

## Integrating Values in Education: Managing Learning Crisis for Sustainable and Holistic Achievement

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### Abstract

This paper attempts to explore the need and importance of values integration in educational activities to mitigate learning crisis and promote sustainable learning achievement. The traditional approach, commercial motive, focus on instrumental knowledge coupled with many other contemporary issues have collectively smothered the fundamental humanistic principles of education. To avert the situation and execute the core objectives, we need to shift our focus: a shift from instrumental knowledge to humanistic-transformational knowledge; a shift from the traditional approach of supplying and storing information to learning to deal with the real-world problems; a shift from head to heart. Values integration is an attempt to initiate and promote this shift. Rather than teaching values and moral principles under a particular subject heading, values need to be a part of everyday in-school and out-school activities. To concretize this concept, a model is proposed in this study as a holistic model of values integration via whole school ambiances and community support.

Keywords : Learning Crisis, Values Integration, Holistic Education, Sustainable Learning

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## 1. Introduction

### 1.1 Background

The International Commission on Education for Twenty-first Century writes, "Education should contribute to every person's complete development - mind and body, intelligence, sensitivity, aesthetics, appreciation, and spirituality" [Delors et.al, 1996]. This holistic approach incorporates the broader spectrum of knowledge, skills, and values as the fundamental aspects of learning. The report also recommends that an effective education builds on the four pillars of learning: learning to know - knowledge, learning to do - skills, learning to live together- relationships, and learning to be- an integrated personality. It envisions the development of a complete human capable of understanding the self and the others.

Education in its holistic approach does not focus only on acquiring knowledge and information: it focuses on developing values and intelligence for transformation. Psychologist Abram Maslow claims that "the purpose and function of education in its humanistic goal is to prepare a person for self-actualization" [Maslow, 1956]. The self-actualized person can seek the meaning of life, the purpose of 'being' -who he is. Maria Montessori [1953] adds on this as "the best preparation for teaching is to nourish the spiritual embryo of students and make them aware of their potentials and cultivate a good attitude and moral values" (65). To achieve the holistic goal of education, our educational practices need to integrate the fundamental values in their in-school and out-school activities. Danah Zohar [2010] argues,

As an educator, we need to encourage stu-

dents to think about the broader implications of why and how they can contribute to society in substantial and ethical ways that add values to our communities. I think the purpose of education - which we have lost largely in our society today - is fully to develop human beings who are good people, good citizens, good parents, and good servants to whatever they choose to pursue (p. 4).

### 1.2 Statement of the Problem

Despite being fully aware of the needs, goals, objectives, and functions of education, educators and educational institutions have limited the educational practices to an act of collecting information. The comprehensive approaches of developing students' physical, social, intellectual, emotional, and spiritual needs are grossly ignored. This has eventually prepared a child to pass the test without any awareness of what he is learning. Bass and Good [2004] quote "a student schooled just to pass the standardized tests, however, is ill-prepared to cope with the today's rapidly changing world" (p. 163). This is the major problem in our education system at present.

When the focus lies in collecting and storing information, education ultimately becomes a "banking concept-students being the depositors and the teachers the depositors" as Paulo Freire [1987] argues. This concept ultimately infects teaching and learning with a 'narrative sickness', dehumanizes the entire process. Such an approach kills every potential and creativity of a student and creates confusion that memory is intelligence, compliance is the virtue. A student ultimately takes learning as an act of gathering information: it has nothing to do with transformation. This is another problem in our system.

John Dewey [1993] opines that teaching students just by dictating or lecturing is finally restricting the learner’s potential, intelligence, and imprisoning the spirit. When this becomes a pedagogical approach school is a bad place for children as John Holt writes. He argues that school - with a traditional approach - is a place to pacify a curious, determined, enthusiastic, energetic, skillful learner - a place to dehumanize a human and the place where what is counted and has important is what the teacher likes him to do and be.

