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VALUES EDUCATION IN BANGLADESH: UNDERSTANDING
HIGH SCHOOL GRADUATES' PERSPECTIVES

by

LEO JAMES PEREIRA

A DISSERTATION

Presented to the Faculty of the University of the Incarnate Word
in partial fulfillment of the requirements
for the degree of

DOCTOR OF PHILOSOPHY

UNIVERSITY OF THE INCARNATE WORD

December 2016

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The completion of my doctoral journey has been an enriching and transcending experience in my life. Although only the name of the doctoral student is written in the document, a number of people and organizations generously contributed in various ways to this academic journey. Without their help, I would not have completed the journey alone. I express thankfulness to Dr. Absael Antelo, my academic advisor, for his guidance and availability from the time I began doctoral studies until his retirement. He was always there to listen and help. Even when I visited him without an appointment, he never said no. I am thankful to the faculty members for advice on doing research, writing papers, and for guiding me through this scholarly journey. I am thankful to Dr. Carla Zainie who spent many hours reading my dissertation drafts and doing grammatical and linguistic editing. Her encouragement was a source of my motivation. I sincerely thank Martha Lashbrook for editing the final product of dissertation. She did an excellent work refining the whole document.

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Leo James Pereira

DEDICATION

I dedicate this dissertation to my mother who has been an example of a virtuous woman to me. My mother was a simple housewife, worked silently but diligently her entire life, brought up her seven children, and took care of the whole family and the household. She lived her life based on values and inculcated necessary values in her children. She was always attentive to needs of her children and family. She has been always there, in both good times and difficult times, to make sure everything was alright. She has been an icon of an exemplary woman and the source of my inspiration and strength in everything I do in life.

I dedicate this dissertation to those people who have committed their lives to promoting values education in educational institutions and society in Bangladesh as well as developing curriculum and training educators to cultivate values in young learners. And I dedicate it to the teachers who practice their values in their lives and work tirelessly to instill values in their students.

VALUES EDUCATION IN BANGLADESH: UNDERSTANDING HIGH SCHOOL GRADUATES' PERSPECTIVES

Leo James Pereira, Ph.D.

University of the Incarnate Word, 2016

Values education is a subject that may be neglected in some educational settings. An absence of values education may lead to dysfunction in society. Scholars have only recently become interested in the importance of values education (Koh, 2012). Although the National Education Policy in Bangladesh has long emphasized the inculcation of values in educational institutions (Ministry of Education, 1974, 2010), recent research has revealed the inadequate implementation and practice of values education (UNICEF Bangladesh, 2009).

The purpose of this basic interpretive qualitative study was to understand the high school graduates' perspectives regarding values education and the values they learned while attending a Catholic Church-sponsored school in Bangladesh. The research protocol comprised semistructured, open-ended interviews and a focus group discussion with 12 participants. The participants were purposefully selected and were interviewed in sessions lasting 40-75 minutes. Data was analyzed using an inductive and constant comparative process.

Analysis revealed seven values education related principal themes that were relevant to the study's purpose and research questions. The values education related themes were: (1) learning specific values through relationships, (2) learning values through school culture, (3) long-term impacts of school experiences, (4) benefits of co-curricular activities, (5) necessity of values education, (6) school's duties in implementing values education, and (7) acquired values

that conflict with societal norms. In addition, analysis also provided information about the participants' meaningful memories and experiences during their 8 years of schooling that connected to learning values in school.

Five recommendations were proposed for further research to gain an in-depth knowledge of current practices in values education: (1) duplication of qualitative research with teachers as participants, (2) a qualitative research with female or mixed participants, (3) a similar qualitative research with participants of general schools, (4) a qualitative study with current students as participants to understand the current practices, and (5) a quantitative study to investigate the correlation between learning values and co-curricular activities and school programs. Three recommendations were proposed for the institution that the participants were associated with: (1) the findings of this study should be shared with faculty and administration, (2) the school should assess and explore ways to enhance cultivating values and what might be done differently in cultivating values, and (3) efforts should be made to emphasize integrating values education into the curriculum for inculcating values in school.

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Chapter 1: Values Education

Context of the Study

According to Moreau (2011), “society has a greater need for people of values than it has for scholars” (p. 1). Moreau wrote this statement on Christian Education for the educators of his congregation in 1856 (Moreau, 2011). While serving and educating the youths in France during the post revolution era, the members of the Congregation of Holy Cross observed the deficiency of moral and Christian values in society. When teaching, they attempted to develop academic excellence as well as cultivate values and believed positive values could influence knowledge for better use. Missionaries of the Holy Cross Congregation began to work in Bengal in 1853, and focused their efforts on educating the native people (Catta & Catta, 1943; Rodrigues, 2009).

At that time, Bengal was under British rule with a British educational system. The Indian subcontinent (India, Bangladesh, and Pakistan) was a British colony from 1757 to 1947. Thomas Macaulay joined the governor general's council as a law member in 1835. Macaulay met with the regime's officers and local educators and stated that “Britain's mission was to create not just a class of Indians sufficiently well versed in English to help the British rule their country, but one 'English in taste, in opinions, in morals and in intellects’” (Metcalf & Metcalf, 2006, p.82). The meeting's minutes clearly mentioned the ultimate purpose of colonial education for the local peoples. Although the British regime introduced secular and modern education to the Indian subcontinent, their intention was not to improve the local education system, but to prepare a native administrative class who could help the regime rule the native people. Certainly, the British education system did not aim for improving the local people’s quality of life, creativity, or self-reliance (Basu, 1867; Metcalf & Metclalf, 2006).

According to the United Nations Educational, Scientific, and Cultural Organization (UNESCO, 1994), education is one of the fundamental rights of all people irrespective of creed, culture, or gender. All people have a right to education and through it to acquire knowledge, skills, and values. One of the goals of education is to develop and impart universal, cultural and moral values to students. It is through cultural and moral values that individuals find their uniqueness and significance in society. Basic education is not only, a goal but also a way to transform citizens into lifelong learners. The International Bureau of Education (IBE, 2011) and UNESCO (1994) not only, affirmed that education is a basic right for everyone, but also emphasized the importance of cultural and moral values of education and promoted the concepts of global citizenship education—peace, tolerance, mutual understanding, and human rights-related educational contents.

Conversely, in Bangladesh the colonial characteristics of education carried on, rooted deeply in the lives of the people, and embedded in their attitudes and systems of the country. In spite of being an independent country for decades, newer approaches to education could not completely eliminate the colonial characteristics from education, nor could the newer approaches liberate people from colonial thinking or make education creative and self-reliant (Basu, 1867; Metcalf & Metcalf, 2006).

