যালয় ও সমাজের একযোগে কাজ করা উচিত।	১	২	৩	৪	৫

ক্রমিক নং	বক্তব্য	সম্ভাব্য উত্তর				
		১	২	৩	8	৫
		আমি বিষয়টি নিয়ে ভাবিনি	আমি এই বক্তব্যের সাথে সম্পূর্ণ একমত	আমি এই বক্তব্যের সাথে আংশিকভাবে একমত	আমি এই বক্তব্য মোটেই সমর্থন করি না	এ সম্বন্ধে আমার কোন মতামত নাই
২৫	অন্যায় দেখে ও জেনে প্রতিবাদ না করা অন্যায়কে প্রশ্রয় দেওয়ার সামিল।	১	২	৩	8	৫
২৬	রাজনীতি, ধর্ম ও সামাজিক ব্যাপারে মত প্রকাশের অবাধ স্বাধীনতার সুযোগ তৈরি করা গণতান্ত্রিক রাষ্ট্রের দায়িত্ব; আইনের মাধ্যমে খুবই অল্প ক্ষেত্রে এই স্বাধীনতায় বাধা দেওয়া যেতে পারে।	১	২	৩	8	৫
২৭	নিয়ম ভঙ্গ করলে বা নির্দেশ অমান্য করলে শিশুকে প্রয়োজনে তিরস্কার করার পাশাপাশি শারীরিক শাস্তি দেওয়ারও প্রয়োজন আছে।	১	২	৩	8	৫
২৮	শ্রেণিকক্ষে ও বিদ্যালয়ের বিভিন্ন কাজে ও ব্যবস্থাপনায় সুযোগ দিলে ছাত্রো অনেক দায়িত্ব নিতে পারে।	১	২	৩	8	৫
২৯	ছাত্রো শিক্ষকদেরকে নৈতিকতা ও সততার উদাহরণ হিসাবে দেখতে চায়, কিন্তু বর্তমান সমাজে তা আশা করা যায় না।	১	২	৩	8	৫
৩০	সৎ ও নৈতিক আচরণ সম্বন্ধে বিদ্যালয়ের ও পরিবারের শিক্ষা ও অভিজ্ঞতা অনেক সময় পরস্পর বিরোধী।	১	২	৩	8	৫
৩১	অর্থনৈতিক উন্নয়নের স্বার্থে প্রাকৃতিক পরিবেশের কিছু ক্ষতি মেনে নিতে হবে।	১	২	৩	8	৫
৩২	জলবায়ু পরিবর্তন রোধে ব্যক্তি হিসেবে আমার বড় কোনো ভূমিকা নেই।	১	২	৩	8	৫
৩৩	প্রতি বিদ্যালয়ের ছাত্র, শিক্ষক ও অভিভাবককে নিজ এলাকার পরিবেশ রক্ষা এবং বর্জ্য ও আবর্জনা কমানোর কার্যক্রম গ্রহণ করে সেই অনুসারে কাজে নিয়োজিত হওয়া উচিত।	১	২	৩	8	৫
৩৪	কষ্ট পেলেও ছেলেদের মেয়েদের মতো কাঁদা উচিত নয়।	১	২	৩	8	৫
৩৫	বিদ্যালয়ে খেলাধুলায় ছেলে ও মেয়েদের সমান সুযোগ থাকা দরকার।	১	২	৩	8	৫
৩৬	যে কাজ ছেলেরা করতে পারে, মেয়েরাও তা পারে - কিন্তু সামাজিক বাধার কারণে তা সম্ভব হয় না।	১	২	৩	8	৫
৩৭	মেয়েদের বেশ-পোষাক সংযত ও মার্জিত হওয়া দরকার, যা ছেলেদের জন্য একইভাবে প্রয়োজন নাই।	১	২	৩	8	৫

ক্রমিক নং	বক্তব্য	সম্ভাব্য উত্তর				
		১	২	৩	৪	৫
		আমি বিষয়টি নিয়ে ভাবিনি	আমি এই বক্তব্যের সাথে সম্পূর্ণ একমত	আমি এই বক্তব্যের সাথে আংশিকভাবে একমত	আমি এই বক্তব্য মোটেই সমর্থন করি না	এ সম্বন্ধে আমার কোন মতামত নাই
৩৮	মেধা ও স্বভাবে ছেলেদের থেকে মেয়েরা ভিন্ন – তাই বিজ্ঞান ও প্রযুক্তির কাজে মেয়েরা ছেলেদের মত সফল হতে পারে না।	১	২	৩	৪	৫
৩৯	সন্তান পালন ও ঘরের কাজ মেয়েদের প্রধান দায়িত্ব, কারণ শুধু মেয়েরাই সন্তান জন্ম দিতে পারে।	১	২	৩	৪	৫
৪০	স্বামীর আদেশ অমান্য করলে স্ত্রীদের শাস্তি হিসাবে লঘু প্রহার করা যায়।	১	২	৩	৪	৫
৪১	শিশুদের সব বিষয়ে মতামত দেবার সুযোগ দিলে এক পর্যায়ে তারা বড়দের সম্মান করবে না।	১	২	৩	৪	৫
৪২	বিদ্যালয়ে কিছু সংখ্যক শিশু অন্য শিশুদের বিদ্রূপ ও নিগ্রহের শিকার হয়। এ ব্যাপারে বিদ্যালয় কর্তৃপক্ষ ও শিক্ষকদের সচেতনতা বৃদ্ধি ও উপযুক্ত ব্যবস্থা গ্রহণ করা প্রয়োজন।	১	২	৩	৪	৫
৪৩	পরিবার ও বিদ্যালয়ের কর্তব্য হলো অতি অল্প বয়স থেকেই শিশুদের সংবেদনশীলতা ও সহমর্মীতা শিক্ষা দেওয়া ও আত্মকেন্দ্রিকতাকে নিরুৎসাহিত করা।	১	২	৩	৪	৫
৪৪	প্রার্থনা বা মোনাজাতের সময় শুধু মাত্র নিজ ধর্মের বা গোষ্ঠির জন্য কল্যাণ কামনা না করে সমগ্র মানবসমাজের কল্যাণ কামনা করা উচিত।	১	২	৩	৪	৫
৪৫	আর্থিক দুর্নীতি ও নিজের স্বার্থে ক্ষমতার অপব্যবহার এখন অনেকটা স্বাভাবিক বলে মেনে নেওয়া হয়। এ ব্যাপারে পরিবর্তন আনা তরুণ প্রজন্মের বিশেষ দায়িত্ব।	১	২	৩	৪	৫
৪৬	পানি সম্পদ (নদী, খাল, বিল) ও জীব বৈচিত্র্য (উদ্ভিদ, বন্য প্রাণী, পশু, পাখি ও কীট পতঙ্গ ইত্যাদি) রক্ষার জন্য সকলকে সচেতন হতে হবে। এ ব্যাপারে প্রতিরোধ গড়ার আন্দোলনে সকলকে, বিশেষত তরুণ সমাজকে যুক্ত হতে হবে।	১	২	৩	৪	৫
৪৭	শিশু ও কিশোর বয়সী গৃহকর্মীরা শিক্ষা ও মানবিক অধিকার থেকে বঞ্চিত। এ ব্যাপারে ব্যক্তিগত ভাবে প্রতি নাগরিকের, বিশেষত তরুণ সমাজের দায়িত্ব নিতে হবে এবং উদ্যোগ গ্রহণ করতে হবে।	১	২	৩	৪	৫

গণসাক্ষরতা অভিযান (CAMPE)

Education Watch 2017

মূল্যবোধ জরিপ প্রশ্নপত্র

(প্রাথমিক স্তরের শিক্ষার্থীদের জন্য)

(সকল তথ্য কেবল গবেষণা কাজে ব্যবহার এর জন্য)

সেকশন ১: পরিচিতি (শিক্ষার্থী কর্তৃক পূরণীয়)

নাম:..   বিদ্যালয়ের নাম: ....

