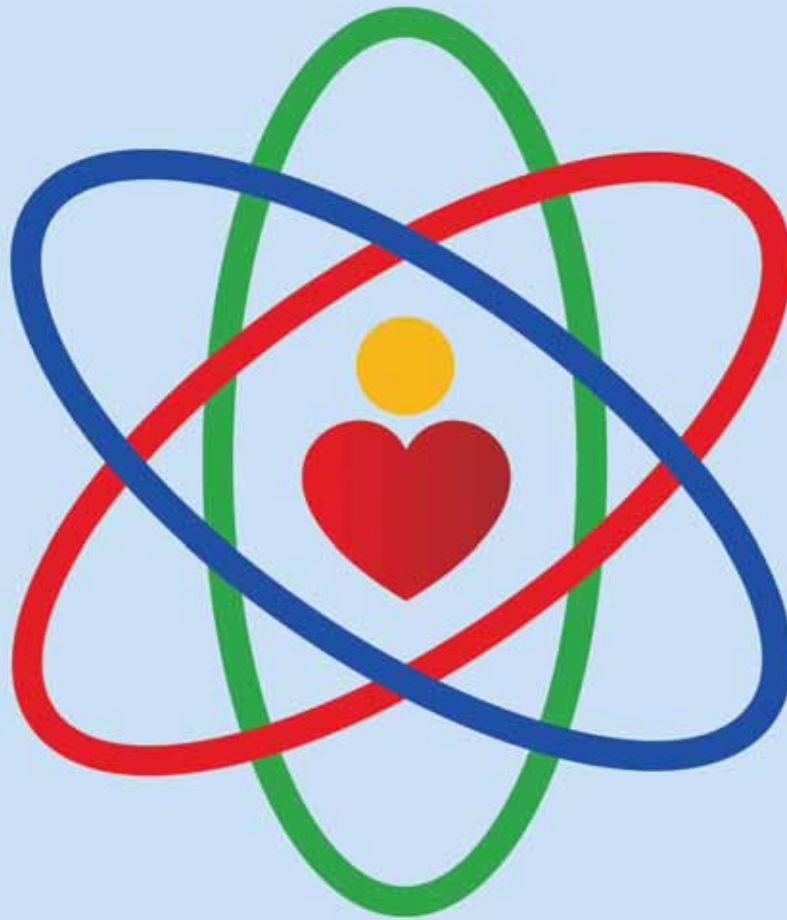


Ethics and Values in School

Capturing the Spirit of Education



Overview



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Education Watch 2017

Ethics and Values in School

Capturing the Spirit of Education

বিদ্যালয়ে নৈতিকতা ও মূল্যবোধ - শিক্ষায় প্রাণের উজ্জীবন

Overview of the Main Report

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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 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

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 O.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 eibtidayee 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 Watchreports, 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 interrelationships, and indicate the importance of considering these holistically.

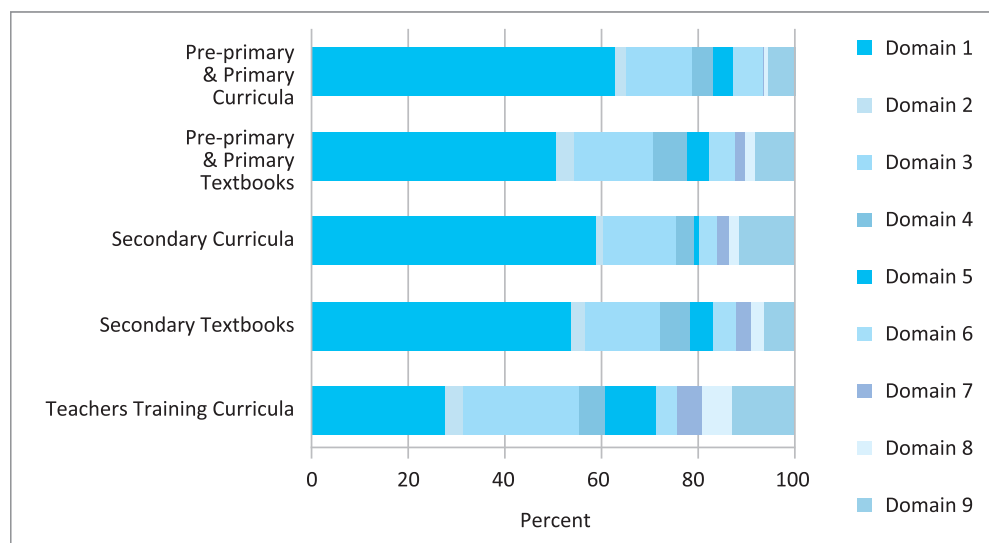
4.1 Ethics and Values in Learning Content and Pedagogy

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

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.