**1.3 Need and Significance of the Study**

*We shape our tools and afterward, we are shaped by our tools. - Marshall McLuhan*

A cursory review of the literature reveals a fact that there exists a noticeable gap in our practices so far as the goal of education for holistic and sustainable learning is concerned. To revive this loss, we need to focus on the integration of values in our educational practices. This study is an attempt to add a brick on the foundation of a values-integrated approach to learning for holistic goals. Study on such a topic bears an urgent need and a great significance to make all the stakeholders aware of the fundamental objectives of education. It is equally important to make people know and realize how values help in addressing the problem of learning crisis and promote the holistic education.

**1.3.1 Objectives of the Study**

The study aims to:

1. introduce learning crisis and sustainable leaning
2. explore the importance of values-in-

tegration in educational activities

3. design and propose a model of values integration

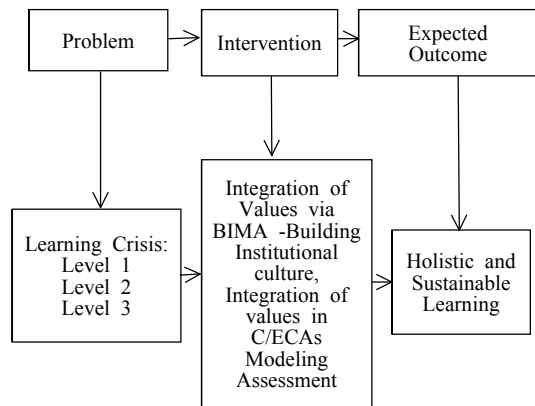
**1.3.2 Research Question**

1. What role does integration of values play to achieve sustainable and holistic learning goals? And how?

**1.3.3 Methodology**

As the study attempts to answer a qualitative research question by describing and analyzing a situation or a phenomenon, I have chosen the content analysis method. This method helps me to bring the ideas on the floor and answer the – ‘what’ and ‘how’ of my research question.

**1.3.4 Conceptual Framework**



<Figure 1> Conceptual Framework

**2. Review of Related Literature**

**2.1 Learning Crisis and Sustainable Learning**

A learning crisis is a crisis or situation where a child does not have access to learning nor an effective and conducive learning environment. This crisis takes place at three

levels- *Level 1*: A significant number of children are deprived of school enrollment. World Development Report [WDR, 2018] states, "258.4 million children are out of school globally". *Level 2*: A noticeable number drop without the basic skills of literacy and numeracy. "More than 40% of school attendees are below the basic achievement level of literacy and numeracy." *Level 3*: Those who pass certain levels lack the fundamental values and life-skills that they are expected to learn. Following this situation, the WDR 2018 concludes that "in many countries and communities learning is not up to the standard. Mere school enrollment without effective learning is a terrible waste of precious resources and human potentials." - a state of learning crisis.

Exploring the determining factors of this crisis, the World Bank Team in its comprehensive research has outlined four primary responsible factors for this crisis: learners' preparation, teachers' skills and motivation, availability of relevant institutional inputs, and the school management cum governance that bring these together. It is true in most of the situation that children do not arrive at school with readiness to learn. For different reasons - economic situation, family issues, physical and emotional issues, discriminatory attitudes, caste, color, gender, and many more - children are ill-prepared for active learning in school as well as at home. Another crucial factor causing a learning crisis is the teacher. Teachers are the most trusted person and are also considered moral agents in the learning process. Unfortunately, 'teaching' in many countries like Nepal, is not still a chosen profession as a result they often lack the motivation and do not even attempt for needed skills. WDR 2018 reports the shortage of high skilled motivated teachers in developing countries.

In addition to learners and teachers, lack of proper management skills, insufficient infra-structural development and resources, inefficient school inputs - training and teaching materials, lack of innovative approach, and many others including family and community environment are largely responsible for the global learning crisis.