সনাক্তকরণ নম্বর: .... (সাক্ষাৎকার গ্রহণকারী কর্তৃক পূরণীয়)

লিঙ্গ: ছেলে | 1 | মেয়ে | 2 |

ধর্ম: ইসলাম | 1 | সনাতন | 2 | বৌদ্ধ | 3 | খ্রিষ্টান | 4 |

পিতার নাম: ....

মাতার নাম: ....

বিভাগের নাম: .... কোড নম্বর: ....

জেলার নাম: .... কোড নম্বর: ....

থানার নাম: .... কোড নম্বর: ....

বিদ্যালয়ের ধরন: প্রাইমারি স্কুল | 1 | সেকেন্ডারি স্কুল | 2 |

প্রাইমারি মাদ্রাসা | 3 | সেকেন্ডারি মাদ্রাসা | 4 |

অঞ্চল: শহরাঞ্চল | 1 | গ্রামাঞ্চল | 2 |

সাক্ষাৎকার গ্রহণকারীর নাম:----------------------আইডি নম্বর:------------------------ তারিখ:------------------

সাক্ষাৎকার পরিদর্শনকারীর নাম:-- তারিখ:-------------------

প্রশ্নপত্রের শুদ্ধতার মান নিয়ন্ত্রকের নাম:-- তারিখ:----------------------

সেকশন ২: খানার আর্থ-সামাজিক তথ্য (শিক্ষার্থী কর্তৃক পূরণীয়)

ক্রমি ক নং	প্রশ্ন			উত্তর কোড
১	**মায়ের সর্বশেষ শিক্ষা**			|__|__|
	00 = কখনও স্কুলে যায়নি 01 = প্রাইমারি শিক্ষা শেষ করেনি 02 = প্রাইমারি শিক্ষা শেষ করেছে 03 = মাধ্যমিক শিক্ষা শেষ করেনি	04 = মাধ্যমিক শিক্ষা শেষ করেছে 05 = কারিগরি শিক্ষা শেষ করেছে 06 = নন গ্রেডেড মাদ্রাসা 07 = কলেজ এবং বিশ্ববিদ্যালয়ে পড়ছে/শেষ করেছে	08 = জানা নাই 09 = অন্যান্য (নির্দিষ্ট)_____ 99 = প্রযোজ্য নয়	
২	**বাবার সর্বশেষ শিক্ষা**			|__|__|
	00 = কখনও স্কুলে যায়নি 01 = প্রাইমারি শিক্ষা শেষ করেনি 02 = প্রাইমারি শিক্ষা শেষ করেছে 03 = মাধ্যমিক শিক্ষা শেষ করেনি	04 = মাধ্যমিক শিক্ষা শেষ করেছে 05 = কারিগরি শিক্ষা শেষ করেছে 06 = নন গ্রেডেড মাদ্রাসা 07 = কলেজ এবং বিশ্ববিদ্যালয়ে পড়ছে/শেষ করেছে	08 = জানা নাই 09 = অন্যান্য (নির্দিষ্ট)_____ 99 = প্রযোজ্য নয়	
৩	**মায়ের প্রধান পেশা**			|__|__|
	01 = চাকরি 02 = দিনমজুর/শ্রমিক 03 = স্বনিয়োজিত/ব্যবসা 04 = বেকার	05 = গৃহিণী/গৃহকাজ 06 = গৃহকর্মী 07 = অনিয়মিত দিনমজুর/শ্রমিক 08 = কিছুই করেনা (প্রতিবন্ধী/ বয়স বেশী	09 = গার্মেন্টস কর্মী 11 = প্রবাস কর্মী 12 = অন্যান্য (নির্দিষ্ট)............ 99 = প্রযোজ্য নয় (মৃত, অন্যান্য)	
৪	**বাবার প্রধান পেশা**			|__|__|
	01 = চাকরি 02 = দিনমজুর/শ্রমিক 03 = স্বনিয়োজিত/ব্যবসা 04 = ড্রাইভার/পরিবহণ কর্মী 05 = বেকার	08 = অনিয়মিত দিনমজুর/শ্রমিক 09 = কিছুই করেনা (প্রতিবন্ধী/ বয়স বেশী)	10 = রিক্সা/ভ্যান/ঠেলা গাড়ি চালক 11 = গার্মেন্টস কর্মী 12 = কৃষক 13 = প্রবাস কর্মী 14 = অন্যান্য (নির্দিষ্ট)............ 99 = প্রযোজ্য নয় (মৃত, অন্যান্য)	
৫	**পরিবারের মাসিক আয় (শিক্ষার্থী পূরণ করতে না পারলে খালি রাখবে)**			
	বাবার মাসিক আয়			|__|__|__|__|__|
	মার মাসিক আয়			|__|__|__|__|__|
	পরিবারের অন্য সদস্যের মাসিক আয় (একাধিক সদস্য হলে একসাথে লিখুন)			|__|__|__|__|__|
	মোট মাসিক আয়			|__|__|__|__|__|

নীতি, নৈতিকতা এবং মূল্যবোধ, যা মানুষের আচরণকে প্রভাবিত করে, মানুষের সে সম্পর্কে বিশ্বাস ও উপলব্ধির ধারণা লাভ করা হচ্ছে এই জরিপের উদ্দেশ্য। এসব প্রশ্নের ভুল বা সঠিক উত্তর বলতে কিছু নেই। বিকল্প উত্তরগুলোর মধ্যে প্রতিটি প্রশ্নের ক্ষেত্রে যে উত্তরটি আপনার বিশ্বাস ও চিন্তার সাথে সবচেয়ে বেশি মিলে যায়, দয়া করে সেটিতে টিক চিহ্ন দিন।

সেকশন ৩: মূল্যবোধ সংক্রান্ত তথ্য

ক্রমিক নং	বক্তব্য	সম্ভাব্য উত্তর				
		১	২	৩	8	৫
		আমি বিষয়টি নিয়ে ভাবিনি	আমি এই বক্তব্যের সাথে সম্পূর্ণ একমত	আমি এই বক্তব্যের সাথে আংশিকভাবে একমত	আমি এই বক্তব্য মোটেই সমর্থন করি না	এ সম্বন্ধে আমার কোন মতামত নাই
১	অনেক টাকা পয়সা উপার্জন মানুষের জীবনে সবচেয়ে বেশি প্রয়োজন ও জীবনের প্রধান লক্ষ্য।	১	২	৩	8	৫
২	পরীক্ষায় ভালো ফল পাওয়ার জন্য কোনো কোনো সময় নকল করা বা অন্যকে জিজ্ঞেস করে উত্তর লেখা দরকার হয়।	১	২	৩	8	৫
৩	নানাভাবে দেশের উন্নতি হচ্ছে – তাই জাতীর ও আমাদের ভবিষ্যত বর্তমানের চেয়ে ভাল হবে।	১	২	৩	8	৫
8	যে মানুষকে ভালভাবে চিনি না তার কথা বিশ্বাস করা ঠিক নয়।	১	২	৩	8	৫
৫	নিজে বিপদে পড়ার সম্ভাবনা থাকলেও এক জন অন্যকে বিপদ থেকে উদ্ধার করতে এগিয়ে আসবে এটা আশা করা যায় না।	১	২	৩	8	৫
৬	নিজের দেশের প্রতি ভালবাসা প্রকাশের জন্য অনেক সময় অন্য দেশ সম্বন্ধে মন্দ কথা বলতে হয়।	১	২	৩	8	৫
৭	একই শ্রেণিতে প্রতিবন্ধী শিশুর সাথে পড়তে হলে অন্য শিশুদের শিক্ষায় ক্ষতি হতে পারে।	১	২	৩	8	৫
৮	"ধর্ম যার যার, রাষ্ট্র সবার" – এই কথার মানে হচ্ছে রাষ্ট্রীয় অনুষ্ঠানে ধর্মীয় আচার বা রীতি পালন করা উচিত নয়।	১	২	৩	8	৫
৯	মানুষের ধর্মীয় পরিচয় – মুসলিম, হিন্দু, খ্রিস্টান, বৌদ্ধ ইত্যাদি- সব চেয়ে বড় পরিচয়। ভাষাগত, জাতিগত, আঞ্চলিক বা অন্য পরিচয় তেমন গুরুত্ব পূর্ণ নয়।	১	২	৩	8	৫
১০	প্রার্থনা বা মোনাজাতের সময় শুধু নিজের ধর্মের বা গোষ্ঠির লোকদের জন্য নয়, সকল মানুষের জন্য কল্যাণ কামনা করা উচিত।	১	২	৩	8	৫
১১	সকল আইন-কানুন সকলের পছন্দমত হয় না, অতএব সকলে সব আইন-কানুন মেনে চলবে এটা আশা করা যায় না।	১	২	৩	8	৫