Colonial experience of Bengal. Bangladesh (ancient Bengal) went through an extensive period of colonial rules and experiences inflicted by the discriminatory colonial policies. Buddhist and Hindu rulers governed the territory beginning in the second millennium; Muslim invaders ruled in the 12th century, Mughals began their rule in 1576, the British in 1757, and Pakistan dictators in 1947. During these eras, people experienced an indigenous education system during the early period of Indian, an Islamic education during the medieval period, and

an imperial education during the British era (Ali, 1999; Basu, 1867; Khan, 2011; Schendel, 2009). British policy makers designed an education policy for local people that eventually created loyal natives who they could easily control and use to manage their own British trades and administration. The British education policy also polarized the native people into an elite class who worked for the regime and the masses whom they suppressed using the elites. The British education policy aimed to deprive the natives socially, politically, and academically, and it implemented this successfully (Waseem, 2014). In educating the natives, the regime emphasized English literature, the English language, and Western education and provided financial assistance to those institutions who embraced Western education accordingly. In doing so, the regime neglected the local culture, languages, traditions, and religion-based indigenous education. This approach affected many local traditional educational institutions and caused them to shut down. The British regime used a tactic "divide and rule" to control and manipulate the local people. In this way, the regime created new classes among the locals based on Western education, loyalty, and religions (Ali, 1999).

Among all the colonial rulers, the British regime was the most systematic and impactful, inflicting discriminations and divisions into every corner of the country, the economy, the culture and religions, and education (Khan, 2011). Even after independence, Bangladesh retained the British colonial education system and its aims. For many decades, this system emphasized preparing students only for passing examinations, for low-skilled labor, and had little practical significance. Secondary education was to prepare students with necessary skills and qualities for professional study and life. However, a poor design, a mismanagement of resources, and an irrelevant curriculum in secondary education hampered achieving these goals. Many students

failed to succeed and qualify for jobs (Ilon, 2000); conversely, it prepared people for low-skilled jobs for being dependent, and not for excellence in life (Barua, 2007).

Crisis of values. Wars, violence, terrorisms, and political and religious hostilities seem common realities around the world and the people are facing them every day in their lives (Cubukcu, 2014). In past decades, criminal activities in modern society, ethical misconducts, and unethical activities in academic institutions, including bullying, became grievous concerns within and beyond educational institutions. Academic dishonesty, plagiarism, and cheating occurred frequently in educational institutions in the South Asian region. Various types of academic dishonesty during public and private examinations indicates the lack of morality formation of students. This situation indicates the need to emphasize values education. These incidents and situations motivated scholars and educators to discuss the topic of moral and values education in educational institutions (Koh, 2012). Values education instills particular moral, ethical, cultural, social, and spiritual values in children that are needed for their overall development. It also develops character and the personality of individuals (Awasthi, 2014). Values and moral education seems to be an important component in forming youths into responsible and concerned citizens of the world (Cubukcu, 2014).

In Bangladesh, academic dishonesty in the form of leakage of questions of various public examinations, cheating on tests, forging academic certificates and scholarly papers continued as severe problems. Memorization and obtaining better grades were two of the main features of the education system, which have persisted into the present. Students cheated and did almost anything to obtain better grades (Lawson, 2001). Students of one university cheated on examinations, and the authorities punished them with expulsion. Dhaka University authorities annulled the doctorate degree of a faculty member for using fraudulent information in a doctoral

thesis (“DU Syndicate Suspends 102 students,” 2015). BBC News reported that in India, gross cheating in public examinations became a matter of grievous concern (“India Students Caught ‘Cheating,’” 2015). The government alone could not stop it. Students, parents, and the community at large needed to stand up and help stop the cheating.

For many years, Bangladesh's government tried to address these problems (Lawson, 2001). The Hamdoor Rahman Commission report of 1964, the Kudrat-E-Khuda Commission of 1974, and the National Education Commission report of 1988 stated grievous concerns about cheating, malpractices, and corruption on examinations. The reasons for this continuous cheating on public examinations were attributed to socio-economic and political factors, lack of commitment and lack of values in various stakeholders in society (“Cheating in Public Examinations,” 2001).

Statement of the Problem

In Bangladesh, the leaking out examination questions, cheating on exams, and forging academic certificates and scholarly papers continued to exist for many years (“DU Syndicate Suspends 102 Students,” 2015; Lawson, 2001). Cheating and forging indicated lack of respect towards rules, policies, professions, and other individuals as well as dishonesty. Sharma (2014) argued that society was suffering from a values crisis. The increasing level of violence and the erosion of values had an impact on the everyday lives of many people. Disharmony grew unobstructed and it caused an increase in frustration, hatred, and selfishness in society, especially among youths. The gradual deterioration of values and the increase of violence based on cult and religions have infected and affected educational institutions severely.

Sandeep (2016) and Sharma (2014) pointed out that deficiency of moral and spiritual values was a grave crisis in society. Pride, selfishness, ego, desires, and hypocrisy, along with

lack of righteousness, compassion, gratitude, love, and affection deformed the society and people's lives. Sandeep and Sharma continued that in this modern era, it seemed extremely necessary to create a balance between knowledge, technology, religions, and humanity and humanism.

In order to resolve the values crisis, the National Education Commission proposed to integrate values and character education into the national education policy (Ministry of Education, 1974). Furthermore, the National Education Policy of 2010 emphasized teaching human values to students in all levels and added moral education with religious studies as a subject (Ministry of Education, 2010). Both of these education policies aimed to inculcate moral, cultural, and social values in individuals, in society, and at the national level. Even so, other than producing the national education policies, the Ministry of Education did not do much regarding inculcating values, morals, and ethics in students. Although the national education policy highly emphasized inculcation of values in school, it was unknown what values students learned in schools and the impact of those values in their lives. It was unknown how effective the national education policy was on teaching values at the institutional level. These uncertainties formed the need for this study. This study investigated what values high school graduates learned in a school in Bangladesh and how these values have influenced and impacted their life experiences.

Researcher's Personal Background

Although national education policies, various professionals, scholars, and entities expressed a need for implementing values education in schools, in reality, current practices in education sectors and educational institutions are different than the aims and expectations written in the national education policies. I worked for 12 years as teacher in Grades 1 to 10 and 9 years as an administrator in three to 12 Catholic Church-sponsored semiprivate schools in Bangladesh.