Sustainable learning is an inclusive approach aimed at producing a responsible social citizen by providing knowledge, skills, and values that address real-life problems. The concept of sustainable learning contrasts with the narrow, utilitarian, market-oriented, instrumental approach of learning. It is an educational framework for life-long, transformative values: a new and different idea of learning to make it useful to the life-process. Sterling in his 2010 publication *Sustainable Education* provides us with four worthy criteria for sustainable learning. He says,

Sustainable learning sustains people, communities, and ecosystems; is ethically defensible, working with integrity, justice, respect, and inclusiveness; is itself a viable system, nurturing healthy relationships and emergence at different system levels; and it works well enough in practice to be able to keep doing it (pp. 127-140).

Sustainable learning is more relevant as the goal of education is not only to acquire information and knowledge but more importantly the transformative power via its right application in a real-life situation. David Orr says, "We must recognize that the goal of education is not the mastery of knowledge but the mastery of the self through knowledge" [Ore, 1996]. Here, self-mastery of learning involves developing skills of inquiry, discovery,

critical thinking, problem-solving, reasoning, judgment, imagination, collaboration, and other higher-order capacities, including and especially reflection, and the disposition and discipline to make the most of them. In particular, education should equip students “with the skills, disposition, and discipline to continually learn and to apply that learning toward ends that contribute to long-term global survival, if not flourishing” (Brundiers and Wiek, 2017). This is what sustainable education aim at and for this mere delivery of content is not sufficient. We need to help students and ourselves to integrate and practice the fundamental values in the context.

## 2.2 Values and Values Education

Oxford dictionary defines values as “the belief about what is right and wrong, and what is important in life” (OLD). Scholars like Shaver and Strong define values as “our standards and principles for judging worth. They are the criteria by which we judge ‘things’ (people, objects, ideas, actions, and situations) to be good, worthwhile, desirable; or, on the other hand, bad, worthless, despicable” (Shaver and Strong, 19796). In this sense, values are not mere ideal prescriptions to be followed rather the principles and criteria by which we evaluate, choose, prioritize what is worth adopting and act in a just way.

In a broader spectrum, Arjo Klamer defines values from three different domains: In standard economics, he equates values with the price of goods (having use value, exchange value, and a social value). In the culturalist domain, he relates values to the quality of the work of art. The value of any work of art lies in its form - how it looks - the aesthetic part; and the content - as to how it contributes to

the recipient or general public. His third domain of discussion is on moral philosophy where he links values with the moral implication of human behavior with the qualities like respect, benevolence, solidarity, honesty, etc. For Klamer, “a value-based approach should never see these aspects in isolation rather integrate them” (Klamer, 2005).

David Throsby (a cultural economist) prescribes a set of six values that a work of art possesses or people perceive in it. Values such as aesthetic value, spiritual value, social value, historical value, symbolic value, and authenticity value determine the quality of artwork (qtd. In Klamer, 2005). Besides economic and cultural aspects, values are also associated with the pleasure that an individual experiences at different levels. Edward C Hayes writes “The things that give satisfaction, happiness, or pleasure to an individual in physical, emotional, intellectual, and spiritual domains are the real values to be adopted” (Hayes, 1913).

Hayes mentions physical pleasure (comfort and warmth or gratification of physical appetite), aesthetic pleasure (the experience of the beauty of nature, work of art, home, personality, morality), intellectual pleasure (the joy of comprehension, perceptions, insights, gratification of the instinct of curiosity), social pleasure (pleasure of our association with others like friendship, the pleasure of loving others and being loved, praising and being praised), and personal pleasure (personal satisfaction, sense of one’s personality, moral standards, success, and worth) as the five ultimate values of an individual (Hayes, 1913).