ক্রমিক নং	বক্তব্য	সম্ভাব্য উত্তর				
		১	২	৩	8	৫
		আমি বিষয়টি নিয়ে ভাবিনি	আমি এই বক্তব্যের সাথে সম্পূর্ণ একমত	আমি এই বক্তব্যের সাথে আংশিকভাবে একমত	আমি এই বক্তব্য মোটেই সমর্থন করি না	এ সম্বন্ধে আমার কোন মতামত নাই
১২	শ্রেণিতে ও বিদ্যালয়ের অনেক কাজ কর্মে শিশুরা দায়িত্ব নিতে পারে – যদি তাদের সুযোগ দেওয়া হয়।	১	২	৩	8	৫
১৩	শিশু ও কিশোর বয়সী গৃহকর্মীরা শিক্ষার অধিকার ও মানবিক অধিকার থেকে বঞ্চিত। এ ব্যাপারে সকলের বিশেষ উদ্যোগ নেওয়া প্রয়োজন।	১	২	৩	8	৫
১৪	কষ্ট পেলেও ছেলেদের মেয়েদের মত কাঁদা উচিত নয়।	১	২	৩	8	৫
১৫	মা-বাবা ও আমার পরিবার আমার সাথে যথেষ্ট সময় কাটান, আমাকে বুঝতে চেষ্টা করেন ও আমার জীবনে ঠিক মত চলার নির্দেশনা দেন।	১	২	৩	8	৫
১৬	মেয়েদের বেশ ও পোষাক মার্জিত হওয়া দরকার। ছেলেদের জন্য তা একইভাবে প্রয়োজন নাই।	১	২	৩	8	৫
১৭	মেধা ও স্বভাবে ছেলেদের থেকে মেয়েরা ভিন্ন। তাই বিজ্ঞান ও প্রযুক্তির কাজে মেয়েরা ছেলেদের মত সফল হতে পারে না।	১	২	৩	8	৫
১৮	শিশুদের সব বিষয়ে মতামত দেবার সুযোগ দিলে এক পর্যায়ে তারা বড়দের সম্মান করবে না।	১	২	৩	8	৫
১৯	নিয়ম ও নির্দেশ না মানলে শিশুদের তিরস্কার করা ছাড়াও শারীরিক শাস্তি দেওয়ার প্রয়োজন আছে।	১	২	৩	8	৫
২০	অতি অল্প বয়স থেকে শিশুদের অন্যদের জন্য বিবেচনা ও মমত্ববোধ ও শুধু নিজের প্রয়োজন নিয়ে না ভাবার শিক্ষা দেওয়া পরিবার ও বিদ্যালয়ের কর্তব্য।	১	২	৩	8	৫
২১	শিক্ষকরা ছাত্রদের কাছে সততা ও নৈতিক আচরণের উদাহরণ হবেন তাই কাম্য। কিন্তু বর্তমান সমাজে তা আশা করা যায় না।	১	২	৩	8	৫
২২	বিদ্যালয়ের খেলাধুলার জন্য ছেলে ও মেয়েদের সমান সুযোগ থাকা দরকার।	১	২	৩	8	৫
২৩	প্রতি বিদ্যালয়ের ছাত্র, শিক্ষক ও অভিভাবককে নিজ এলাকার পরিবেশ রক্ষা এবং বর্জ্য ও আবর্জনা কমানোর কাজে অংশ গ্রহণ করা উচিত।	১	২	৩	8	৫

ক্রমিক নং	বক্তব্য	সম্ভাব্য উত্তর				
		১	২	৩	8	৫
		আমি বিষয়টি নিয়ে ভাবিনি	আমি এই বক্তব্যের সাথে সম্পূর্ণ একমত	আমি এই বক্তব্যের সাথে আংশিকভাবে একমত	আমি এই বক্তব্য মোটেই সমর্থন করি না	এ সম্বন্ধে আমার কোন মতামত নাই
২৪	বিদ্যালয়ে কিছু সংখ্যক শিশু অন্য শিশুদের বিদ্রুপ ও নিগ্রহের শিকার হয়। এ ব্যাপারে বিদ্যালয় ও শিক্ষকদের বিশেষ ব্যবস্থা গ্রহণ ও সকল শিশুকে শিক্ষা দেওয়া দরকার।	১	২	৩	8	৫
২৫	গাছ পালা, বন্য প্রাণী, পশু, পাখি ও কীট পতঙ্গ রক্ষা পরিবেশ রক্ষার জন্য প্রয়োজন। এ ব্যাপারে সকলকে সচেতন ও সক্রিয় হওয়া দরকার।	১	২	৩	8	৫

এডুকেশন ওয়াচ-২০১৭

নীতি, নৈতিকতা এবং মূল্যবোধ বিষয়ক শ্রেণিকক্ষ পর্যবেক্ষণ

পর্যবেক্ষণের সময় করণীয়

- প্রথমে যে বিদ্যালয়ে শ্রেণিকক্ষ পর্যবেক্ষণ করা হবে তা নির্বাচন করতে হবে। সাথে সাথে শ্রেণি পর্যবেক্ষণের সময় নির্ধারণ করতে হবে ।

- যে শিক্ষক এর শ্রেণি পর্যবেক্ষণ করা হবে তার সাথে পূর্ব পরিচিত হতে হবে ।

- পর্যবেক্ষণের পূর্বে কোন্ বিষয়ে কোন্ পাঠ পড়ানো হচ্ছে তা জেনে নিতে হবে।

- শ্রেণিকক্ষের পেছনের দিকে একপাশে বসতে হবে যাতে শ্রেণি কার্যক্রমের কোনো বিঘ্ন না হয়।

- প্রাথমিক বিদ্যালয়ে তৃতীয় এবং চতুর্থ শ্রেণির ক্লাস পর্যবেক্ষণ করতে হবে। বাংলা/ ইংরেজি/ বাংলাদেশ ও বিশ্ব পরিচয়- এই বিষয়গুলোর মধ্যে যে বিষয়ের পরপর তিনদিন ক্লাস থাকবে, সে বিষয়ের ক্লাস পর্যবেক্ষণ করতে হবে।

- মাধ্যমিক বিদ্যালয়ে সপ্তম এবং নবম শ্রেণির ক্লাস পর্যবেক্ষণ করতে হবে। বাংলা ও ইংরেজি- এই বিষয়গুলোর মধ্যে যে বিষয়ের পরপর তিনদিন ক্লাস থাকবে, সে বিষয়ের ক্লাস পর্যবেক্ষণ করতে হবে।

- একজন পর্যবেক্ষক একাধারে তিনদিন একই শিক্ষকের একই বিষয়ের ক্লাস পর্যবেক্ষণ করবেন ।

- পর্যবেক্ষণের পুরো সময়টা পর্যবেক্ষক নিরবে পর্যবেক্ষণ করবেন এবং নির্দেশিকা অনুযায়ী নোট নিবেন।

- পর্যবেক্ষণ নোট যতটা সম্ভব বিস্তারিত লিখতে হবে এবং উদাহরণ উল্লেখ করতে হবে।

- পর্যবেক্ষণ চলাকালীন সময়ে শিক্ষক বা শিক্ষার্থী কারোর সাথেই কোনো বিষয়ে আলাপ আলোচনা করা যাবে না।

- পর্যবেক্ষণ নির্দেশিকার পাশাপাশি যদি পর্যবেক্ষকের কোনো নিজস্ব মতামত থাকে, তবে তিনি তা ব্যক্তিগত ডায়রিতে নোট করবেন ।