Semiprivate schools are registered under the Ministry of Education, and the ministry pays part of the faculty salary, while the private sector administers the schools. I gained experiences working with students, teachers, parents, government, and nongovernmental agencies in the areas of curriculum and values education. Though national education policies included values education as part of their aims and objectives, the curriculum did not incorporate values education as a subject or course, nor was values education incorporated into textbooks until 2010. As a result, educational institutions did not teach values education. Based on my experience, I observed that students lacked interest and motivation to learn values or related tasks. Since values education was not a part of the curriculum, students' attitudes toward it was, "Why should we study values education since it is not going to be graded?" Teachers faced difficulties in teaching and discussing values in class due to a lack of attention and students' cooperation. Students studied primarily for better grades and seemed willing to do anything to achieve high grades and good results. As an administrator, I conducted assemblies and spoke to the students about values and quality education to motivate them but they were not attentive nor interested in learning about values. Rather, they were more curious about various forms of academic and nonacademic malpractices.

Yet, other experiences attracted my attention. While working in schools, I came across many graduates (former students) who shared their stories of school life and of learning lessons for life. Many former students claimed that whatever they became after graduating was because of the school and their teachers; hence, they were grateful to the school and their teachers for their learning. These contrasting points of view between the existing students and the graduates encouraged and motivated me to understand the high school graduates' perspectives regarding values education.

Purpose of the Study

Maharajh (2014) revealed that parents were not involved in cultivating values in their children. Because of this situation, schools were required to be more responsible and to take additional steps in teaching values through values education. In the South Asian countries, parents' seemed less interested in instilling values in students. Snarey and Samuelson (2008) studied the developmental view of moral education and found that children could think critically. Children had abilities to make sense of experiences occurring in their lives. This only meant that teachers were creating an environment that inspired each child to continue in their natural advancement of moral decision making and enhancing their educational experience.

The Catholic Church came to Bangladesh (then Bengal) in the 16th century. One of the main missions of the Catholic Church is to educate local people through educational institutions. The Church has a strong influence in the country for imparting education that transforms the lives of many students who attend church-sponsored educational institutions. In Bangladesh, the Catholic Church is recognized for its effective administration in educational institutions, rendering quality education, and contributing in the education sectors (Rodrigues, 2009). Educational institutions are a vital part of a nation, and education is an assessor of its values system. These institutions are charged with disseminating the nation's tradition, culture, and values (Sharma, 2014).

The purpose of this study was to understand the high school graduates' perspectives regarding values education and the values they learned while attending a Catholic Church-sponsored school in Bangladesh. This study focused on a selected group of former students who had graduated not only from the high school but also from a university.

Necessity of Values Education

Realizing the utmost need of education, the Bangladesh Constitution decreed that the state was responsible for providing free, compulsory, uniform, and universal education for all citizens. Education would prepare its citizens properly and motivate them to serve the needs of the society (*Bangladesh's Constitutions, 1972*). Values education was the fundamental component of education. Hence, education seemed an appropriate means to instill values in students. Values education provided opportunities for developing various talents and skills in students, and enhance them (Chareonwongsak, 2006).

In 1974, the first Education Commission report in independent Bangladesh also called for the formation of character of all students. According to that report, one of the main aims of education in the country was to form the character of pupils through inculcating values. Teachers, parents, and educational institutions needed to work together in schools and homes to instill values such as honesty, impartiality, diligence, sympathy, truthfulness, sense of fairness, sense of responsibility, orderly behavior, readiness, patriotism, enlightened citizenship, humanism, and common welfare, and to teach values, by examples, within the teaching curriculum, and in academic, and co-curricular activities (Ministry of Education, 1974).

Similarly, the Bangladesh National Education Policy of 2010 clearly emphasized values education. A principal aim of National Education Policy was inculcating human values, which guided the entire policy. The education policy encouraged educators to search for ways to cultivate values and qualities, and prepare enlightened, rationale, and ethical citizens to love and serve the country. Curriculum included religious and moral science lessons to facilitate the formation of students' moral character and human values (Ministry of Education, 2010).

Research Questions

The purpose of this study was to understand high school graduates' perspectives regarding values education and the values they learned while attending a Catholic Church-sponsored school in Bangladesh. In order to understand the graduates' views regarding values education in school and collect information, two research questions were developed:

- 1) What are the high school graduates' perspectives of the values learned in a high school in Bangladesh?
- 2) How have these values influenced the graduates' life experience?

Data were collected through semi-structured individual face-to-face interviews and a focus group interview. During the interviews, the high school graduates shared their views and experiences about values education, values learned in school, and how these values influenced their lives after graduating from high school.

Overview of Research Methodology

In view of the purpose, this study used a basic qualitative research approach. Qualitative research is engaged in understanding, exploring, and analyzing the ways individuals make meaning of her or his own reality interacting with related surroundings (Merriam, 2002; Yin, 2002). The world holds a myriad of realities that constantly changes. In basic interpretive qualitative research, the researcher aims to understand the experience of an individual in a particular action and setting, how that individual makes meaning of the reality. Basic interpretive qualitative research is also interested in understanding how an individual makes sense of a situation or trend. In basic interpretive qualitative research, the researcher is an instrument; meaning is constructed inductively in a descriptive manner incorporating the views and worldviews of the participants (Merriam, 2002).

Definitions of Values Education

In order to understand the perspectives regarding values education, it was necessary to define *values and values education*. Values means importance, degree of excellence, something (as a principle or quality) intrinsically valuable; a collection of principles or standards of behaviors considered desirable and significant, and held in high regard by in which a person lives (Ignaciamuthu, 2013). Values are understood as principles, fundamental convictions, ideals, standards or life stances that function as a guide to behaviors or for making decisions or assessing of beliefs or actions, including those associated with personal integrity and identity (Halstead, 1996). Values seem something precious and worthwhile; therefore, one will spontaneously suffer and sacrifice to acquire those values (Ignaciamuthu, 2013).

In addition, according to Saldaña (2013), the word ‘value’ comprises three components: value, attitude, and belief. Value means the significance attributed to oneself, another person, thing, or idea. Attitude means the way one thinks and feels about themselves, another person, thing, or idea. Belief means part of a method, which embraces ones values, attitudes, and personal knowledge, experiences, opinions, prejudices, morals, and other interpretive perspectives of society.

In a similar way, values education is defined as an explicit effort to teach values that students nurture and that are held important or identified by the school (Zbar, Brown, Bereznicki, & Hooper, 2003). Values education also includes all formal and informal ways of teaching and inculcating values in school (Maharajh, 2014). Furthermore, values education is the formation of a student’s mind and heart. Positive values are capable of influencing knowledge and are utilized it for the good of society (Moreau, 2011). In this study, the research participants, based on their

experiences and practice in life, considered certain behaviors, qualities, and life-skills as values that made their life significant and efficacious.