## 2.3 Nature of Values: Universal vs Relative

One of the fundamental questions the liter-

ature on values asks whether the values are universal or relative. Some scholars opine we cannot have universal values common to all. For them, values are not precise especially at the individual and social level in a multi-cultural setting. Various scholars also claim that certain values are intrinsic, common, and irrefutable to every human so far as the role of values in behavioral change is concerned. Nick Tate argues that a pluralist society entails common values. He says, "the idea - increasingly widely accepted - that because this is a pluralist society, we have no common values, is false" [Tate, 2005]. When we think beyond a narrow domestic wall, there are values common to all humanity, they are everyone's values. Klaus M. Leisinger writes,

A core set of universal values and binding normative imperatives valid over time and across geography, cultures, and religions

is available. ... Global values such as non-violence, reverence for life, solidarity, fairness, justice, truthfulness, tolerance, equality, sustainability, respect for human rights, and integrity have no cultural boundaries - these are everyone's values. [Leisinger, 2014]

It is not easy to make an exhaustive list of everyone's values. However, based on the review of the literature and personal experiences, a set of values is prepared and proposed here (<Table 1>) in three categories: personal, social, and global. The classification is purely subjective. It is done to consolidate what values we need to integrate into our pedagogical practices.

At the personal level, everyone possesses a unique personality accomplished with physical, emotional, intellectual spiritual and moral progression. Personal values have a rela-

<Table 1> Values and Value Components

Area	Values	Core Components
Personal (the Values of the Self)	Values of physical development	physical fitness, wellbeing, comfort, longevity, holistic health, reverence to life
	Values of intellectual development	curiosity, creative and critical thinking, reflective thinking, multiple intelligences, emotional intelligence, wisdom
	Values of spiritual development	peace in mind, harmony, unity, connectedness, coordination of 3H i.e. head, heart, and hands
Social (the Values of Relationship)	Values of ethics and morality	love, compassion, honesty, integrity, empathy, kindness, self-sacrifice, sharing and caring, forgiveness, righteousness
	Aesthetic values	adoring the beauty, creativity, flexibility, imagination, appreciation of work of art
	Values of social development	relationship, trust, recognition, justice, peace, tolerance, non-violence, altruism, collaboration, forgiveness, problem solving, interconnectedness, humility
Global (the Values of Common Good)	Values of global harmony	responsibility, democracy, interdependence, respect of human rights and dignity, global solidarity, world peace, mutual respect, law and order, unity in diversity, shared responsibility
	Values of environmental sustainability	human-nature relationship, interconnectedness, sustainable development, environmental health, conservation of biodiversity, climate change
	Values of economic development	quality of life, the sustainability of the resources, equity and equality, integrated development

relationship with oneself, be it on a physical, emotional, or intellectual level. They help in the understanding of our characters, strengths, and weaknesses. Once we share our values with the outer circle, they become a part of socio-cultural values or the values of relationships. We value our relationship with other members of the community. We have shared norms, moral beliefs, and principles that are accepted by all the members that make a society function. Social values help us internalize our responsibility, relationship, and interconnectedness with various aspects of society. Moving beyond the personal and social level we realize our connectedness at the global level. *Mahaupanishada* states that we all are the members of a global family. (Nepali, अयंनधुर्यवंतेभिणनःसघवुत्तेसःसहृदःखरत्रिःसःसंधुसधुवैकदुसुक्मः) This verse states, 'this is my own and that a strangers' is the construction of the narrow-minded people. For the generous hearts, the entire earth is a family. All other narrow walls of religion, geography, and politics are the construction of the narrow minds and shrunken hearts.

## 2.4 Need and Importance of Values in Education

*To educate a person in mind and not in morals is to educate a menace to society -Theodore Roosevelt*

Education, in its core objective, is inbuilt with values. It is to prepare the young minds to be responsible adults. Its need and importance are felt everywhere as a tool to improve the eroding individual lives, mounting social, political, and environmental problems, and many more. "Values education can alleviate the social problems caused by youth misbehaviors and brings the positive difference

in students' moral behaviors" (Lickona,1993). For these and many other reasons, values education - though not the panacea of all contemporary ills - is a strong tool to correct the situation. It is because "students' behavior, performance, choice-making are directly related to the values students place upon a particular task or learning situation" (Eccles, 2005). To materialize this, we need an appropriate approach that can best impart values to students.