- যত দ্রুত সম্ভব পর্যবেক্ষণের ট্রান্সক্রিপ্ট তৈরি করে ফেলতে হবে।

শ্রেণিকক্ষ পর্যবেক্ষণ নির্দেশিকা

বিদ্যালয়ের নামঃ
তারিখঃ

শ্রেণিকক্ষ সম্পর্কিত তথ্য

মোট ছাত্র ছাত্রীর সংখ্যাঃ   উপস্থিত ছাত্রঃ   উপস্থিত ছাত্রীঃ

শ্রেণিঃ   বিষয়ঃ   শিক্ষকঃ মহিলা/ পুরুষ

১. ভৌত অবস্থা (আলো-বাতাস, বৈদ্যুতিক পাখা, মেঝে-ছাদ, ব্ল্যাকবোর্ড এবং আসবাবপত্রের অবস্থা)
২. বসার ব্যবস্থা (ছেলে-মেয়ের বসার ব্যবস্থা, ইউ শেপ/ গতানুগতিক সারিবদ্ধ ব্যবস্থা)

শিক্ষাদান পদ্ধতি / শিখন-শিক্ষণ প্রক্রিয়া

৩. শিক্ষার্থীর প্রতি শিক্ষকের অঙ্গভঙ্গি /দৃষ্টি বিনিময়/ ব্যবহার
৪. সহপাঠীর প্রতি শিক্ষার্থীর অঙ্গভঙ্গি /দৃষ্টি বিনিময়/ব্যবহার
৫. শিক্ষার্থীর লিঙ্গ, আর্থ-সামাজিক অবস্থা (প্রভাবশালী ব্যক্তি/ভূমিহীন/ বিধবা/একাকী মায়ের সন্তান) ইত্যাদির উপর ভিত্তি করে শিক্ষকের বৈষম্যমূলক আচরণ।
৬. সহপাঠীর প্রতি লিঙ্গ, আর্থ-সামাজিক অবস্থা (প্রভাবশালী ব্যক্তি/ভূমিহীন/বিধবা/ একাকী মায়ের সন্তান) ইত্যাদির উপর ভিত্তি করে বৈষম্যমূলক আচরণ।
৭. শিক্ষক কীভাবে শিক্ষার্থীদের সম্বোধন করেন ও তাদের সাথে ব্যবহার করেন (সম্বোধন বা ব্যবহারের ক্ষেত্রে শিক্ষকের টোন)
৮. বিশেষ চাহিদাসম্পন্ন শিক্ষার্থীদের প্রতি শিক্ষকের আচরণ।
৯. বিশেষ চাহিদাসম্পন্ন শিক্ষার্থীদের প্রতি শিক্ষার্থীদের আচরণ।
১০. শিক্ষার্থীরা একে অপরকে ব্যঙ্গ-বিদ্রূপ করে কিনা?
১১. শিক্ষক কীভাবে শিক্ষার্থীদের মতামত শুনছেন ও তার উত্তর দিচ্ছেন?
১২. শিক্ষকের সময়ানুবর্তিতা ও পাঠ প্রস্তুতি আছে কিনা?
১৩. শ্রেণির পাঠদানে পাঠ সংশ্লিষ্ট শিখনফলের প্রতিফলন আছে কি না।
১৪. শিক্ষার্থীদের নিয়মানুবর্তিতা ও সুশৃঙ্খল আচরণ।
১৫. শিক্ষকের পরিস্কার-পরিচ্ছন্নতা ও মৌলিক স্বাস্থ্যবিধি চর্চা (নখ ছোট ও পরিস্কার, চুল সুবিন্যস্ত, পরিস্কার পোশাক, স্যান্ডেল/জুতা পরেছে কি না ইত্যাদি)
১৬. শিক্ষার্থীদের মধ্যে পরিস্কার-পরিচ্ছন্নতা ও মৌলিক স্বাস্থ্যবিধি চর্চা (নখ ছোট ও পরিস্কার, চুল সুবিন্যস্ত, পরিস্কার পোশাক, স্যান্ডেল/জুতা পরেছে কি না ইত্যাদি)
১৭. শিক্ষার্থীদের অন্যের খাতা দেখে বা শুনে লেখা/ বই টেনে পড়ার প্রবণতা।

সামগ্রিক পর্যবেক্ষণ

১৮. শিখন-শিক্ষণ প্রক্রিয়ার মধ্য দিয়ে শিক্ষক কোনো মূল্যবোধ সংক্রান্ত বিষয় (কথা ও আচরণের মাধ্যমে সরাসরি বা পরোক্ষভাবে) শিক্ষার্থীদের কাছে পৌঁছাচ্ছেন কিনা?
১৯. শিক্ষক কি তার পেশাগত ভূমিকা পালনের সময় নিজেকে role model হিসাবে উপস্থাপন করতে পেরেছেন (পর্যবেক্ষণের সারসংক্ষেপ)?
২০. শিক্ষক কীভাবে নানা ধরনের শিক্ষার্থীদের (বিশেষ চাহিদা সম্পন্ন শিক্ষার্থী, অতি দরিদ্র বা ক্ষুদ্র নৃ-গোষ্ঠীর শিক্ষার্থী) মধ্যে সমতা বজায় রাখেন?
২১. শিক্ষক শিক্ষার্থীদের মধ্যকার সম্পর্ক।

এডুকেশন ওয়াচ-২০১৭

নীতি, নৈতিকতা এবং মূল্যবোধ সম্পর্কে অভিমত
পদ্ধতি : দলীয় আলোচনা (FGD)

এফজিডির জন্য করণীয়:

- প্রথমে যেখানে এফজিডি করা হবে সেই স্থান নির্বাচন করুন, পাশপাশি সময় নির্ধারণ করুন। তবে স্থান নির্বাচন করার ক্ষেত্রে বিদ্যালয়ের অপেক্ষাকৃত নির্জন কক্ষটি বেছে নিন। সময় এবং স্থান নির্ধারণের ক্ষেত্রে শিক্ষকগণের সুবিধার কথা বিবেচনা করুন।

- যাদের সাথে এফজিডি করা হবে এমন ০৮ জনকে নির্বাচন করুন। মাধ্যমিক বিদ্যালয়ের ক্ষেত্রে প্রধান শিক্ষক এবং মাদ্রাসার ক্ষেত্রে প্রধান শিক্ষক/সুপারেন্টেনডেন্ট-কে এফজিডির বাইরে রাখুন। ০৮ জনের মধ্যে পুরুষ নারীর অনুপাত সমান রাখুন। তবে সমান পাওয়া না গেলে অধিক সংখ্যক নারী রেখে বাকী সদস্য পুরুষ সদস্য থেকে নির্বাচন করুন। প্রাথমিক বিদ্যালয়/ এবতেদায়ী মাদ্রাসাগুলোতে ০৮ জন শিক্ষক পাওয়া না গেলে যতজন শিক্ষক (প্রধান শিক্ষক সহ) আছে সবাইকে এফজিডির ক্ষেত্রে নির্বাচন করুন। সময় ও স্থান কমপক্ষে একদিন পূর্বে অবহিত করুন। তবে পাশপাশি কতটুকু সময় (১:৩০ মিনিট) লাগবে তা বলুন। এমনকি কেন আমরা এফজিডি করবো তার উদ্দেশ্য সম্পর্কে বলুন। মূলত এই এফজিডিতে নীতি, নৈতিকতা ও মূল্যবোধ সম্পর্কে আপনাদের মতামত নেবার চেষ্টা করা হবে।

- এফজিডি শুরুর আগেই নিজেদের মধ্যে আলোচনা করে ঠিক করুন দুই জনের মধ্যে কে সভা পরিচালনাকারী (ফ্যাসিলিটেটর) এবং কে তথ্য সংগ্রহকারী (নোট টেকার) হিসাবে কাজ করবেন।

- এফজিডির জন্য যে সকল উপকরণ (রেকর্ডিং যন্ত্র, খাতা, কলম) প্রয়োজন সেগুলো আগের দিন সংগ্রহ করে ব্যাগে গুছিয়ে রাখুন।

