



Teaching Values to Students for their Holistic Development: An Analysis of Secondary School Teachers' Beliefs

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ABSTRACT

Education helps in preparing students for holistic development—contributing to the development of not only cognitive or motor skills of students but also plays a significant role in making them an embodiment of morality and good citizenship. It is now commonly accepted that values education is an important and essential ingredient of education's responsibilities to inculcate values in students. All the National Education Policy documents from 1947-2009 and the National Curriculum for Islamic Studies and Pakistan Studies, Grades IX-X, 2006, have focused on inculcating values to make students compassionate, caring, hard worker, honest, trustworthy and good citizens of Pakistan. The present qualitative study aimed to explore teachers' beliefs about the inculcation of values in students of secondary schools. The semi-structured interview design was used. Ten secondary school teachers were purposively selected as participants from a district in Punjab by using the criterion sampling technique. In-depth semi-structured interviews were conducted for data collection. Qualitative content analysis was used to analyze interview data through NVivo 12 software. The findings of the study suggested that values education is a missing element in our education system. Teachers seemed to be dissatisfied with the curriculum, pedagogy, and continuous professional development training (CPD) in the field of values education. It is suggested that there should be a revision of policy, planning, and practices to enhance the priority for inculcating values in the students of secondary schools.

KEYWORDS: Values, Values education, Holistic development, Pedagogy, Secondary school.

1. INTRODUCTION

Values Education is considered globally by several names, including Character Education, Moral Education, Citizenship Education, and Education for Ethics (Thornberg & Oğuz, 2016). These names have a little different meaning from one another. However, all these terms have the same belief that it is a legitimate and essential role of a teacher and an institution to inculcate values in students and struggle for this cause (Muhammad & Brett, 2015, 2017; Muhammad, Masood, & Anis, 2019). Many types of research in this field have changed the ancient notion which considered the family and religious bodies responsible for inculcating values in students and schools were working neutrally without focusing on any specific value (Lovat & Toomey, 2009).



Values education is not a neutral subject; rather, it works as a transmitter of values, norms that are shared by a community and never explained or clarified completely. It is an increasing concern for society and policymakers how to preserve values, culture, societal unity, and language (Pulinx, Van Avermaet, & Agirdag, 2017). It is necessary to have good human beings to create peace and justice in society and for this, values education in schools can play a significant role (Muhammad & Brett, 2019).

The more instability of governments and less priority to propagate social cohesion is the result of the downfall of civic education in Pakistan. Every new ruling party in Pakistan since 1947 has tried to take new steps, launch new policies by intentionally ignoring the implementation of the last government's effective policies and plans (Dean, 2008; Durrani, 2008; Muhammad & Brett, 2015). The education sector is like a laboratory in which experiences are being done continuously. The usual practice is the memorization of textbook content to pass the examination. School students are cramming like parrots and ignoring logical thinking skills, conceptual learning, and values. In every policy and plan of education, there is indicated that the quality of education in Pakistan is declining day by day, and it is not preparing the next generation for employability, higher education, and good citizenship (Dean, 2005). Dean (2007) argued in Pakistan, Social Studies and Pakistan Studies are taught in schools from grade four to fourteen, and civic values are claimed to be imparted through these subjects. Nonetheless, the reality is that more importance is given to science and technology, and little attention is being paid to these subjects.

2. REVIEW OF LITERATURE

What is the meaning of value, the origination of value, and at how much level value influences people's choices are the essential questions since the age of Socrates. Values make action meaningful (Rokeach, 1973). According to Prince-Gibson and Schwartz (1998), values are "desirable trans-situational goals, varying in importance, that serve as guiding principles in the life of a person or other social entity" (p. 21). The value represents the specific ideology of a person (Rokeach, 1973) and hence varies from person to person for their worth and boundaries. These are values that create a difference between human beings and animals (Nirmal, 2011). The value does not have the authority to fulfill the needs of a human being. Rather, it guides to achieve the targets by using the fair means, which a particular society has accepted and adopted (Prabhu, 2011). Values are considered important in sociology, philosophy, and psychology. Every field has elaborated it according to their interest and usefulness. The field of sociology considers values for interaction among people in a society. In philosophy, values are considered a single entity "beyond multiplicity." While in psychology, values are the sources of reorganizing the behavior and attitude of a person. There is no doubt that these terms are different from one another, but one thing is common among them that there are physical or natural actions in every function of society. It advocates only the internal state of a human being which is abstract in nature, like emotions, feelings, spirits and a sense of wisdom towards an ideology (Trubshaw Jr, 2014).