Overview of Theoretical Framework

Snarey and Samuelson (2008) in their cognitive developmental approach to moral education stated that a child has the ability to think critically. In fact, the child takes part in constructing and making sense of her or his world. Teachers are responsible for providing support and creating an environment that allows the child to nurture his or her normal moral development. In this cognitive developmental approach (Fleming, 2006; Kohlberg, 1981; Snarey & Samuelson, 2008), Kohlberg (1981) presented three levels and six stages of moral development. In the pre-conventional level, a person is primarily self-centered and does things to avoid punishment or maximize gains. In the conventional level, a person looks to a group, an institution, and society for guidance as to what is right or wrong. This stage embraces multiple characteristics of making moral choices. In the post conventional level, a person embraces collective perspectives and thoughts about right moral actions as opposed to a general set of moral values and principles. This study focused on the stages of moral development.

Significance of the Study

Maharajh (2014) indicated that fewer families and parents are participating in cultivating values in children. For this reason, schools are taking up additional responsibilities for instilling values among students through values education (Maharajh, 2014). On the other hand, it is believed that children have the ability to think critically and to construct sense of their realities. Teachers' responsibility is creating an environment where students can think naturally, make moral choices, and improve their educational experiences (Snarey & Samuelson, 2008).

This study focused on a selected group of high school graduates and their perspectives about values education, their experiences of learning values at school and the impact those values had in their lives. The findings of this study can be an example of the benefits of learning values in school. Furthermore, this study may inspire other schools, particularly the participants' school and its teachers, to assess their current school activities and programs and to evaluate their roles in cultivating values in students. Interestingly, this study revealed that although values education was not taught in the school, the participants still learned certain values through their co-curricular activities. This finding indicates the significance and effectiveness of co-curricular and extracurricular activities in school. The knowledge of this study will be added in the literature of values education.

Limitations of the Study

This was a basic interpretive qualitative study. The study focused on the perspectives of a high school graduates regarding values education. The participants were the students of a school sponsored by the Catholic Church in Bangladesh. Thus, in this study, the participants and their perspectives did not represent high school graduates of non-Catholic Church-sponsored schools. In this study, the participants were male and reported their perspectives only. In addition, the participants' memory seemed to be a limitation. Since, the participants graduated from the school between 1993 and 2003, it is possible that they did not recall and express everything that happened while in school.

Conclusion

Current realities around the world indicate clearly that society needs people with values (Sharma, 2014). Values and morality are a global need for all time. The historical context of Bangladesh reveals the necessity of values education. Even so, current practices in education

sectors of the country do not ensure cultivation of values in students. On the other hand, the current trends that comprised market, diploma, and job-orientated education became an obstruction to quality and value-based education. Students, parents and teachers seemed inclined to academic achievement than formation of character and personality. Failing to integrate values in education would hamper the right education—educating for life (Awasthi, 2014).

Chapter 2: Literature Review

Introduction

The purpose of this study was to understand the high school graduates' perspectives regarding values education and the values they learned while attending a Catholic Church-sponsored school in Bangladesh. To begin, it is necessary to understand the factors, including historical, colonial, political, cultural, educational, and deficiency of values and moral components that contributed to the formation of values and moral education perspectives and experiences of the high school graduates. Existing knowledge relevant to values and values education deepens and enriches the understanding of this subject and other entities related to teaching and learning values in an institutional setting. This chapter includes a discussion on the following topics: (1) Kohlberg's cognitive developmental theory, which this study used as a lens to look at values education; (2) a brief historical overview of Bangladesh and its education system; and (3) values, education, and values education related sub topics.

Kohlberg's Theory of Moral Development

Kohlberg (1981) developed the cognitive developmental theory to moral education. Recent research indicates that a key uniformity of moral character shows a gradual development in the formation of intellectual principles that allows for a person to make moral judgments and decisions. This approach is recognized as cognitive since it acknowledges that moral education comes into play when a child uses his or her critical thinking skills to consider moral matters and make moral decisions. A principal aim of education is the intellectual and moral development of a person. Education creates an atmosphere in school where ethical and psychological principles can function to develop to their highest manner and build character. Likewise, a child's thinking

faculties begin to exercise as basis to deal with moral matters and decisions (Kohlberg, 1966, 1975; Snarey & Samuelson, 2008).

The approach is called developmental as it perceives the aims of moral education like movement through different moral stages (Kohlberg, 1975). In this developmental approach (Fleming, 2006; Kohlberg, 1981), moral perceptions advanced to a higher understanding of the issues regarding equity as the person moves through the different levels and stages. According to Snarey and Samuelson (2008), Kohlberg perceived children as moral philosophers as they could think critically and had the ability to create meaning of their own experiences in a sensible way. Therefore, the teachers' responsibility was to create an environment that encouraged normal advancement of moral decision-making and offered a morally enhanced educational experience.

Kohlberg (1975, 1981) and Kohlberg and Hersh, (1977) stated the development of moral decision-making progressed through three levels, and each of level consisted of two stages (see Table 1):

Table 1: *Levels and Stages of Kohlberg's Cognitive Developmental Theory*

Levels	Stages
1. Pre-conventional: Consequences of action	1. The Punishment and Obedience orientation
	2. Satisfying one's own needs and occasionally the needs of others orientation
2. Conventional: Conformity to personal expectations and social order, and loyalty to it	3. The Interpersonal relationships Orientation
	4. Authority and social-order maintenance orientation
3. Post-conventional: Personal and idealized principles	5. The social contract orientation – mutually beneficial for all citizens
	6. Conscience and universal-ethical-principle orientation

Note: Adapted from "Piaget, Kohlberg, Gilligan, and others on Moral Development" by J. S. Fleming, 2006. Retrieved from <http://swppr.org/Textbook/Ch%207%20Morality.pdf>. And from "The cognitive-developmental approach to moral education" in P. K. Smith & A. D. Pellegrini (Eds.), *Psychology of Education: Major Themes – The School Curriculum (Volume III)*, New York, NY: Taylor & Francis. And from *The Philosophy of Moral Development: Moral Stages and the Ideas of Justice (Essays on Moral Development, Volume I)*, by L. Kohlberg, 1981, New York, NY: Harper & Row.

In general, Kohlberg's stages of moral development illustrate the gradual advancement in the process of moral thinking and decision making as people advance through these stages.

According to Fleming (2006), achieving the postconventional level, Stages 5 and 6, is rare, even for adults.

According to Snarey (1985), Kohlberg claimed his theory was cross-cultural and universal. This claim of universality sparked a lot of debate and dispute (e.g., Parik, 1980; Simpson, 1974; Kurtines & Gief, 1974). Al-Shehab (2002) stated that a large number of studies following Kohlberg's method and model were conducted in Western contexts and very few studies were done in Muslim, Middle Eastern, and Asian contexts. Al-Shehab's study, conducted with faculty members at Kuwait University, did not seem to support Kohlberg's claim of universality. His findings also indicated that the use of cognitive approach of moral reasoning for a sample of Middle Eastern Muslim faculty members was inadequate for claiming it cross-cultural.