- যে স্থানে এফজিডি পরিচালনা করা হবে সেখানে এফজিডি শুরু করার আগেই সকলের (অংশগ্রহণকারী, ফ্যাসিলিটেটর, নোট টেকার) বসার প্রয়োজনীয় ব্যবস্থা করুন।

- এমনভাবে বসার ব্যবস্থা করুন যেন প্রত্যেক অংশগ্রহণকারী সভা পরিচালনাকারী (ফ্যাসিলিটেটর) এবং তথ্য সংগ্রহকারীকে (নোট টেকার) ভালোভাবে দেখতে পারেন। আসন গ্রহণ করার পর প্রত্যেক অংশগ্রহণকারীর সামনে সনাক্ত করার জন্য নাম ও পদবি সম্বলিত নেমকার্ড প্রদান করুন যাতে তথ্য সংগ্রহকারী (নোট টেকার) অংশগ্রহণকারীদের সনাক্ত করতে পারেন। এরপর অংশগ্রহণকারীদের ছবি তুলুন। তবে এফজিডি শুরুর আগে খেয়াল রাখতে হবে এফজিডির স্থানটিতে সংশ্লিষ্ট ব্যক্তি ছাড়া অন্য কোনো ব্যক্তি উপস্থিত না থাকে।

- এফজিডি শুরু করার আগে আরো একবার দেখে নিন রেকর্ডিং যন্ত্রটি কাজ করছে কিনা এমনকি খাতা কলম সঙ্গে আছে কিনা?

এফজিডি শুরুর সময়ের কাজ

- প্রথমে সবাইকে শুভেচ্ছা জানান এবং কষ্ট করে উপস্থিত হবার জন্য ধন্যবাদ জ্ঞাপন করুন। এরপর আজকের এফজিডির উদ্দেশ্য বলুন।

- সবাইকে আশ্বস্ত করুন তাদের দেওয়া তথ্য কারো কাছে প্রকাশ করা হবে না। শুধুমাত্র গবেষণা কাজে ব্যবহার করা হবে এবং সেক্ষেত্রে নাম ঠিকানা সবকিছু গোপন রাখা হবে। আরো আশ্বস্ত করুন তাদের দেওয়া তথ্যের কোনো প্রকার বিকৃতি ঘটানো হবে না।

- এরপর একে অপরের সাথে পরিচিত হবেন। এক্ষেত্রে প্রত্যেকে নাম বলবেন এবং কোথায় কাজ করছেন এবং কতদিন কাজ করছেন সে সম্পর্কে বলবেন।

- এবার অংশগ্রহণকারীগণের নিকট থেকে অনুমতি গ্রহণ করুন যে তাদের সকল কথা রেকর্ড করা হবে।

- অনুমতি প্রাপ্তির পর নিয়মকানুন সম্পর্কে অবহিত করুন। সেক্ষেত্রে বলুন-
    - এখানে ভুল বা সঠিক বলে কিছু নেই। সকল ক্ষেত্রে আপনি আপনার মতামত ব্যক্ত করবেন। তবে কথা বলার ক্ষেত্রে আমরা এক এক করে বলবো, একসাথে নয়। কথা বলতে চাইলে প্রয়োজনে হাত তোলবেন।
    - কখনও কখনও মতামত ব্যক্ত করার ক্ষেত্রে আপনি যদি কারো বক্তব্যে একমত পোষণ না করেন, তবে তাঁকে ব্যক্তিগতভাবে আক্রমণ না করে বিনয়ের সাথে আপনি আপনার মতামতটি পেশ করবেন। কেননা আমাদের কাছে সব তথ্যই গুরুত্বপূর্ণ।

এফজিডি চলাকালীন সময়ের কাজ

- সভা পরিচালনাকারী (ফ্যাসিলিটেটর) সবসময় অংশগ্রহণকারীর উপযোগী করে প্রশ্ন জিজ্ঞাসা করবেন। তবে খেয়াল রাখতে হবে প্রতিবারই উত্তর যেন একজনের কাছ থেকে না আসে। সবাইকে কথা বলার সুযোগ তৈরি করে দিতে হবে।
- তথ্য সংগ্রহকারী (নোট টেকার) অংশগ্রহণকারীর উত্তর লিপিবদ্ধ করবেন। তবে উত্তর লিপিবদ্ধ করার ক্ষেত্রে তথ্য সংগ্রহকারী উত্তরদাতার অভিব্যক্তি (expression) লক্ষ্য করুন এবং তা লিপিবদ্ধ করুন।
- সভা পরিচালনাকারী (ফ্যাসিলিটেটর) এবং তথ্য সংগ্রহকারী (নোট টেকার) কথা বলার সময় আপনারা কোনো মতামত প্রদান করবেন না কিংবা অংশগ্রহণকারীগণকে কোনো নির্দিষ্ট উত্তর দেবার জন্য উৎসাহিত করবেন না।
- অংশগ্রহণকারীরা কোনো প্রশ্ন করলে এফজিডির নির্ধারিত প্রশ্ন শেষ হলে উত্তর দিন।

সমাপ্তি ঘোষণা

- আলোচনা শেষে বলুন (ফ্যাসিলিটেটর), অনেকক্ষণ ধরে তোমরা আমাদের সাথে থেকে আলোচনায় অংশগ্রহণ করেছেন এবং অনেক মূল্যবান মতামত প্রদান করেছেন এজন্য আমরা কৃতজ্ঞ।
- এরপর বলুন, এই শেষ সময়ে এসে আপনাদের কারো যদি মনে হয়, ইতোপূর্বে আপনারা যে বক্তব্য বা মতামত প্রদান করেছেন তা পরিবর্তন করতে চান। সেক্ষেত্রে আপনারা আপনাদের মতামত পরিবর্তন করতে পারেন।
- সব শেষে বলুন, আমাদের আলোচনা চলাকালীন সময়ে কোনো বিষয়ে যদি আপনারা অখুশি হয়ে থাকেন তবে এর জন্য দুঃখ প্রকাশ করছি এবং এতক্ষণ আমাদের সাথে থাকার জন্য সবাইকে আরোও একবার ধন্যবাদ জানিয়ে সভার কার্যক্রম সমাপ্তি ঘোষণা করছি।

এফজিডির নির্ধারিত প্রশ্নসমূহ (শিক্ষার্থীদের জন্য)

১. আমাদের সমাজে আমরা সাধারণত ন্যায় অন্যায়, নীতিকথা, মূল্যবোধ নিয়ে অনেক কথা বলি এবং মাঝে মাঝে শুনেও থাকি এ সম্পর্কে তোমাদের ধারণা কী ? যদি সম্ভব হয় এ সম্পর্কে কয়েকটি উদাহরণ দাও।

২. আমরা ন্যায় অন্যায়, নীতিকথা, মূল্যবোধ নিয়ে অনেক কথা বললাম। এ সংক্রান্ত কোনো বিষয়গুলো তোমাদের কাছে গুরুত্বপূর্ণ মনে হয় যেগুলো স্কুল/ শিক্ষকবৃন্দের থেকে শিখবে বলে আশা কর?

৩. তোমরা নীতি, নৈতিকতা ও মূল্যবোধ সম্পর্কে স্কুল থেকে বাস্তবে কী কী শেখো? এবং কিভাবে শেখো?

৪. নীতি, নৈতিকতা এবং মূল্যবোধের চর্চা বাড়ানোর জন্য শিক্ষকরা তোমাদের সাথে কী ধরনের কাজ করে? এবং কীভাবে করে?

৫. তোমাদের বিদ্যালয়ে অনেক বিত্তবান ও দরিদ্র পরিবারের ছেলেমেয়েরা লেখাপড়া করে। তোমরা বিষয়টাকে কীভাবে দেখো?

৬. এই বিদ্যালয়ে বিভিন্ন সম্প্রদায়ের (হিন্দু, মুসলিম, খ্রিষ্টান, বৌদ্ধ) ছেলে-মেয়েরা পড়াশোনা করে? বিষয়টিকে তোমরা কীভাবে দেখো?