Values education is based on values to equip students of all ages with knowing values, applying them in society, and changing, shaping attitudes towards other people for good and acceptable manners (Arweck & Nesbitt, 2004). It is the name of the creation of such a kind of environment of an institution in which teachers inculcate values in students. This environment helps to build such conditions and opportunities, which help the formulation of moral sense. Muijen (2004)



comments that values education develops the concept of morality in a person, which ultimately results in a whole person development covering political, spiritual, cultural, and moral dimensions.

Pakistan, which is an ideological state, came into being after a long exhausting struggle against colonial control (Mehmood, 2002). It was envisaged as a democratic, modern, but Islamic state as it was established in the name of Islam (Dean, 2005; Muhammad & Brett, 2019; Rauf, Muhammad, & Saeed, 2021; Rauf, Muhammad, & Saleem, 2021). Islam is the religion of peace and lays stress on justice, nobility, care for others, truthfulness, chastity, honesty, and building a good character according to the teachings of the Holy Prophet (PBUH) (Halstead, 2007). All education systems have a strong responsibility to make their people responsible citizens to play their constructive role in the development of the nation. Therefore, Pakistan initiated to construct such an effective education system that may present the real picture of Islam. Quaid e Azam, the founder of Pakistan, directed to infuse the noble values of Islam in education. There is a clear reflection of the prioritizing of moral education in his speech, which was delivered by Fazul Ur Rehman in the First National Education Conference in 1947 (Ministry of Interior (Education Division), 1947). Starting from this future planning about education, Pakistan introduced eight education policies, eight five-year plans, many commissions, conferences, workshops, and seminars for the development of education (Bengali, 1999; Khan, Wojdyla, Say, Gülmezoglu, & Van Look, 2006). During this seventy-four-year era of becoming Pakistan, every government—military, civilian, elected, selected, and Islamic or secularist—urged to create citizenship and inculcation of values through education (Dean, 2005).

However, despite these efforts, the status of values education is miserable in Pakistan. According to the report of the Transparency International Index of Corruption 2018, Pakistan stands at 117 by securing 33 scores out of 100. This is an alarming situation that, despite utmost efforts to make this country corruption-free, lawful, and full of tolerance, there is debate about adulterated food, counterfeit pharmaceuticals, extremism, bloodshed, terrorism, selfishness, and disregard for women.

There is no doubt that the education system of Pakistan produces professional doctors, engineers, lawyers, and professors, but it continually lowers the standards of human beings. A good professional doctor's treatment and care to a patient is different in the government hospital from the private clinic. The same is the case about teachers who teach differently in public schools and personally owned tuition academies (Jamil, Azmat, & Muhammad, 2021). The education system of Pakistan is ignoring the teaching of values, ethics, obedience, and patriotism; rather, it is stimulating disobedience, selfishness, and a materialistic approach (Aamer, 2009; Khokhar & Muhammad, 2020; Muhammad & Brett, 2020).

Every nation of the world is trying to deliver a balanced education to its students, covering the subject content as well as values and skills of life. Therefore, it is a dire need to improve the curriculum after some time to meet new and demanding needs. In Pakistan, the process of curriculum revision was done in 2006. After that, nothing special could be done to change it. In 2017, the Federal Ministry of Education with the collaboration of Higher Education Commission (HEC), Ministry of Human Rights, Ministry of Environment, National Accountability Bureau (NAB), National Counter Terrorism Authority (NACTA), National Disaster Management Authority (NDMA), and Ministry of Climate Change took the initiative



to review the curriculum. These ministries, with the help of other stakeholders of education, planned to integrate content knowledge with the character building of students for achieving quality education (CSVE, 2017).