Figure 0.2
Percentages of schools by status of school environment for Promoting EVE

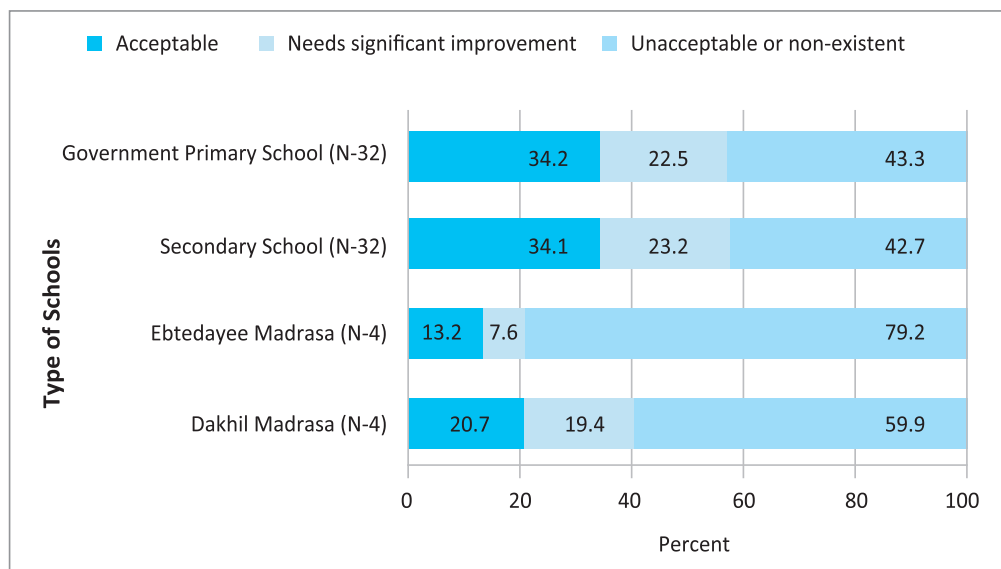
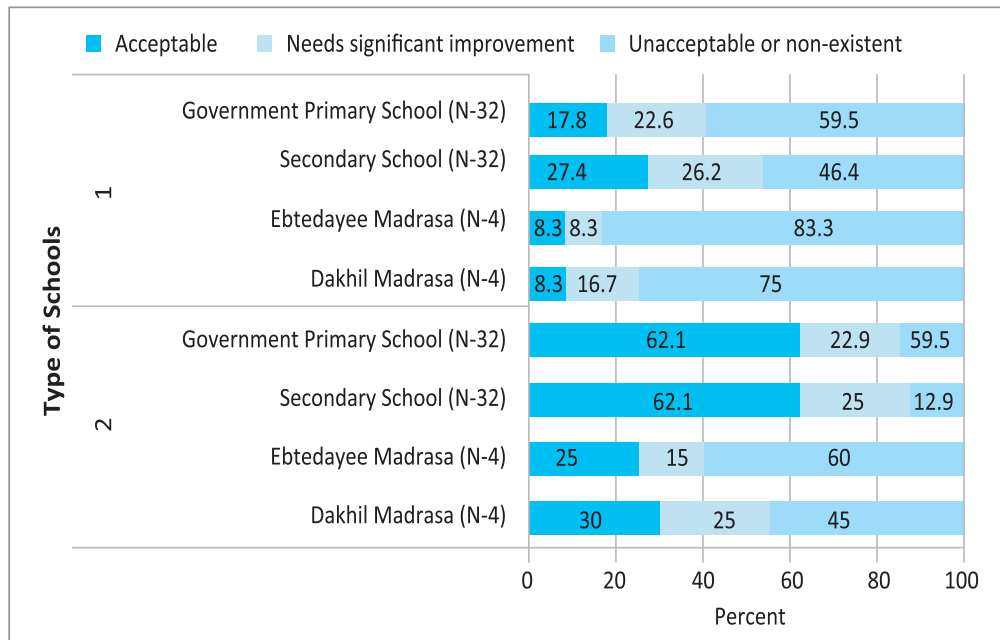
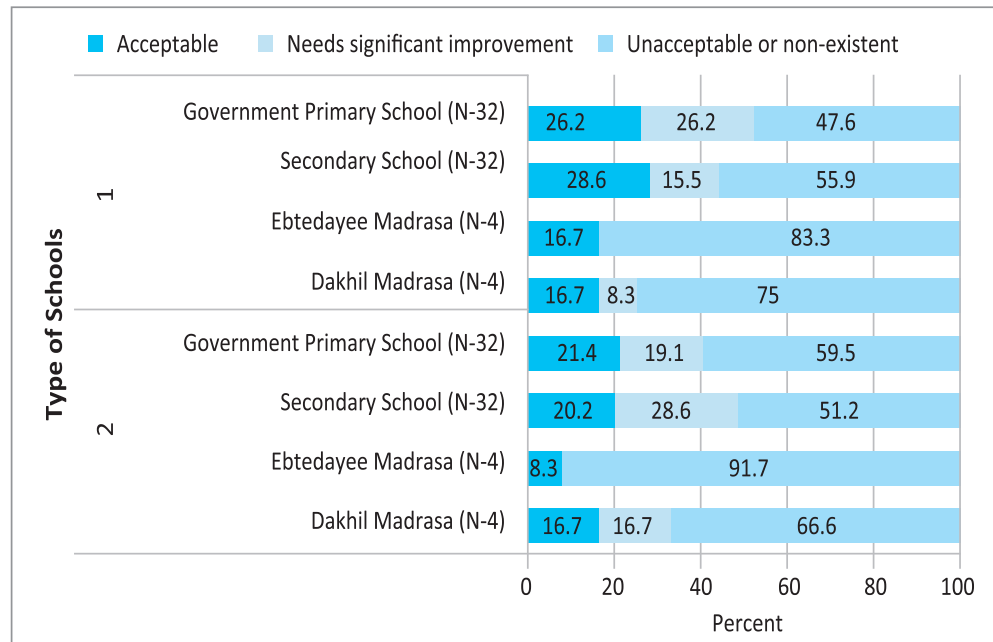