Similarly, Dien (1982) conducted an analysis of Kohlberg's studies in a Chinese context, claiming that Kohlberg's theory was culturally biased. Dien explained that the Chinese culture has a strong collectivistic orientation. The Chinese practice Confucianism as a moral scheme, which emphasizes harmony, reconciliation, collective decision-making, and a sense of balance in affairs of daily life. These characteristics are not found in Kohlberg's cognitive developmental theory. Therefore, a strong doubt has overshadowed the applicability of Kohlberg's theory of moral development in cross-cultural settings.

On the other hand, Snarey (1985) looked at studies that used Kohlberg's cognitive developmental approach and supported the claim that moral development was universal and was applicable in cross-cultural settings. The cognitive developmental approach followed parallel

ethical principles in all cultural settings. In this study, Snarey (1985) administered a thorough examination on the empirical evidences that followed Kohlberg's model and method to check the cross-cultural and universality claim. The author studied and reviewed 45 studies of moral development (38 cross-sectional and seven longitudinal) administered in 27 countries over a 15-year span. The study revealed that Kohlberg's interview protocol was rational and culturally fair, because the studies used research procedures that adapted to the local situations and the interviews were conducted in the participants' native language and settings. Snarey found that, based on the participants' age, sample size, and population used in the studies, Stages 1 to 4 were basically universal and cross-culturally appropriate, whereas Stages 5 and 6 were less or not at all. Even so, Snarey pointed out that universality claims attracted criticism, arguing that universality and cross-cultural evidences were inconsistent with empirical studies and inadequate too. Edwards (1986) further argued that Kohlberg's theory and method did not incorporate adequate cultures and ethnicities for understanding how human beings make moral decisions. Certainly, Kohlberg's theory provided one effective strategy to study the development of moral decision-making. And Kohlberg's works' shortcomings and criticisms should not undervalue its noteworthy achievement.

Insofar, no empirical study using Kohlberg's cognitive developmental approach was found in the context and cultural settings of Bangladesh. Hence, Kohlberg's theory may not be directly applicable to this study, but the principles, characteristics, and underlying compositions of his theory guided this study as a theoretical lens. This study used some key principles and characteristics of levels and stages of moral development that were grounded in a values learning process, both formal and informal.

Historical Overview: Bangladesh and Education

For this study, it was necessary to understand the historical context of Bangladesh. Schendel (2009) stated that before 1971, Bangladesh was known as East Pakistan, prior to that, as Bengal or Eastern Bengal. Bangladesh was one of the largest deltas in the world. Water flowing from the mountain ranges of the Himalayas created many rivers and rivulets—for example, Padma, Meghna, Jamuna, Brahmaputra, and so forth—which flowed through and around Bangladesh and finally into the Bay of Bengal. Over the ages, this flow of water deposited a huge amount of silt that created the delta, which is now Bangladesh. Due to this rich deposit of silt, the land of Bangladesh is very fertile. Characteristics of the deltaic environment influenced the formation of character and culture of the people of Bengal.

Schendel (2009) further stated that Bangladesh was an open network for trade, pilgrimage, political alliance, cultural exchange, and travel for the people of close and far lands. Portuguese traders came to Bangladesh for business in 1520. Eventually, the Portuguese established the first European settlement in 1580, followed by the Dutch in 1650, the English in 1660, and the French in 1680. The activities of European settlements influenced and broadened to economics, to politics, and to religion. Residents then began to take on Islamic and Christian identities.

British regime (1757–1947). In the beginning of the second millennium, the Indian subcontinent including Bengal (current Bangladesh) was a territory of South Asia (see Appendix A). Buddhist and Hindu rulers governed the territory. In the 1200s, Muslim armies conquered and ruled the regions, and the Mughals began to rule in 1576. In the 1600s, the British government established the East India Company (a mercantile company of England) within the Indian subcontinent. In the mid-1700s, the East India Company emerged as the strongest

economic entity in Bengal, and later it occupied the administration (Ali, 1999; Khan, 2011; Schendel, 2009).

Finally, in 1757, the British administration defeated Muslim ruler Nawab Siraj-ud-daula and the longest and influential colonial regime began on the Indian subcontinent. The British East India Company arrived in the subcontinent to trade. Later, along with the British regime, they got involved in politics and ruled the subcontinent from 1757 to 1947. During colonial rule, Bangladesh was a territory of the Indian subcontinent (Khan, 2011; Rahman, Hamzah, Meerah, & Rahman, 2010; Schendel, 2009).

Education on the India subcontinent passed through various systems, beginning with indigenous education in ancient times, an Islamic style of education during the Muslim invasion, and colonial education under the British regime. In the British era, the regime along with the British East India Company managed the education system for the native people. They never planned to improve the local peoples' quality of education in the Indian sub-continent. Rather, in 1835, the regime began to promote the English language, English literature, and the Western culture in the subcontinent and imposed them on the local people. For this reason, the number of English medium schools (teach Cambridge English curriculum) increased and began to teach the English language, English literature, and the Western culture. Liberal English-language schools based on the British model, such as , Cambridge International General Certificate of Secondary Education(IGCSE) and the Edexcel curriculum continue to exist in present-day Bangladesh (Khan, 2011; Rahman et al., 2010; Schendel, 2009).

Pakistan regime (1947–1971). The British colonial era ended in 1947, and the Indian subcontinent got autonomy as two independent countries based on their religious ideologies—India, where the Hindus are majority and Pakistan, where Muslims are the majority. As a Muslim

dominant territory, Bangladesh became a region of Pakistan and was named East Pakistan. The Pakistani government began to reconstruct the education system of the country. As Pakistan obtained autonomy based on Islamic ideology, Islamic values and culture had a strong influence in the education system, and the government made Urdu its medium of instruction throughout the nation. Muhammad Ali Jinnah, founder of Pakistan, tried to direct education in Pakistan toward a specific goal, which was to develop the character of future generations based on Islamic values and culture. During the Pakistan era, several education committees and commissions formed to reform the education system. Eventually, the regime used the committees and commissions for political purposes. The phenomenon showed that Pakistan carried on the legacy of colonial education characteristics coupled with colonial legacy (Khan, 2011; Nath, 2009; Rahman et al., 2010).