It is the result of this collaboration of all above-mentioned ministries and departments that quality education is the name of potential, which is acquired through cognition, changing the behavior in positive respect, and developing skills like social, personal, and emotional so that the students become good citizens who are strong personally, socially and economically.

In other words, values education is the source that resultantly improves the quality of education. It was argued that if quality education is imparted to students, it will minimize the dropout rate and maximize the retention rate because the impact of schooling on students is positive. Although teachers in Pakistan are trying their best for the intellectual development of the children, yet the system has failed to improve the socio-psychological skills of students, which are necessary for better adjustment in society (CSVE, 2017).

According to articles 20, 25, 34, and 37 of the Constitution of Pakistan, every citizen is equal in law without considering gender, caste, and religion, or socio-economic status. Quaid e Azam, the founder of Pakistan, in his address at the Education conference 1947, also emphasized the need for character building of the next generation. NEP 2009 (Government of Pakistan, 2009) gives clear direction towards the holistic development of students. It suggests that it must be the priority of our education system to provide quality education to students. This will make them aware of their hidden qualities and spirit to contribute to the development of the country by infusing the values of justice, tolerance, democracy, brotherhood, integrity, and honesty according to the ideology presented in the Constitution of the Islamic Republic of Pakistan (I. Ahmed & Hussain, 2014).

By keeping in mind, the above directions, it is necessary to see into the matter at which level our education system is focusing on the holistic and quality education of an individual. It is better to take measurements on a broader spectrum rather than focusing on the narrow approach of some specific values and skills. The principles on which this framework is based addressed spiritual, moral, emotional, aesthetics, and physical dimensions in general and care, compassion, honesty, integrity, and responsible citizenship specifically.

2.1 CONCEPTUAL FRAMEWORK.

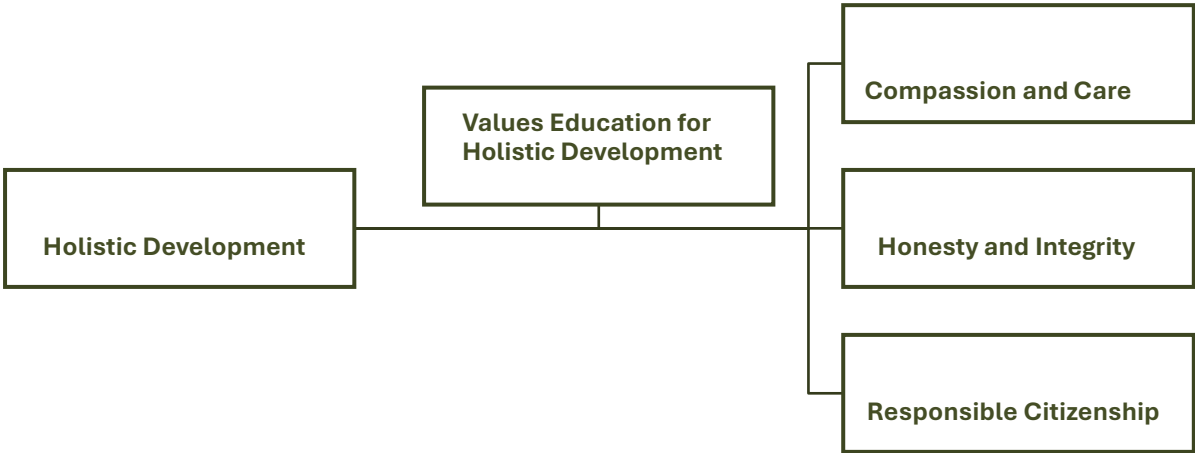




Figure 1: Conceptual Framework; Holistic development through Values Education (CSVE, 2017)