Figure 0.3
Percentages of schools by provision for playground and co-curricular activities



1 = Playground, 2 = Co-curricular activities

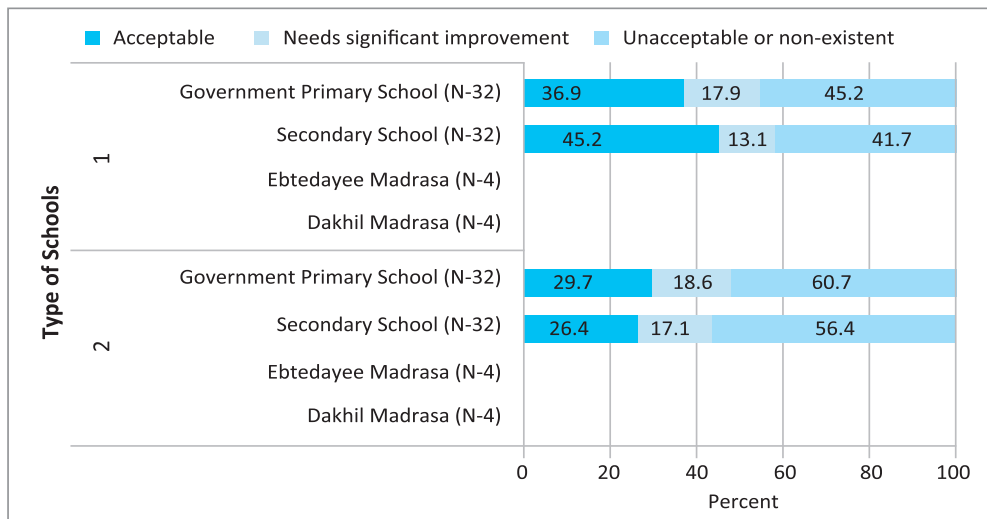
Figure 04
Percentages of schools by status of environmental awareness and students' involvement in maintenance and social development activities