৭. নীতি, নৈতিকতা এবং মূল্যবোধের চর্চা বাড়ানোর জন্য তোমাদের অভিভাবকরা তোমাদের সাথে কী ধরনের কাজ করেন? এবং কীভাবে করেন?

৮. পড়ালেখার বাইরে তোমাদের আর কী কী কাজ করানো হয়। কেন করানো হয় এবং কীভাবে করানো হয় ?

৯. তোমাদের বিদ্যালয়ে ছেলে এবং মেয়ে উভয়ে লেখাপড়া করে। তোমরা একসাথে বসো, একসাথে খেলো, একসাথে পড়। এ বিষয়ে তোমাদের মতামত কী?

১০. তোমাদের স্কুলগুলোতে খালি জায়গা থাকলে সেখানে বাগান কিংবা গাছপালা লাগাও কিনা? বাগান কিংবা গাছপালা লাগালে কেন লাগাও?

১১. তোমাদের মতে নীতি, নৈতিকতা এবং মূল্যবোধ চর্চায় বাধাসমুহ কী কী?

১২. নীতি, নৈতিকতা এবং মূল্যবোধ সম্পর্কে তোমাদের চর্চা বাড়াতে হলে কী কী পদক্ষেপ নিতে হবে। পাশাপাশি শিক্ষকবৃন্দ,সমাজ, রাষ্ট্রের কী কী পদক্ষেপ নেওয়া উচিত বলে তোমরা মনে কর।

সমাপ্তি প্রশ্ন

১৩. আমরা অনেকক্ষণ ধরে অনেক বিষয় নিয়ে আলোচনা করলাম। এরমধ্যে কোনটা তোমাদের কাছে সবচেয়ে গুরুত্বপূর্ণ বলে মনে হয়েছে? এবং কেন মনে হয়েছে?

এফজিডির নির্ধারিত প্রশ্নসমূহ (শিক্ষকদের অভিমত)

১. আমাদের সমাজে আমরা সাধারণত ন্যায় অন্যায়, নীতিকথা, মূল্যবোধ নিয়ে অনেক কথা বলি এবং মাঝে মাঝে শুনেও থাকি এ সম্পর্কে আপনাদের ধারণা কী ? যদি সম্ভব হয় এ সম্পর্কে কয়েকটি উদাহরণ দিন।

২. আমরা ন্যায় অন্যায়, নীতিকথা, মূল্যবোধ নিয়ে অনেক কথা বললাম। শিক্ষক হিসেবে এর মধ্যে কোন বিষয়গুলো শিক্ষার্থীর পারিবারিক ও সামাজিক জীবনে অধিকতর গুরুত্বপূর্ণ বলে মনে করেন? এবং কেন মনে করেন?

৩. আপনারা শিক্ষার্থীদের নীতি, নৈতিকতা ও মূল্যবোধ সম্পর্কে শ্রেণিকক্ষে এবং শ্রেণি কক্ষের বাইরে কী শেখান এবং এবং কীভাবে শেখান?

    (বিঃদ্রঃ - প্রশ্ন করার সময় শ্রেণিকক্ষ এবং শ্রেণি কক্ষের বাইরের বিষয়ে আলাদা করে জানতে চান)

৪. শিক্ষক হিসেবে আপনার কাজ কিংবা আচরণের মাধ্যমে শিক্ষার্থী কীভাবে নীতি, নৈতিকতা ও মূল্যবোধ শেখে? আপনার কি এমন কোনো আচরণ বা কাজের কথা মনে পড়ছে যেটার মাধ্যমে শিক্ষার্থীরা নীতি, নৈতিকতা ও মূল্যবোধ শিখেছে বা শিখতে পারে। যদি সম্ভব হয় বলুন।

    (বিঃদ্রঃ - প্রশ্ন করার সময় যদি বুঝতে না পারে তবে উদাহরণ দিন। যেমন- আপনি বলছেন যেখানে সেখানে ময়লা ফেলবে না, অথচ আপনি নিজে ফেলছেন। অথবা কাগজের টুকরা পড়ে থাকতে দেখে আপনি নিজে সেটা তুলে নির্দিষ্ট স্থানে রাখার ব্যবস্থা করছেন)

৫. নীতি, নৈতিকতা এবং মূল্যবোধ সম্পর্কে পাঠক্রম, পাঠ্যপুস্তক ও শিক্ষক নির্দেশিকায় এগুলো কীভাবে আছে? সেগুলোকে আপনারা কীভাবে একে অপরের সাথে সমন্বয় করেন?

৬. নীতি, নৈতিকতা এবং মূল্যবোধ সংক্রান্ত চর্চা বাড়ানোর জন্য শিক্ষক হিসেবে আপনারা অভিভাবকদের সাথে কী ধরনের কাজ করেন? এবং কীভাবে করেন?

৭. সাধারণত একটি বিদ্যালয়ে/মাদ্রাসায় বিভিন্ন আর্থ-সামাজিক (ধনী, গরীব) অবস্থার লোকজনের ছেলে-মেয়েরা পড়াশুনা করে। আমার মনে হয়, আপনাদের বিদ্যালয়ে/মাদ্রাসায় এ ধরনের ছেলে-মেয়েরা পড়াশুনা করছে। ছেলে-মেয়েরা এটাকে কীভাবে দেখে? পাশপাশি আপনারা এটাকে কীভাবে দেখেন?

৮. স্কুলে কী কী সহপাঠক্রমিক কাজ করানো হয়? কেন করানো হয় এবং কীভাবে করানো হয়?

৯. একটি বিদ্যালয়ে অনেক সময় বিভিন্ন সম্প্রদায়ের (হিন্দু, মুসলিম, খ্রিষ্টান, বৌদ্ধ, ক্ষুদ্র নৃ গোষ্ঠী) ছেলে-মেয়েরা পড়াশুনা করে। বিষয়টিকে আপনারা কীভাবে দেখেন? ছেলে-মেয়েরাও বিষয়টিকে কীভাবে দেখে?

১০. আপনাদের বিদ্যালয়/মাদ্রাসায় ছেলে এবং মেয়ে উভয় পড়াশুনা করে। তারা একসাথে পড়ে, একসাথে বসে, একসাথে খেলে এ বিষয়ে আপনাদের মতামত কী? শিক্ষার্থীরা এটাকে কীভাবে নেয়?

১১. একটি বিদ্যালয়ে/মাদ্রাসায় অনেকসময় সাধারণ শিশুর পাশাপাশি বিশেষ চাহিদা সম্পন্ন শিশু পড়াশুনা করে। এ বিষয়ে আপনাদের মতামত কী?

১২. বিদ্যালয়/মাদ্রাসায় খেলার মাঠ ছাড়াও অনেক খালি জায়গা থাকে। এগুলো আপনারা কীভাবে ব্যবহার করেন?

১৩. নীতি, নৈতিকতা এবং মূল্যবোধের চর্চা করতে যেয়ে আমরা সাধারণত কোন ধরনের বাধার সম্মুখীন হই?

১৪. নীতি, নৈতিকতা এবং মূল্যবোধ সম্পর্কে শিক্ষার্থীদের জ্ঞানদান ও চর্চা করাতে স্কুল কী কী পদক্ষেপ নিতে পারে? পাশাপাশি সমাজ, রাষ্ট্রের কী কী পদক্ষেপ নেওয়া উচিত বলে আপনারা মনে করেন?

১৫. আপনাদের মতে নীতি, নৈতিকতা এবং মূল্যবোধ চর্চায় বাধাসমূহ কীকী?

১৬. নীতি, নৈতিকতা এবং মূল্যবোধ সম্পর্কে শিক্ষার্থীদের জ্ঞানদান ও চর্চা করাতে আপনারা কী কী পদক্ষেপ নিতে পারেন? পাশাপাশি সমাজ, রাষ্ট্রের কী কী পদক্ষেপ নেওয়া উচিত বলে আপনারা মনে করেন?