There exists no doubt that the peaceful and developed future of this world mainly depends upon the level of inculcation and nurturing the values of care and compassion globally. Compassion is the source of making people good and responsible citizens of this world (CSVE, 2017). It is a compulsory component of a human personality for creating healthy relationships, well-understood communication skills, and organized society. The persons who are suffering from misfortune and troubles, the passion of compassion helps to understand the feelings and sufferings of those people. This trait not only helps to feel other pains but also motivates internally to alleviate or at least tries to minimize the troubles of misfortune people (CSVE, 2017). What we say and do in a positive perspective is always under the influence of integrity (CSVE, 2017). It means a trait of showing honesty and having firm moral principles which cannot be changed. According to Merriam-Webster (n.d), integrity is defined as a “firm adherence to a code of especially moral or artistic values (incorruptibility,) an unimpaired condition (soundness,) and the quality or state of being complete or undivided (completeness).” The education related to citizenship is based upon the values of democracy and human rights. It is a compulsory and integral part of establishing a just, peaceful, inclusive, and developed society. This type of education not only makes a responsible citizen of a country or a nation but also helps to make a productive member of the global community (CSVE, 2017).

3. METHODS

The semi-structured interview design under the interpretive paradigm was used in this study, which suggested that reality is socially constructed, complicated to understand, and always keeps on changing (Creswell & Poth, 2018; Merriam, 2009).

This study aimed to explore the beliefs of the secondary school teachers about the inculcation of values in secondary school students.

3.1 OBJECTIVES OF THE STUDY

This study is guided by the following research objectives:

- (1) Explore beliefs of secondary school teachers related to values education.
- (2) Explore beliefs of secondary school teachers related to adequacy of the curriculum for promoting values.
- (3) Explore beliefs of secondary school teachers related to training for values pedagogy.
- (4) Explore beliefs of secondary school teachers related to preparing students for social responsibilities.
- (5) Explore secondary school teachers' suggestions about values pedagogy.

3.2 RESEARCH QUESTIONS

This study is guided by the following research questions:

- (6) What are the beliefs of secondary school teachers related to values education?



- (7) What are the beliefs of secondary school teachers related to the adequacy of the curriculum for promoting values?
- (8) What are the beliefs of secondary school teachers related to training for values pedagogy?
- (9) What are the beliefs of secondary school teachers related to preparing students for social responsibilities?
- (10) What are the secondary school teachers' suggestions about values pedagogy?

The assumption was that teachers' beliefs play a significant role in their teaching practice since teachers use multiple ways to communicate their implicit beliefs to students, and these implicit beliefs "influence teacher's interpretations and endeavors to educate the ethical capabilities of students" (Rissanen, Kuusisto, Hanhimäki, & Tirri, 2018, p. 63). Five schools were selected as research sites from District Narowal, which is situated in the Punjab province of Pakistan. There was a diversity in these selected schools, including public, private, and working under Pakistan Armed Forces as diversification of population give rich data having opposing views about a particular system (Gibbs et al., 2007). These schools were purposively selected as there was easy access to these schools (Hancock & Algozzine, 2017) for obtaining rich data from well-informed teachers (Merriam, 2009). Ten teachers were selected (Two from each school), which were teaching Islamic Studies and Pakistan Studies to the secondary classes. Each participant was selected on pre-defined criteria, through which every participant belonged to the same selected geographical area, had one-year teaching experience, teaching Islamic Studies or Pakistan Studies, and had a master's as academic qualification and B.Ed. as professional qualification.

To explore the teachers' beliefs about their pedagogical practices to secondary school students, the first author (IK) conducted semi-structured interviews. For data collection, a semi-structured interview guide was constructed as a tool (Rubin & Rubin, 2005). Open-ended questions were included in the interview guide to get in-depth information from teachers (Seidman, 2006). Each interview lasted for about 40 to 62 minutes. The questions were asked from teachers about the beliefs and practices regarding inculcation of compassion, and care, honesty and integrity, and good citizenship in secondary school students. The permission for conducting interviews from the head of the institutions was got properly, and time was scheduled according to the availability of the interviewees. All the interviews were recorded in audio format. These recorded interviews were translated and transcribed into the English language.