Bill Puka believes that values education program emphasizes two key activities as the methods of transmitting values to the students: first, nurturing the moral virtues and second promoting moral literacy - the basic knowledge of right and wrong. He prescribes six key methods of imparting values:

Instructing students directly in certain basic values and ideals: Establishing behavioral codes and enforcing them: Telling stories with moral lessons: Modeling desirable traits and values: holding up moral exemplars in history, literature, and current-day communities, extolling their traits: providing in-school and community outreach opportunities (service projects) through which students can exercise good traits and pursue good values (Puka, 2005).

Values can be imparted explicitly and implicitly or in simpler words - teaching values directly as a subject and integrating with curricular and extra-curricular activities. Scholars agree that it has been a mistake in the past, where teachers have been teaching morality, ethics, values, good character as subjects. Learners memorized them and passed the examinations, but they failed to put them into practice in their daily lives. As a result, there

seemed to be a general decline in morality in individuals. Transformation of a person cannot take place by mere teaching but can be achieved through self-realization values from within the learner.

## 2.5 Models of Values Education

In response to certain philosophical and pedagogical questions regarding how can values be integrated and how do individuals internalize values, I have briefly reviewed few models followed by a proposed model.

### 2.5.1 Values Clarification Model

Developed by Lois Rath and associates in 1978, this model provides an individual with smart values selections through choosing, prizing, and behaving. This model has four key elements: i) A focus on life: students are encouraged to how their priorities reflect a hierarchy of values; ii) Acceptance of what it is: students should be encouraged to accept themselves as well as the situation around them as such. iii) An invitation to reflect further: after accepting the self and the situation as what it is, the students should be helped and encouraged to reflect on the values they have accepted under teachers' guidance; iv) Nourishment of personal powers: after a constant process of clarification of values, the practitioner gains a sense of personal direction and fulfillment. But this model doesn't speak about the role of school, teachers, pedagogy, content, methods, and peer behavior regarding how they influence values internalization. The ultimate impression this model creates is that all values are primarily matters of personal perspective, preference, or taste - a relativistic model.

### 2.5.2 Values Discussion Model

This model is based on Kohlberg's cognitive theory model. It aims at developing the reasoning and judging skills of the students in a team. More particularly, this model develops the ability to support one's viewpoints with reasoning and justification along with admitting others' supporting ideas. It works in five phases: presenting the dilemma, dividing on the action, organizing small group discussion, conducting a classroom discussion, and closing the discussion. Students conclude their moral dilemma through these processes. However, concluding classroom discussion by children is not so easy. Bill Puka writes in the possible failure of this model as "obviously, arguing for viewpoints is not the end-all of moral reasoning. Indeed, it can frustrate thoughtful understanding, jumping to speak before it hears".

### 2.5.3 Rational Building Model

Introduced by James Shaver, this model emphasizes the critical reflection on the part of the teachers and students alike in values education. Rather than imposing certain values, we need to teach specific analytical skills. Shaver has proposed some techniques of teaching values education as identification and clarification of values (what are our actual values? what we prefer to do), label generalization (putting the chosen value in the context of moral norms), value conflict analysis (analyze the situation where two values have competing claims- for instance, while respecting the decision of majority it is equally important to listen to the voice of minority), and qualified decision making (analyzing all possible consequences of all possible criteria/alternatives and taking a rational deci-



sion). It is more directly concerned with teachers' moral decision making and seeks to clarify how teachers can help their students develop meaningful ways of dealing with moral issues.