সমাপ্তি প্রশ্ন

১৭. আমরা অনেকক্ষণ ধরে অনেক বিষয় নিয়ে আলোচনা করলাম। এরমধ্যে কোনটা আপনাদের কাছে সবচেয়ে গুরুত্বপূর্ণ মনে হয়েছে? এবং কেন মনে হয়েছে?

এফজিডির নির্ধারিত প্রশ্নসমূহ (বিদ্যালয় ব্যবস্থাপনা কমিটির সদস্যদের অভিমত)

১. আমাদের সমাজে আমরা সাধারণত ন্যায় অন্যায়, নীতিকথা, মূল্যবোধ নিয়ে অনেক কথা বলি এবং মাঝে মাঝে শুনে ও থাকি এ সম্পর্কে আপনাদের ধারণা কী? যদি সম্ভব হয় এ সম্পর্কে কয়েকটি উদাহরণ দিন।

২. আমরা ন্যায় অন্যায়, নীতিকথা, মূল্যবোধ নিয়ে অনেক কথা বললাম এর মধ্যে কোনগুলো আপনাদের কাছে গুরুত্বপূর্ণ মনে হয়, যা তারা স্কুল থেকে শিখতে পারে?

৩. আমরা এতক্ষণ আলোচনা করছিলাম আমাদের ছেলে-মেয়েরা স্কুল থেকে কী শিখতে পারে। এখন আমরা আপনাদের কাছে জানতে চাই আপনাদের সন্তানরামূলত বিদ্যালয়/মাদ্রাসা থেকে নীতি, নৈতিকতা ও মূল্যবোধ সম্পর্কে কী শেখে এবং কীভাবে শেখে?

৪. নীতি, নৈতিকতা এবং মূল্যবোধ সংক্রান্ত চর্চা বাড়ানোর জন্য শিক্ষকরা আপনাদের সাথে এবং অভিভাবকদের সাথে কী ধরনের কাজ করেন? এবং কীভাবে করেন?

৫. সাধারণত একটি বিদ্যালয়ে/মাদ্রাসায় বিভিন্ন আর্থ-সামাজিক (ধনী, গরীব) অবস্থার লোকজনের ছেলে-মেয়েরা লেখাপড়া করে। আমার মনে হয়, আপনাদের বিদ্যালয়ে/মাদ্রাসায় এ ধরনের ছেলে-মেয়েরা লেখাপড়া করছে। বিষয়টাকে আপনারা কীভাবে দেখেন?

৬. একটি বিদ্যালয়ে অনেক সময় বিভিন্ন সম্প্রদায়ের (হিন্দু, মুসলিম, খ্রিষ্টান, বৌদ্ধ, ক্ষুদ্র নৃ গোষ্ঠী) ছেলে-মেয়েরা লেখাপড়া করে। বিষয়টিকে আপনারা কীভাবে দেখেন? ছেলে-মেয়েরা ও বিষয়টিকে কীভাবে দেখে?

৭. এই বিদ্যালয়ে ছেলে এবং মেয়ে উভয় পড়াশুনা করে। তারা একসাথে পড়ে, একসাথে বসে, একসাথে খেলে এ বিষয়ে আপনাদের মতামত কী? শিক্ষার্থীরাও এটাকে কীভাবে নেয়?

৮. একটি বিদ্যালয়ে/মাদ্রাসায় অনেক সময় সাধারণ শিশুর পাশাপাশি বিশেষ চাহিদা সম্পন্ন শিশু পড়াশুনা করে। এ বিষয়ে আপনাদের মতামত কী?

৯. বিদ্যালয়/মাদ্রাসায় খেলার মাঠ ছাড়াও অনেক খালি জায়গা থাকে। এগুলো বিদ্যালয়/মাদ্রাসা কীভাবে ব্যবহার করে?

১০. নীতি, নৈতিকতা এবং মূল্যবোধের চর্চা করতে যেয়ে আমরা সাধারণত কোন ধরনের বাধার সম্মুখীন হই?

১১. নীতি, নৈতিকতা এবং মূল্যবোধ সম্পর্কে শিক্ষার্থীদের জ্ঞানদান ও চর্চা করাতে স্কুল কী কী পদক্ষেপ নিতে পারেন? পাশাপাশি সমাজ, রাষ্ট্রের কী কী পদক্ষেপ নেওয়া উচিত বলে আপনারা মনে করেন?

সমাপ্তি প্রশ্ন

১২. আমরা অনেকক্ষণ ধরে অনেক বিষয় নিয়ে আলোচনা করলাম। এর মধ্যে কোনটা আপনাদের কাছে সবচেয়ে গুরুত্বপূর্ণ মনে হয়েছে? এবং কেন মনে হয়েছে?

এডুকেশন ওয়াচ ২০১৭

নীতি, নৈতিকতা এবং মূল্যবোধ শিক্ষার অনুকূল বিদ্যালয় পরিবেশ অনুসন্ধান চেকলিষ্ট

নির্দেশনা:

- চেকলিস্টে উল্লিখিত বিষয়গুলো পর্যবেক্ষণের মাধ্যমে সঠিক ঘরে (ভালো/মোটামুটি/ ভালো নয়) টিক চিহ্ন (√) দিন।
- কোন নির্দিষ্ট বিষয়ে কোনো সুনির্দিষ্ট পর্যবেক্ষণ থাকলে মন্তব্যের ঘরে লিখুন।
- চেকলিস্টে উল্লিখিত বিষয়গুলোর কোনোটি যদি পর্যবেক্ষণকৃত বিদ্যালয়ে বিদ্যমান নয় এমন হয়, তবে মন্তব্যের ঘরে তা উল্লেখ করুন।
- চেকলিস্টে উল্লিখিত যে বিষয়গুলো পর্যবেক্ষণের মাধ্যমে নির্ধারণ করা যাবে না, সে বিষয়গুলো সম্পর্কে প্রধান শিক্ষক বা প্রধান শিক্ষকের অনুপস্থিতিতে অন্য কোনো সিনিয়র শিক্ষককে প্রশ্ন করে উত্তর জেনে মন্তব্যের ঘরে লিখুন।
- এছাড়া নীতি, নৈতিকতা এবং মূল্যবোধ শিক্ষার অনুকূল বিদ্যালয় পরিবেশ সম্পর্কিত এমন কোনো বিষয় যা চেকলিস্টে উল্লেখ করা হয়নি কিন্তু আপনি অনুসন্ধানের সময় জানতে পেরেছেন তা সব শেষে বিশেষ মন্তব্য' এর ঘরে লিখুন।

নির্ধারক সমূহের ব্যাখ্যা:

ভালো	আদর্শ পরিবেশ যেখানে পরিস্থিতির উন্নয়ন বা পরিবর্তন প্রয়োজন নেই
মোটামুটি	আদর্শ পরিবেশ তৈরির জন্য কিছু পদক্ষেপের মাধ্যমে পরিস্থিতির উন্নয়ন বা পরিবর্তন প্রয়োজন
ভালো নয়	আদর্শ পরিবেশ তৈরির জন্য ব্যাপক পদক্ষেপের মাধ্যমে পরিস্থিতির উন্নয়ন বা পরিবর্তন প্রয়োজন

বিদ্যালয়ের নাম:
পর্যবেক্ষণকারীর নাম:
তারিখ:

বিষয়	ভালো	মোটামুটি	ভালো নয়	মন্তব্য
ক.বিদ্যালয় ভবন				
১. শ্রেণিকক্ষে পর্যাপ্ত আলোর ব্যবস্থা (জানালা, দরজা, বৈদ্যুতিক আলোর অবস্থা, পর্যাপ্ততা)				
২. শ্রেণিকক্ষে যথেষ্ট বাতাস চলাচল ব্যবস্থা (জানালা, দরজা, বৈদ্যুতিক পাখার অবস্থান, পর্যাপ্ততা)				
৩. শ্রেণিকক্ষের পরিস্কার-পরিচ্ছন্নতা (মেঝে, ছাদ, দেয়াল, দরজা, জানালা, আসবাবপত্র ইত্যাদির পরিস্কার-পরিচ্ছন্নতা)				
৪. শ্রেণিকক্ষের বসার ব্যবস্থা (পর্যাপ্ততা/অপর্যাপ্ততা, বেঞ্চের অবস্থা)				
৫. শ্রেণিকক্ষের আসবাবপত্রের বিন্যাস (আসবাবপত্রের সুবিন্যস্ততা ও ব্যবহার উপযোগিতা)				
৬. শ্রেণিকক্ষে চকবোর্ড/ হোয়াইট বোর্ডের অবস্থা (অবস্থান, ব্যবহার উপযোগিতা)				
৭. শ্রেণিকক্ষে ডিসপ্লে বোর্ডের অবস্থা (ব্যবহার উপযোগিতা, শিক্ষার্থীদের কাজ প্রদর্শিত হচ্ছে কিনা)				
৮. শ্রেণিকক্ষ বিভিন্ন ধরনের শিক্ষামূলক উপকরণ, যেমন পোস্টার, চার্ট, ছবি, শিক্ষার্থীদের তৈরি উপকরণ ইত্যাদি দিয়ে সাজানো				
৯. করিডোরের পরিস্কার-পরিচ্ছন্নতা (মেঝে, ছাদ, দেয়াল ইত্যাদির পরিস্কার-পরিচ্ছন্নতা)				
১০. করিডোরে নোটিস বোর্ড ও সেখানে বিভিন্ন বিষয়ে প্রদর্শিত নোটিস				

১১.	সিঁড়িঘরের পরিষ্কার-পরিচ্ছন্নতা (মেঝে, ছাদ, দেয়াল ইত্যাদির পরিষ্কার-পরিচ্ছন্নতা)			
১২.	শিক্ষক কক্ষের পরিষ্কার-পরিচ্ছন্নতা (মেঝে, ছাদ, দেয়াল,দরজা, জানালা, আসবাবপত্র ইত্যাদির পরিষ্কার-পরিচ্ছন্নতা)			
১৩.	শিক্ষক কক্ষের আসবাবপত্রের বিন্যাস (আসবাবপত্রের সুবিন্যস্ততা ও ব্যবহার উপযোগিতা)			
১৪.	লাইব্রেরির অবস্থা (ব্যবহার উপযোগিতা, শিক্ষার্থীদের ব্যবহারের সুযোগ)			
১৫.	বিদ্যালয় প্রাঙ্গনে চলাচলের ব্যবস্থা (এক ভবন থেকে আরেক ভবনে, এক কক্ষ থেকে আরেক কক্ষে ইত্যাদি)			
খ. বিদ্যালয়ের মাঠ				
১৬.	বিদ্যালয় মাঠে খেলাধূলা করার ব্যবস্থা/ উপযোগিতা			
১৭.	বিদ্যালয়ের বাগানের অবস্থা (সুবিন্যস্ততা, পরিষ্কার-পরিচ্ছন্নতা ইত্যাদি)			
১৮.	বিদ্যালয়ের চারপাশে দেয়া পরিবেষ্টনীর অবস্থা			
গ. পরিবেশ সচেতনতামূলক কার্যক্রম				
১৯.	বিদ্যালয়ে ধূমপানমুক্ত পরিবেশের অবস্থা (এ বিষয়ক নীতিমালা ও চর্চা)			
২০.	বিদ্যালয় প্রাঙ্গনে আবর্জনা ফেলার ব্যবস্থা (সর্বত্র আবর্জনা ফেলার জন্য নির্দিষ্ট পাত্র ও পর্যাপ্ততা)			
২১.	বিদ্যালয়ে শিক্ষার্থীদের গাছ লাগানোর কাজে সম্পৃক্ততা			
ঘ. স্বাস্থ্য ও পরিষ্কার-পরিচ্ছন্নতা সংশ্লিষ্ট				
২২.	বিদ্যালয়ে বিশুদ্ধ খাওয়ার পানির ব্যবস্থা			
২৩.	টয়লেটের অবস্থা (ব্যবহারযোগ্যতা,পরিষ্কার-পরিচ্ছন্নতা, পর্যাপ্ততা)			
২৪.	শিক্ষার্থীদের নিয়মিত স্বাস্থ্য পরীক্ষার ব্যবস্থা			
২৫.	শিক্ষার্থীদের স্বাস্থ্য সংশ্লিষ্ট তথ্যাবলির কার্ড (health card) সংরক্ষণ			
২৬.	প্রাথমিক চিকিৎসা বাক্স (first aid box) এবং এর যথাযথ ব্যবহার			
২৭.	বিদ্যালয়ে শারীরিক চর্চার ব্যবস্থা (নিয়মিত ও সকল শিক্ষার্থীদের অংশগ্রহণের সুযোগ)			
ঙ. বিদ্যালয়ে একীভূত শিক্ষাসহযোগী পরিবেশ				
২৮.	এ্যাসেম্বলির সময় সকল ধর্মের ধর্মগ্রন্থ থেকে পাঠ			
২৯.	নির্দিষ্ট ধর্ম বিষয় ঐ ধর্মের শিক্ষক দ্বারা পাঠদানের ব্যবস্থা			
৩০.	বিশেষ চাহিদাসম্পন্ন শিক্ষার্থীদের জন্য র্যাম্প, যথাযথ বসার ব্যবস্থা, বিশেষ টয়লেট ইত্যাদি ভৌত অবকাঠামোগত সুবিধা			
চ. মনো-সামাজিক পরিবেশ				
৩১.	বিদ্যালয়ে যৌন হয়রানি সংক্রান্ত নীতিমালা ও এর বাস্তবায়ন (শিক্ষার্থীরা কেউ যৌন হয়রানিমূলক কর্মকান্ডে লিপ্ত হলে বা এর শিকার হলে সে বিষয়ে কার্যকর ব্যবস্থা গ্রহণ)			
৩২.	বিদ্যালয়ে এ্যন্টি-বুলিং (Anti-bullying) নীতিমালা ও এর বাস্তবায়ন			
৩৩.	বিদ্যালয়ে শিক্ষার্থীদের আচরণ নীতিমালা			
৩৪.	বিদ্যালয়ে শিক্ষকদের আচরণ নীতিমালা			
৩৫.	শিক্ষার্থীদের মনো-সামাজিক সমস্যা সমাধানে সহায়তা ও কাউন্সেলিং সুবিধা			

ছ. সহ-শিক্ষাক্রমিক/ অন্যান্য কার্যক্রম				
৩৬.	বিদ্যালয়ে সাংস্কৃতিক চর্চা (শিক্ষার্থীদের গান, নাচ, আবৃত্তি, বিতর্ক ইত্যাদি শেখা ও অনুশীলনের সুযোগ)				
৩৭.	বিদ্যালয়ে গার্লস গাইড, বয়েজ স্কাউট বা অন্যান্য একই ধরনের কার্যক্রম				
৩৮.	বিশেষ দিবস উদযাপন এবং দিবসের তাৎপর্য আলোচনা				
৩৯.	বিদ্যালয় এ্যাসেম্বলিতে সমবেতভাবে জাতীয় সংগীত গাওয়া, শপথ পাঠ				
৪০.	বার্ষিক ক্রীড়া ও সাংস্কৃতিক প্রতিযোগিতার আয়োজন				
জ. এলাকার রক্ষণাবেক্ষণ ও সামাজিক কাজে শিক্ষার্থীদের অংশগ্রহণ				
৪১.	প্রাকৃতিক দুর্যোগের পর এলাকার পুনর্গঠন, সংস্কার ইত্যাদি কাজে শিক্ষার্থীদের অংশগ্রহণ				
৪২.	এলাকায় বৃক্ষরোপন কর্মসূচীতে অংশগ্রহণ				
৪৩.	বিভিন্ন সামাজিক সচেতনতা বৃদ্ধিমূলক কাজে শিক্ষার্থীদের অংশগ্রহণ (যেমন-বাল্যবিবাহ, যৌতুক, মাদকাসক্তি, জঙ্গি ইত্যাদি বিষয়ে র‍্যালি, সভা সমাবেশ ইত্যাদি বিভিন্ন কর্মসূচিতে অংশগ্রহণ)				

বিশেষ মন্তব্য