Qualitative content analysis (Kyngäs, 2020) was used to describe the actual meanings of the data collected. For this purpose, Nvivo 12 was used as a facility to arrange the data into proper nodes, codes, and themes (Bazeley & Jackson, 2013; Woolf & Silver, 2017).

4. FINDINGS

The description of the findings of the study, in different themes, are as follows:

4.1 TEACHERS' BELIEFS ABOUT VALUES EDUCATION

The beliefs of teachers about values education had significant importance in this study. It is the process through which values are inculcated in students. Most of the teachers considered values



education as the education for making students well-adjusted in society. Different teachers described the same thing. The teachers suggested that values education means “to know how to exist in the society” (PAAS. U-Isl), “to fulfill the societal needs of an individual” (Pb. U-Isl), “to teach the things which our society demands” (Pvt. E.U-PS). Another participant elaborated:

“It means caring about our limits. As we are the citizen of our Pakistan, we should teach students according to our values which our system of education suggests. We should care about our dress and norms and follow our culture. (Pb.U-PS)”

Some teachers believed the values education as the education for the grooming of human beings. They believed that “values education is to acquire ethical reasoning” (Pb.R-Isl), “it is the education for the betterment of human being” (Pb.R-PS), “it is a way of educating, helping and guiding an individual to become a good man” (Pb.R-PS), and “it is getting the right values through education” (Pvt.E.U-Isl). In addition, a participant elaborated,

“It means to develop three areas: First, it is meant to teach morality to the students. Second, it means to provide support to students to be financially independent—to make students capable of earning their livelihood by mastering over different useful skills. Third, it means to fulfill the societal needs of an individual. (Pb.U1-Isl)”

Other teachers had the view that values education plays many roles for the students. According to their beliefs, value education “makes students good citizen of the country” (PAAS.U-Isl) and “builds them as a role model for the society” (Pvt.E.U-PS). In addition, they had the belief, “No nation can be better without values” (Pvt.E.U-Isl).

4.2 VALUING COMPASSION AND CARE.

The values like compassion and care make students think for the betterment of others as well as for themselves. Different questions were asked to teachers under this theme. It was a purpose to inquire from the teachers about their priority to practice compassion and care for themselves, others, and the environment. The teachers had the view that it is essential to feel others' pains and sufferings. When it was asked, “What is/are the quality/qualities, which makes/make you a unique teacher, no teacher mentioned compassion and care.” They all told different qualities of their uniqueness. For example, a few teachers expressed, “The most important is politeness. Students are dealt with sympathy and are not scolded” (Pb.R-PS.02), “I think I am a hard-working compassionate and caring teacher and this is what I teach to them” (PAAS.U-Isl), “one thing is clear that I tell the shortcomings, faults and bad habits of students at once whenever I feel” (NPS.E.U-PS), “I think it is politeness. I have created a friendly environment in which students never hesitate to share their issues with me” (Pb.R-Isl.01), “one thing which I feel in myself that I am punctual” (Pvt.E.U-Isl), “I do my work honestly. I am punctual and maintain discipline. I always ready to listen to the issues and problems of my students” (PAAS.U-PS), and “I do not avail leaves without the serious conditions. I come to school earlier and listen to the students' problems and issues” (Pb.R-Isl.02).

When teachers were asked about the aspect of their care and grooming for themselves and teaching these to students, one of the teachers commented,



“I have been grooming right from my childhood. A human being never considers that he or she has completed grooming. Here, I am considering grooming in two senses. First, it is personal appearance, and second is about knowledge. In a private institution, we have to keep the external appearance. The real matter is about internal grooming or appearance, which can be hidden. I have to consume time to get knowledge. I do not focus on my subject only. I study whatever is suitable for me or seems to be good for me. And this is what I also teach to my students. (Pvt01.E.U-PS)”

Some teachers had the point of view that it was necessary to keep themselves fit by doing morning walks, exercising, and playing games. One of them presented his views as:

“Thanks, God. I have been teaching in this school for a long time. I tell my students that it is the routine of my life that I come before an hour of opening school and play badminton to maintain my fitness. After school is off, I also try to give some time to sports. I use a healthy diet, exercise, walking can be proved good for us. (Pb.R1-Isl)”

Others had the same ideas, which they regularly communicated to their students as “I get up in the morning, say my prayer and go for a walk whether it is winter or summer. I like sports” (Pb.U1-PS), “I get up early in the morning, go for a walk and take some exercises” (Pb.R2-Isl).