#### 2.5.4 Social Action Model

This model aims at bringing social change by active participation in public affairs. Fred Newmann introduced it to teach students how to influence public rule by developing in them the environmental competencies. According to Newmann, morality does not merely comprise judging or caring at an individual level. Actual morality is the ability to affect the desirable social changes so that the social injustice rooted in the system at the macro-level is minimized, and people develop a caring attitude and do not overlook their moral obligations. In general, children start acting as moral agents. A moral agent according to Newmann is one "who deliberates upon what he ought to do in a situation that involves possible conflicts between self-interest and interests of others" [Newmann, 1996].

#### 2.5.5 Values Analysis Model

This model is based on the cognitive development theory of moral development. The origin of value analysis is related to the philosophical ethics, moral reasoning, and application of rational problem-solving methods to current social problems. Value analysis provides a detailed step-by-step process for analyzing value questions. More specifically it is concerned with helping students to gather and weigh the facts involved in value judgments. D.H. Coombs, in *Value Education: Rationale, Strategies, and Procedures* give a detailed account of the value analysis model. This model goes through seven different steps or phases

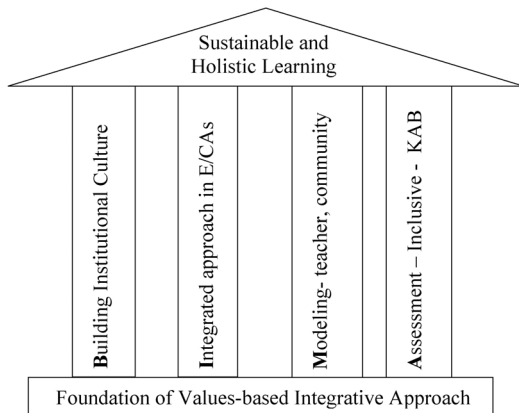
in a classroom situation: presenting the dilemma, identifying and clarifying value conflict, asking for conceivable alternatives, asking for possible consequences of each alternative, asking for evidence to support the likelihood of consequence occurring, asking for an evaluation of likely consequences, and asking for judgment as to which alternative seems the best and why. This model possesses considerable limitations as "The basic questions of where values come from, how they are internalized and how some values are determined to be better than others were never fully addressed in values analysis theory." [Zohar and Marshall, 2000].

All the models discussed here share certain commonalities but are not free from limitations. Being said there are limitations of values theories and models, we can't throw up our hands in discontent. Williams (1985) writes "a child must be educated with values no matter what. Values education will go on in the classroom whether wanted or not. To ignore values education is to ignore a major factor in the formation of what people ultimately become." (82) With this realization, this study attempts to propose a new model of values integration - BIMA - with an assumption that values are embedded in institutional and community culture, subject matter, the pedagogical processes, the kind of role model they have, and the way students are assessed.

### 3. BIMA: A Proposed Model of Values Integration

'BIMA' stands for **B**uilding Institutional Culture, **I**ntegrated Pedagogical Practices, **M**odeling by teaches and community, and the

**Assessment on KAB.** It is taken as a multi-faceted model of values integration in education. I believe an active implementation helps materialize the educational goals in more effective and efficient ways.



<Figure 2> BIMA- A Model for Sustainable Learning

### 3.1 Building a Whole School Culture or Institutional Culture

Human values will not be internalized if the environment is not conducive to them. Moreover, “honest discussion of values education is sterile and counter-productive without robust reflection on the potential of teachers and their host institutions” (Hunter, 1991). Hunter suggests the collective efforts of all stakeholders. Classroom discussion of values in a single subject by a single teacher will be a futile act. It is a continuous and collective process needing a great deal of practice, perseverance, and consistency. The overall environment of a school needs to have a positive influence. Schools fail to transmit values to the students if their environment (which includes all animated and unanimated aspects of school premises) is not conducive to values learning. Schools and the school environment should act as the safeguard against the forces

that demoralize and de-civilize an individual like poor parenting, community, and media influence.

Since values are acquired or learned better from the reflection of the surrounding, the school environment must be exemplary. If we want our children to act in a civilized manner, we need to reflect on it first. To make school a moral or ethical place, the policies, motive, and collective approach of all the stakeholders need to be ethical and moral. Predictably, poor school culture reflects the poor values to the students.