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.
- 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 psychosocial 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"

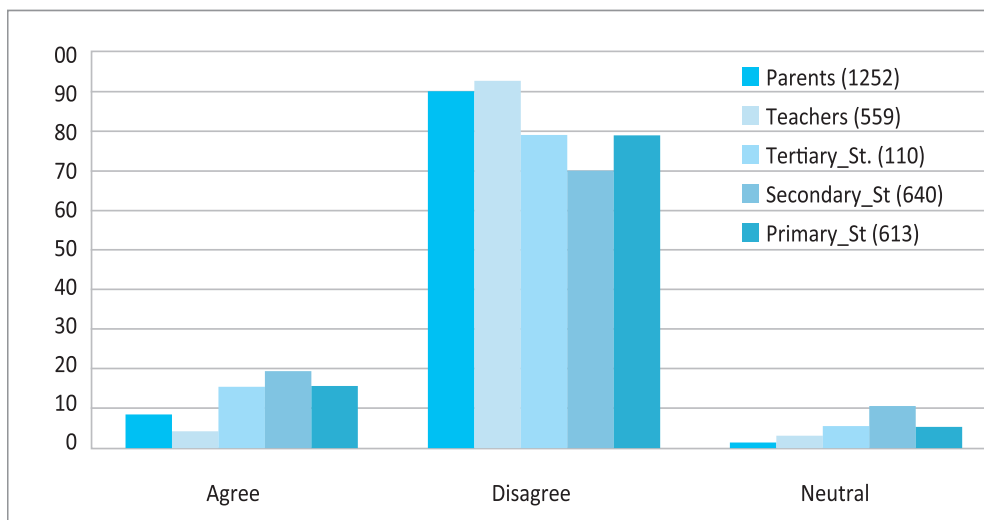
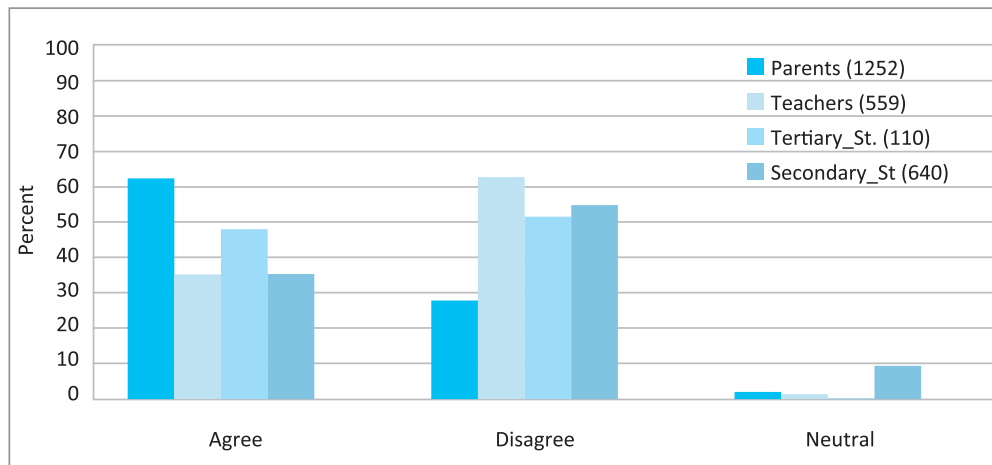


Figure 0.7

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.

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.