Some teachers argued that they groomed and cared for themselves by adopting studying habits and did not care about their physical fitness by walking or exercising as they did not have enough time. A teacher elaborated this theme as:

“Actually, I am not giving any time to my physical fitness like a walk. I am fond of studying books, and I have my library. Every night, before sleeping, I must read any book daily. I always struggle to improve my teaching skills. I implement those new skills and get good results. I am a learner and will remain a learner all my life. (Pb.R2-PS)” A novice teacher advocated this idea of compassion and care differently. He stressed, “I spend for myself only one to two hours as I don’t have enough free time. This is a digital era, and, in my perception, social media like YouTube is a good teacher if one knows the use of it as a teacher. I mostly focus on learning new skills, especially new methods of instruction, for the betterment of the students and society as well. (Pb.U1-Isl)”

4.3 TEACHERS’ BELIEFS’ REGARDING ADEQUACY OF THE CURRICULUM FOR PROMOTING VALUES

4.3.1 THE CURRICULUM OF ISLAMIC STUDIES

When teachers were asked about the curriculum of values education, most of the teachers remarked that the curriculum of Islamic Studies was too short and did not have the required material for inculcating values in students. For example, one of the teachers added as:

“This is a very important question. I manage the syllabus of Islamic studies from the primary classes to the B.Sc. level. In most cases, I prefer to use the Punjab Textbook Board syllabus for teaching in my school except for some classes of the primary section. But I am sorry to say that the syllabus of Islamic Studies is so limited that it cannot cover all the necessary components of values. The shortest time is being used for teaching Islamic Studies. So, it is necessary to



revise the syllabus, and more time is scheduled in the daily timetable for teaching Islamic Studies. (Pvt.E.U-Isl)”

Another participant also had the same point of view with an additional problem of time allocation for teaching Islamic studies. He emphasized,

“There is not enough material in the book. There should be more content on Islamic Studies. There should be 100 marks for this subject. According to my perception, students study Islamic Studies for marks only. Usually, the period of Islamic Studies is scheduled at the end of school time. At this time, students are tired. So, all students do not learn Islamic Studies with interest. (Pb.R-Isl)”

Another participant had the view:

“It is not up to the standard as compared to English, Science, and Mathematics. The curriculum of Islamic Studies is prepared without research in this field. At the secondary level, the mental ability of students can grasp the meanings of Islam in their true spirit. In other subjects, students understand every concept clearly. But as far as the curriculum of Islamic Studies is concerned, there is very little knowledge about the main concepts, pillars of Islam, and issues. Islam is a complete code of life that guides every aspect of the human being. Instructions about domestic life are very few, which is very important to lead a life in a social setup. The marks in this subject are also not enough. It should be enhanced, and the quality of this subject, content, and instruction should be made better. (Pb.U-ISL)”

4.3.2 THE CURRICULUM OF PAKISTAN STUDIES

The teachers who were teaching Pakistan Studies to the secondary students considered this subject beneficial for cultivating social values in the students. They reported that Pakistan Studies describe the picture of Pakistan. One of the teachers remarked that

“In the subject of Islamic Studies, students learn Islamic values, and in Pakistan Studies, students learn the values of Pakistan. The subject of Pakistan studies depicts the picture of the people of Pakistan, their culture, and how they become united. It highlights the social aspect of Pakistan. These things are included in the curriculum of Pakistan Studies. (Pvt.E.U-PS)”