### 3.2 Modeling by Teachers and Family/Community

Home is the first school and school is the second home. There must good coordination between the two. Any practice, if contradicts, negatively affects the child. So, one must be cautious to be a good role model. Among the stakeholders, the teachers play a more significant role as the students spend most of their time in direct interaction with them. For students, teachers are the best role models- a person to be trusted and followed. Values are reflected in every act of the teacher. The way he comes in, speaks, interacts, responds, and exits. Every activity and teacher’s personality has to be a role model to students. Besides, the community- family, relatives, and neighbors play a greater role in influencing a child’s behavior. The values that a child learns at school should not be contradicted with the community practices.

### 3.3 Integrating Values with Co-curricular Activities

Co-curricular activities ranging from morn-

ing assembly to different club activities, house activities, seminars, workshops, elocutions, yoga and meditation, cultural programs, sports, field works, community services, and others help students gain practical knowledge and socialization. In doing so, they also learn various values connecting to real-life situations. Researchers have discovered a positive value component in co-curricular activities. Lickona, based on his studies of character education in schools, opines that by facing challenges outside the classroom “students develop a practical understanding of the requirements of fairness, cooperation, and respect” (Lickona, 1993). Holland and Andre concluded from their study that students can learn cooperation, participation, and respect for others when they participate in extra and co-curricular activities.

More importantly, every student cannot do equally well in curricular activities and might feel inferior. Extracurricular activities can help teach positive values to this group and overcome their inferiority complex. This is the greatest value that one learns by exposing the self via an activity of his choice. Many extra-curricular activities like relief and rescue activities during calamities, a campaign against disease or any social evils, service in orphanages/ old age homes, community sanitation campaign, scout camps, rallies for awareness programs, etc. can be the best medium to inculcate values. The values associated with their personal development and relationship with others can thrive via all these activities.

### 3.3.1 Community Service cum Experiential Learning

Mere understanding the concept of values does not guarantee its internalization no mat-

ter how beautiful the concept is. To internalize the concept, one must integrate the concept into the real-life situation - experiential learning. Experiential learning is done by the first-hand experience of the learner. The values learned via experiences become life-long, meaningful, and actualized as one's own. Experiential learning is far better than imperative learning in terms of values internalization. Values cannot be forced upon the learners though with a good intention of the imparter. It is more internalized if the learner agrees with the value said and experienced by the self. Values can be shared and argued but cannot be imposed. They should be learned by interaction, observation, questioning, and practice- truly experiential learning.

Community service learning, as a part of experiential learning, can also be made a pedagogical tool as it can capture the values of social responsibility while reinforcing academic learning. It contributes to a perfect socialization process of the students. It entails a community activity or project that links hands-on experience to course concepts. According to Kolb (1984), “the first hand or concrete experience transforms into knowledge through reflection, it develops a meaningful framework for new knowledge and the testing of this knowledge in different situations.”

Experiential learning or service seeks to foster civic values. It helps students to have an active intellectual and emotional engagement. The body of knowledge gained in the real-life situation is the main aspect of experiential learning.

### 3.3.2 Disciplinary Integration

As every educational activity is val-

ues-laden, all academic disciplines are the potential of imparting values in varying degrees.

#### Language and Literature

Language and literature can best connect the texts and their characters to real-life situations of the learners. Teachers can associate and at the same time disassociate the students from the character to teach certain values. Questions like do you think character 'A' is right in doing so? What would you do if you were in character 'A' or 'B's place? Students can identify what is wrong in the content and character and correct the wrongs. In doing so, they learn values of right conduct, responsibility, and many more. They learn what is fair, what the right way of doing things is, what behaviors people generally don't like, and how others are to be treated. These aspects ultimately help students develop their codes/values - the crux of values in education.