Bangladesh era. The people of Bengal experienced economic, cultural, and political suppression and discrimination from 1538 to 1971 under different regimes and entities (Schendel, 2009). Like the previous colonial regimes, West Pakistan ruled East Pakistan (Bangladesh) from 1947 to 1971 and continued the discriminations in social, cultural, and educational areas in the region. Consequently, economic, socio-political, and cultural discriminations and hardship angered and disconnected the people of East Pakistan from West Pakistan. Thus, discriminations led the people of East Pakistan toward an independent country. Having suffered unfair treatments from 1947, Bangladesh achieved independence from West Pakistan in 1971 after a war of liberation (Rahman et al., 2010).

Rahman et al., (2010) added that in independent Bangladesh, the literacy rate of newly formed country was only 17.61%. Bangladesh continued to suffer through various crises and political turmoil, under, two military governments – from 1975 to 1981 and from 1982 to 1990.

The secular and ethnic Bengali identity changed to a state-based and pseudo-Islamic Bangladeshi identity. In amendments to Bangladesh's Constitution Islam was declared as the state religion and "absolute trust and faith in Allah" took the place of secularism. Rahman et al. indicated that the government used education to promote- 'Bangladeshi'- nationalism. In 1982, the government began sponsoring religion-based Madrassa education and made religious education mandatory up to secondary education level (classes 6 to 10).

Between 1972 and 2008, the governments formed nine education commissions and committees, and those commissions and committees prepared nine education policy reports for Bangladesh's education system. Unfortunately, none of the education policies could be implemented fully due to political reasons and instability (Ali, 1999; Nath, 2009; Rahman et al., 2010). The characteristics of colonial education and its impact carried on in Bangladesh's education system, even after independence (Metcalf & Metcalf, 2006).

Geography. Bangladesh is a South Asian country, and it is situated approximately between 20.30° and 26.45 ° north latitudes, and 88.00° and 92.56° east longitudes. Bangladesh is bordered by India on the west and north, by India and Myanmar on the east, and by the Bay of Bengal on the south. Bangladesh comprises an area of 148,460 sq km of area (Central Intelligence Agency [CIA], n.d.; Rodrigues, 2009).

Demographics. As of July 2016, the population of Bangladesh is approximately 156 million (CIA, n.d.), similarly, as of 2015, literacy rate of those above 15 years of age, who can read and write is 61.5% (CIA, n.d.). Based on ethnicity, about 98% people are Bengali and 2% fall under various ethnic groups (CIA, n. d.). In the same way, as of 2013, based on religions, 89.1% of the people are Muslims, 10.0% are Hindus, and 0.9% are Buddhists, Christians, and believers in tribal faiths (CIA, n. d.).

Christianity in Bengal. In the 1500s, Portuguese and other European traders traveled to India for business purposes through a sea-route and landed first in Cranganore, then Cochin and Goa. Missionaries of Franciscan, Dominican, Augustinian, and Jesuit religious orders also came to serve the needs of European traders as well as to evangelize the local people. In Bengal, the Portuguese were the first Christians. After the intermarriage of the Portuguese with local women, their children became the first native Christians (D'Costa, 1988).

Portuguese traders began trading in Bengal in the 16th century and brought Christianity through the Chittagong port. They built their first church in 1599 in Chandecan (known as Iswaripur or old Jessore) and in Diang (Dianga) in Chittagong in 1601 (D'Costa, 1988; Rodrigues, 2009). Portuguese Augustinian missionaries brought Catholicism to Dhaka in 1612 and built the first church in Narinda in 1628. A second church was built at Tejgaon in 1677, followed by a third at Nagori in 1695. In 1764, a fourth church was built in Padrishibpur and another one at Hasnabad in 1677 (D'Costa, 1988; Rodrigues, 2009).

William Carey, an influential Protestant preacher, arrived in 1793 and began his work in West Bengal. A large number of Baptist, Protestant, and Anglican missionaries came to Bengal from Britain, America, Australia, and New Zealand. Missionaries contributed in various ways. Besides evangelization, churches and missionaries established and managed various educational institutions as well as healthcare and welfare organizations for poor, underprivileged, and less-privileged people. Catholic and non-Catholic churches have continued the commitment and service in education, health care, and other welfare sectors (D'Costa, 1988; Rodrigues, 2009).

Catholic Church sponsored educational institutions. In Bangladesh, the Catholic Church continues serving the people in various sectors including education. According to J. F. Gomes (personal communication, September, 27, 2011) the Catholic Church operates about 613

educational institutions, including one university, two colleges, four higher secondary schools, 47 high schools, 15 junior high schools, and 544 primary schools. These educational institutions serve Muslims, Hindus, Christians, Buddhists, and the indigenous population (Costa, 2015).

Holy Cross in Bengal. In post-revolutionary France, a drought of education, especially education in faith emerged as a crucial need. The Congregation of Holy Cross— comprising brothers, priests, and sisters— began teaching the local youth to meet their educational needs. Father Basile Anthony Moreau founded the Congregation of Holy Cross in 1835 in Le Mans, and its charisma was its education mission. Father Moreau wanted to educate the minds and hearts of the youths. Academic excellence, knowledge, values and morals were equally important. Students needed to be taught all aspects of knowledge with equal significance. Eventually, the congregation began to send missionaries to various parts of the world, including Eastern Bengal to continue their missionary work including in education ("A brief history", 2012; Catta & Catta, 1955; Grove & Gawrych, 2014; Jenkins, 2011; Moreau, 1943).

Reaching Eastern Bengal in 1853 at the invitation of Bishop Oliffe, the Vicar Apostolic of Eastern Bengal, Holy Cross started their missionary activities in Noakhali, Dhaka, and Chittagong. Holy Cross missionaries in Bengal conducted pastoral care, health care and educational activities for the local people. Bengal missions required incredible sacrifices, effort, and zeal from Holy Cross missionaries, and this legacy has continued to the present day by the local priests, brothers, and sisters (Catta & Catta, 1955; Rodrigues, 2009).

Holy Cross institutions. The Congregation of Holy Cross's major ministry has been an educational mission. Currently, it operates one university, one teacher training college, two colleges (Grades 11 and 12), three higher secondary schools, nine high schools, and three schools for underprivileged children. (Rodrigues, 2012). All of these institutions are engaged in

educating the hearts and minds of students through classroom instruction and co-curricular and extracurricular activities (*Students' Handbook*, 2014).