Another had the same thing to say: “Many things in Pakistan Studies are included like the history of Pakistan, and this type of knowledge is being conveyed to many students who are getting benefits from this subject” (Pb.R1-PS). While on the other hand, one of the teachers presented some suggestions to make the curriculum of Pakistan Studies more effective for the students and ultimately for society. He indicated as

“The more focus is on the history of Pakistan. We can say it is the history of Pakistan. But if we talk about the study of Pakistan, there are only two chapters in the book. I want the curriculum of Pakistan Studies should be updated and should not tell about the land and the history of Pakistan; rather, the data about the population of Pakistan should be included in the book. Similarly, the issues of Pakistan should be included in the book of Pakistan Studies. There should be a focus on agriculture knowledge as most of the students Who belong to the family of farmers leave schools after Matriculation.



They should be told how many crops should be cultivated on how much land. The content in the book regarding this issue is not enough. There should be in the curriculum that what kinds of crops we can get from land. Content about farming, vegetables, poultry, and many more practical things should be included in the Pakistan Studies. (Pb.R2-PS)”

5. TRAINING FOR VALUES PEDAGOGY

It is very important that teachers should be imparted training and provided opportunities for attending refresher courses for enhancing their pedagogical skills. When it was asked how much professional development training they had received during last year for infusing values in students, public sector teachers said that no training had been imparted to them in this regard. They responded as, “No, I was not any training or refresher course last year” (Pb.U-PS), “Last year there was no training” (Pb.R1- ISL), “They do not conduct any training regarding values education” (Pb.R2-PS), “I did not receive any type of training last year” (Pb.R2-ISL), and “No specific training regarding values education has been imparted” (Pb.U-ISL).

The teachers belonging to private schools confirmed that there were proper training and refresher courses available in their institutions. For example, one of the teachers said, “Yes, there are many activities, meetings, conferences, and training sessions conducted every year in summer vacation, in which focus is on quality of education and especially on values education. Furthermore, Parents Teachers Meetings (PTMs) are also arranged to discuss the missing values in students. (Pvt.E.U-PS)” Another teacher also had the same point of view,

“During every summer vacation, there is a workshop for eight days in my institution. Different topics are assigned to the senior teachers to train the teachers. I have also performed the duty of an expert trainer. My present principal also guides and trains us for the betterment of the education system, full of values. (Pvt.E.U- ISL)”

6. PREPARING OF STUDENTS FOR SOCIAL RESPONSIBILITIES

Values education provides such type of training, which enables students to prepare for social responsibilities. They learn how to realize their duties in a social setup. When it was asked what type of pedagogy was being used to make students aware of social responsibilities, teachers provided a variety of methods to make students socially adjusted. For example, they believed that it is done by instructing them about what is right and wrong. In addition, they believed that students follow the teachers’ personalities. They reported that they made them realize to make themselves according to the demands of society. Some teachers commented that they teach them to treat people with love, use good manners and attitude. In this way, they will become ethical and responsible citizens who respect their elders and care for their younger ones. Finally, some teachers said that they often instructed their students to live in a society with love and care for others, and they believed that by motivating them, they could be made socially adjusted fellows.

7. TEACHERS’ SUGGESTIONS ABOUT VALUES PEDAGOGY

When teachers were asked about their prioritized and specific methods regarding inculcating values in students, they suggested different methods to use for this purpose. Some of the teachers said that teachers should present themselves as role models for inculcating values in



students. For example, one of them stated that: “First, I should present myself as a role model for students, a good teacher, a good citizen, and a good human being, irrespective of my personal life and habits. Second, I should instruct them to do this and that—which is right for them and society. Third, activity-based teaching methods can help a lot to inculcate values in students. (Pb.U-PS)” Another also presented the same idea as:

“First, a teacher should be a role model for students for punctuality and a good personality. Second, there should be communication with parents, and teachers should discuss all these things with their parents. Third, teachers should explicitly discuss with students in the class about values and should appreciate and motivate them. (Pb.R2-ISL)”