#### Social Science

Contents of social sciences are directly related to the social, cultural, economic, environmental, and political aspects. Social values and the values of relationship can best be integrated via these subjects. Values of family life, community responsibilities, environmental sustainability, patriotism, sustainable economic development and equality, cultural diversity, the beauty of harmony and connectedness, etc. can be imparted in different courses under social science.

#### Natural Science

Everyday science can help connect the theoretical concept with our every activity and add values to them. While teaching animal dissection, they can be asked to think about the

values of reverence to life, respect to the non-human world and in the due course find the alternatives of animal dissection. Similarly, the advantages and disadvantages of modern medical science like genetic engineering, human cloning, its ethical aspects, etc. can also be discussed in science classes. Besides, the physical and environmental health, healthy habits, physical fitness, and the comfort that science has brought to human life, etc. can help students internalize the recent updates and also the negative impacts the development of science and technology in society can be discussed in science classes.

#### Performing Art

Fine arts, music, drama, dance, paintings, etc. help students develop aesthetic values and capable of artistic expression of a different dimension of human culture. The values of connectedness, beauty, harmony, fairness, respect to culture, tradition, and practices, promote multiple intelligences and emotional intelligence. Values can best be imparted through various genres of Performing Arts.

### 3.4 Assessment

Assessment is generally taken as a tool cum process to evaluate the learning achievements of students. It is also an effective medium to integrate values in teaching-learning activities. Moving beyond cognitive evaluation, priorities need to set on evaluating the affective domain of human personality. Berman and Graham [2018] mention three tiers of assessment:

*Assessment of learning* occurs when teachers use evidence of student learning to make judgments about student achieve-

ment against goals and standards. Assessment *for* learning occurs when teachers use inferences about student progress to inform their teaching. Assessment as learning occurs when students reflect on and monitor their progress to inform their future learning goals or when the assessment task is also a learning task (p. 97).

Students' assessment, particularly concerning promoting holistic and sustainable learning, should focus on the knowledge, attitude, and behavioral aspects of students. Project-Based Learning, case studies, situation analysis, etc. can help in evaluating students' attitudes and behavior along with knowledge in a better way. The projects directed towards connecting the text with the context, help students solve academic as well as real-life problems.

#### 4. Conclusion

Values education is not a separate discipline to be included into national curriculum. Instead, it is an approach or an educational philosophy to be integrated into our pedagogical practices to bring the fundamental aspects of being human into the real life situation. It is not an educational program to be graduated to join a profession in life rather a means to pursue the purpose of life. Integration of values in education, in a long run, helps to improve student's learning, develop an integrated personality, interpersonal relationship, self-management, progressive school outcomes. To a great extent, it helps to minimize the learning crisis (the third level of crisis) and achieve the basic functions and educational goals. When values integration becomes a part of everyday school

activities, it prepares a student to deal with the outer world in a more humanistic way. The proposed model inculcates values explicitly and implicitly. But the most important thing every educator and teacher needs to internalize is imposed and instructed values cannot be life-long. Students learn and also pretend of following just for academic purposes but never make it a part of their lives. To make the values a part of life, they should be reflective of every in-school and out-school activity.

Effective values integration ultimately helps overcome the educational ills brought to us by the modern sense of progress and rationality. It also helps to minimize the learning crisis at different levels as it makes students and parents feel the importance. In this process, the fundamental human values that are dormant need to be activated via different models and approaches possible. An individual who is guided by values doesn't only do well in his study and career but also transcends the individualistic, self-centered lifestyle, can manage his life in a better way, becomes fully aware of his responsibilities, and maintains a good relationship with others. Moreover, to materialize the educational goals set by UNESCO and many other national and international policy documents, the national curriculum, and local needs, values integration plays a significant role. For all these reasons, the foundation of all these traits i.e. schooling can never deviate from values-based approaches, all our educational practices need to be values-laden not only policies.

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## ■ Author Profile

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