Bangladesh's education system. Prior to the British regime, Nawabs and Zamindars ruled the Bengal region and they seemed less careful about education and its improvement. Therefore, local communities promoted education. The Hindus managed *tols* and *pathshalas* (indigenous primary education) and Brahmin pandits (faith-based teachers) used to teach. The Muslims managed *madrassas* and *maktabs* (Islamic faith-based educational institutions) and maulavis (faith-based teachers) used to teach Islamic ideologies (Ahmed & Khan, 2004). Ahmed and Khan (2004) stated that during the early period of the British regime, the government did not have much interest in the education of the local people; rather, they were more interested in the trading industry. Observing the government's apathy, missionaries, philanthropic officials, and merchants, both in their individual ability and private societies, made efforts to improve education for the local people and established several schools. In the long run, the British regime formed the General Committee of Public Instruction for the Indian subcontinent and emphasized the English language, English literature and Western education creating a local upper class rather than improving a local education system for the majority of people. During the Pakistan regime, education commissions recommended that primary education be made free and compulsory and that few changes in the structure of education be made. However, the education system carried on the colonial characteristics (Ahmed & Khan, 2004).

Current educational practices. Bangladesh inherited its education system from the colonial regime, both mainstream and secular education along with religion-based education. In Bangladesh's education system, some characteristics and impacts of colonial education still exist today. The current education system has three major stages: primary, secondary, and

tertiary or higher education (UNESCO, 2011). A detailed structure and levels of education of Bangladesh education system is shown in the appendix (appendix B).

Divisions in education. Considering the curriculum, Bangladesh's education system has three main streams: (a) general education, which begins at secondary level and includes science, arts, business studies, and social sciences; (b) madrasa education, which is an Islamic faith-based education that begins at the primary level; and (c) technical and vocational education, which is a skills-based education that begins at the secondary level. In addition, there are English medium schools that follows the British English curriculum, such as the one followed by Cambridge and Edexcel International; English version schools that follow the national curriculum and whose medium of instruction is English; and Cadet schools that follow the national curriculum and are conducted by military personnel. There is also professional education—for example, medical, technological, and so forth—in higher education levels (UNESCO, 2011; Rahman et al., 2010). In Bangladesh's education policy, school year comprises January to December and college and university, July to June. In school calendar, longer holidays comprise during Islamic religious festivals (Eid-Ul-Fitr and Eid-Ul-Adha) and a brief break during summer and Hindu religious festivals (UNESCO, 2011; Rahman et al., 2010). As stated by Bangladesh's education policy, a school year runs from January to December, and colleges and universities run from July to June. In a school calendar, longer holidays take place during Islamic festivals (*Eid-Ul-Fitr* and *Eid-Ul-Adha*) and a brief break occurs during the summer and Hindu religious festivals (Rahman et al., 2010; UNESCO, 2011).

In Bangladesh, education is considered to be one of the fundamental rights of all people irrespective of creed, culture, and gender. All people have the right to receive an education and through education, acquire knowledge, skills, and values. A few of the goals of education are

developing universal, cultural, and moral values and imparting them. Cultural and moral values make community members important and unique. Basic education is not a goal but a way to transform citizens into lifelong learners (UNESCO, 1994).

Values, Education, and Values Education

Values. The word 'value' derives from the Latin word 'valere' which means to be worth and strong. Values are also traits that make one relatively worth, important, excellent, and principle or quality intrinsically valuable (Ignacimuthu, 2013). They are beliefs, attitudes, or feelings that a person is proud of and openly affirms (Halstead, 1996), and they are ideals, customs, and institutions that arouse an emotional response, for or against them, in a given society or a person (Stein, 1988). The literal meaning of value is something that has a price, something precious, dear, and worthwhile. Ignacimuthu (2013) defined values as the following:

Values are a set of principles or standards of behaviour; they are regarded as desirable, important, and held in high esteem by a particular society in which a person lives; and the failure to hold them will result in blame, criticism, or condemnation (p.13).

Values can be defined as codes that guide manners that convince our actions, attitudes, and become a framework for living (UNESCO, n. d.). According to Schwartz (2012), the main features of all values are the following: (1) values are beliefs refer to desirable goals; (2) values transcend specific situations and actions; (3) values serve as a standard or criteria; and (4) values are ordered by importance, and the relative importance of multiple values guides the action.

Education. A dictionary-based meaning of education is an act and a process of transmitting and attaining general knowledge and skills and developing the commands of logic and judgment (Stein, 1988). Education as defined UNESCO (2011) defines education as acquiring, innovating, acclimatizing, and transmitting information, knowledge, skills, and values based on the needs of people in society in a formal or informal setting. Furthermore, the United

Nations (UN, 1949) stated that education is a right, and people must have an opportunity to get an education. The UN's declaration on education integrates values -

Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance, and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace (p. 6).

According to Flannery (1975), true education is aimed at total the development of a person for the good of society. Therefore, education is not only, academic information but also a holistic and humanistic human development. Education integrates values, skills, innovations, culture, continuing development, and societal concerns. Education is the key component to achieving larger goals, such as building peace, wiping out poverty, and continuing development, and interconnectedness (UNESCO, 1994, 2011). Therefore, values and education are integrated. Values education is the heart of education (Chareonwongsak, 2006).

Values education. Correspondingly, values education means school-centered activities that inspire students' perceptions and awareness about values. Values education cultivates abilities and characteristics in students, as individuals and as members of a larger society, that allows them to acquire specific values and act upon them (Zbar et al., 2003).

Values education is a shared term based on collective affirmative human values that provides a sense of direction and idea for creating a steady and right society (Hawkes, 2009a). Likewise, education involves the complete development of a person's mind and heart. Simultaneously, education engages the intellectual domain of the mind as well as the spiritual and emotional domains of the heart. The spiritual and emotional domains build up the values system of learners. Culture, tradition, and religion play a critical role in the formation of values. Education is not only, acquiring knowledge but also forming an ethical person. Teachers act as

catalysts and strive to transform the mind and heart of the students while teaching. Values and ethics are intertwined. The action of a person involves both mind and heart—thoughts of mind and feelings of heart. Education develops both intellectual faculties and a system of values in a student. For this reason, a student needs to acquire skills of reflection and critical thinking. Reflection and critical thinking enhance the ability to gain knowledge and attain values for life (Ip, 2013).

In relevant studies (Lovat & Toomey, 2009; Ura, 2009; Yasaroglu, 2016), values education is viewed as an umbrella term as it covers a wide range of curricular and extracurricular activities that fall under spiritual, moral, social, cultural, multicultural, and cross-cultural educational and topics. In a broader context, values education includes teaching and learning social, political, cultural, and aesthetic values; moral education addresses justice in social and political perspectives; and character education is considered a comprehensive school-based approach. In addition, values education is taught in almost all countries, yet it has a territorial connotation. In Japan, Korea, and European countries, values education refers to moral education. The United States calls it character education and other countries call it civic education, citizenship education, or ethics education. The aims, characteristics, and contents of these values-related educations are equally significant, irrespective of differences in the names. In a broader sense, these subjects were recognized and understood as Values Education. Even so, Lovat and Toomey (2009) pointed out that across these differences, a common belief evolved that teachers and schools needed to take the responsibilities of inculcating personal and societal values. Public and private education sectors realized the need of inculcating values in students and incorporated values education into the curriculum.