The teachers also mentioned that the life of the Holy Prophet (PBUH) is a perfect example of values education. They asserted that students should be taught about the life of the Prophet (PBUH), which is full of compassion and care for others, honesty, integrity, and good citizenship. One added, “First, students should ignore the materialistic approach. Second, non-materialistic views should be promoted in society. Third, students should be taught the life of our Holy Prophet (PBUH)” (Pb.U- ISL). Another participant also advocated this idea: “Tell them the sayings of Rasool (PBUH). Tell students about the rewards and punishments of life hereafter. In this way, their personality will groom” (Pb.R1-ISL). A participant belonging to a private school also mentioned the effective use of the morning assembly and activity-based teaching for values education by saying that “In the morning assembly, we should deliver motivational lecture regarding values education. We should inculcate values in students by giving them activities to perform and by assigning them tasks” (AAS.U-PS).

8. DISCUSSION

The main aim of this study was to explore teachers' views, understanding, and the meanings of values education and pedagogical approaches associated with this. Almost all the teachers considered values education as providing knowledge to students regarding society to live peacefully with others, a source for the grooming of a human being, and a track for making good citizens of the state. The same idea has been described by Bhat (2018) that values education is based upon infusing a sense of humanism in learners to make good human beings who can create a peaceful atmosphere in society. The interviewed teachers had no free time to utilize for their own grooming. It is necessary for teachers should have some leisure time and some types of grooming activities to enhance their potential, professional skills, and personality (Rickman & Hollowell, 1981). Almost all the teachers did not consider compassion and care a specific quality in their teaching profession. Although it is the fundamental trait of a teacher to deal with students (CSVE, 2017), they remarked as hard workers, sympathetic, punctual, disciplined, truthful, sincere, and trustworthy. These are good qualities, and a teacher must have to prove to be an excellent professional teacher.

The curriculum is an essential element of any education system (Muhammad & Brett, 2019; Muhammad et al., 2019). Values education also demands to have such type of curriculum which enables students to be good citizens and has all aspects of values education adequately incorporated (Gericke et al., 2020; Muhammad, 2019). In this study, teachers did not have positive remarks about the curriculum regarding values education. They believed that there is limited emphasis on values in Islamic Studies, and the curriculum of Pakistan Studies is not up to the mark and does not fulfill the needs of the Pakistani students. Furthermore, they



underscored that the time scheduled for these subjects is short and fewer marks have been allocated for these subjects. No training or refresher courses have been developed for values education. In other research studies, it is also mentioned that the training of teachers is also a question mark in developing values education (Kizilbash, 1998; Warwick & Reimers, 1995). The training and refresher courses are the best sources and effective strategies for improving the pedagogical skills of the teachers (Bailey & Mentz, 2015). Almost all the respondents criticized government policies and plans regarding professional development of teachers in which values education was continuously ignored. The same problem was also mentioned in a study that there is no proper education training regarding values education in Pakistan (F. Ahmed, Muhammad, & Anis, 2020; Khalid & Khan, 2006). While on the other hand, it has also been recognized that values are the crucial elements for the grooming of human beings, and hence are necessary for students to have for their betterment in an environment of the school, regardless of their faith and school status. Therefore, values education is an essential part of all education systems (Davidson, Lickona, & Khmelkov, 2008) and should be given a due place in the education system of Pakistan (Naseer & Muhammad, 2019).

9. CONCLUSION

The present study was qualitative and tried to explore teachers' views and understanding about the curriculum and pedagogy for inculcating values in students of secondary level. All the teachers had the opinion that values education is very important for making students compassionate, truthful, socially adjusted, good citizens. However, they all described that the Government of Pakistan is not paying attention to values education. The more focus is on science subjects, and little attention is paid to Islamic Studies and Pakistan Studies, which are considered specific subjects for values education. No system of training or refresher courses has been established to develop teachers' knowledge and skills regarding inculcation values in students. This missing element enhances the materialistic approach in students. Teachers in this study suggested strengthening values education by changing the policy planning process and prioritizing this type of education by using innovative methods and change in the curriculum for the secondary level students.

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