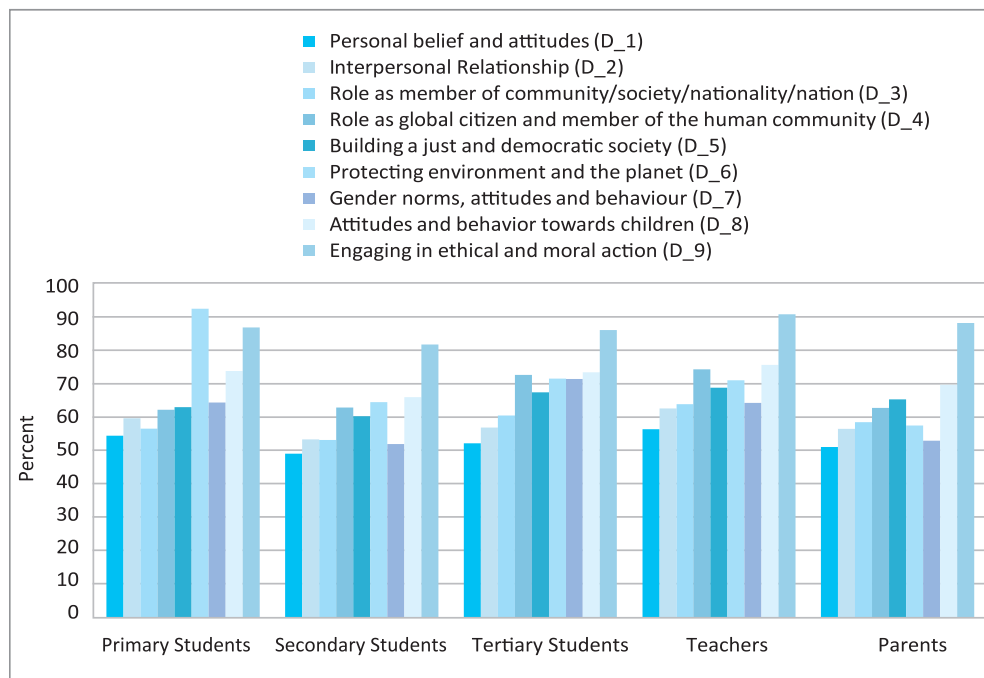
4.4 A Values Profile of Students, Teachers, School Committees and Parents

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

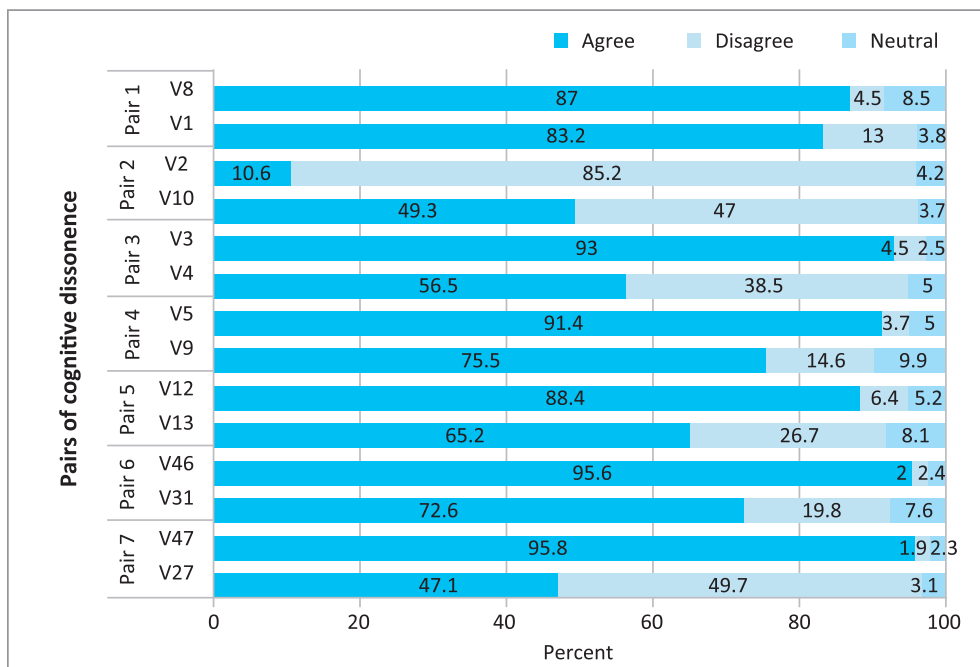


The existence of cognitive dissonance (holding knowingly or unknowingly contradictory beliefs and attitudes) is a significant

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.

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 most 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 (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:
- 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 from 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 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.

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