Global needs of values education. According to Koh (2012), one of the major phenomenon of a globalized world were unlawful actions and nonnormal behaviors of different individuals and various groups, such as, immoral practices by intellectuals in academia, bullying and shootings in educational institutions and other such breaching of ethical conducts in various areas. Scrutinizing the circumstances appeared that it was necessary to address ethics and morality in the curriculum (Koh, 2012). In this context, and knowing that the world is constantly changing, the British education system decided to deal with moral education in the curriculum and in teacher education programs and courses (Revel & Arthur, 2007).

A Nigerian study (Adekola, 2012) reported the National Policy on Education found the need for integrating values and ethics in their national education system. It was believed that education was one of the fundamental tools for academic excellence as well as inculcating values, moral and ethical attitudes. After all, education has the capacity to transform a person and form that person into a complete human being. It was intended that through moral-, values-, and ethic-based lessons, values (e.g., trust, public interest, tolerance, courtesy, honesty, fidelity, truthfulness, respect, hard work, dedication, devotion, love, forgiveness, cooperation, rationality, and peace) would be cultivated in students. Inculcating these values could be a way to control and reduce conflicts and crises in society. In the old days, in a traditional African society, values and ethical education flourished. Awareness and taking responsibility would also make it possible in today's society.

Diversity in values. Values are the traits that are important in one's life. Every individual holds multiple values in life, and the importance of each of these values varies from one person to another. The importance of these values is based on the person based on the person, culture, organization, nation, and context (Schwartz, 2006, 2012). Thus, understanding human values is a

life-long process. So, the study of human values broadens from an individual perspective to an organizational, institutional, societal, and cultural level of perspectives and analysis (Rokeach, 1973). Ignacimuthu (2013) presented four broader categories of values: (1) personal values that individuals treasure; (2) social values that are associated with other people; (3) moral and spiritual values, which are associated with an individual's nature and character; and (4) behavioral values, which are related to an individual's manners.

Rokeach (1973) and Chareonwongsak (2006) proposed that values can be identified as instrumental or terminal. Instrumental values are intrinsic and a means of achieving something. Instrumental values include moral and competence values. They are personal character traits, permanent in nature, a preferable style of behavior, and are adopted to achieve one's life goals (e.g., honesty, ambition, and competitiveness). Instrumental values are also difficult to change. Terminal values are those that individuals work toward to achieve. Terminal values are personal and social, self-centered and society-centered, intrapersonal and interpersonal. They are objectives of life and are the ultimate things a person wants to achieve through their behaviors. Terminal values include happiness, self-respect, freedom, and professional excellence.

Furthermore, Schwartz (2012) study identifies 10 personal basic values, which are accepted across culture and societies. Basic values are associated with individual's biological needs, organized social interactions, and welfare of groups. Schwartz's basic motivational values are self-direction, curiosity, independence, stimulation, hedonism, achievement, power, security, conformity, tradition, benevolence, and universalism, which are commonly accepted across the world. Each of this values is broad in meaning and articulates multiple goals to achieve.

Core values. Human needs are of three categories: physical or biological, mental or psychological, and spiritual or core values. Core values are the spiritual aspects that function as

lifelong guiding principles for human behaviors irrespective of cultural and ethical variance and are embedded in human nature. These values are associated with virtue ethics, or character ethics, and with Confucian moral virtues (Dahlgaard-Park & Dahlgaard, 2003). According to the literature, core values associated with Aristotelian moral virtues are courage, self-control, generosity, magnificence, gentleness, friendliness, mindedness, truthfulness, and wittiness, and modesty. Core values associated with Confucius moral values are courage, self-discipline, fairness, righteousness, loyalty, integrity, goodness, trustworthiness, sincerity and faithfulness, respect, stewardship, modesty, wisdom, benevolence, and filial piety (Dahlgaard-Park & Dahlgaard, 2003). On the same topic, Dahlgaard-Park and Dahlgaard (2003) conducted a qualitative survey and identified additional core values as openness, honesty, responsibility, trustworthiness, positivity, loyalty, respect, and integrity.

A study (UNESCO, 2002) in an international context identified eight core values and subsequent related values to each of the core values, based on experiences of its various agencies, commissions, and member countries and global needs. The International Commission on Education emphasized education for all-round—physical, mental, emotional, and spiritual—development of a person. These core values focused on the total development of the individual. A learning module was developed based on the core values for teaching in formal and non-formal educational settings in connection to related subjects and topics. The core and related values were incorporated in the module. The core values listed in the UNESCO module were harmony with nature, truth and wisdom, love and compassion, creativity and appreciation for beauty, peace and justice, sustainable human development, national unity and global solidarity, and global spirituality. A complete list of core and related values are provided in Appendix C.

Social and cultural values. Social values are those that are associated with neighbors, community, society, nation, and the world (Ignaciumuthu, 2013). Likewise, culture means a combined understanding of beliefs, practices, symbols, norms, and principal values of people in a society (Schwartz, 2006). Furthermore, culture means an active process where people participate in creating group life and its developments (Stephenson, 2008); it is collective activities and settings of mind that make members of one group, community, and nation different from those of another (Hofstede, 1983). Cultural values are those values shared and endorsed by people of a group or community (Stephenson, 2008). Culture is reciprocal with society. And societal structure, history, demography, and ecology influence a culture (Schwartz, 2006).

For instance, Hofstede's (1983) study suggested five perspectives of cultural values: power distance, uncertainty avoidance, individualism/collectivism, masculinity/femininity, and short-/long-term orientation. These perspectives of cultural values shape the mind and heart of individuals and their behavior as well as perceptive moral development (Ho & Lin, 2008). South Asian people, for example, are high in hierarchy and low in autonomy and egalitarianism, which means that humility and obedience are expected from lower roles (Schwartz, 2006). An organizational developmental study pertaining to cultural values indicated that as a society, Bangladesh falls into a cultural high power distance and uncertainty avoidance dimensions (Head & Sorensen, 1993). The people of Bangladesh are collective in nature; they prefer to live together and maintain close relationships (Lockerbie & Stagg, 1982). Accountability, brotherhood, concern for the environment, courtesy, dialogue, dutifulness, forgiveness, freedom, friendship, gratitude, hospitality, justice, love, magnanimity, patience, repentance, responsibility, service, sportsmanship, sympathy, team spirit, and tolerance are endorsed as social values (Ignaciamuthu, 2013).

Values education and school. Although values education constructively influences students, it faces many challenges. Values have to be disseminated in all school activities and an environment of values education should be created. Thus, students would learn and experience a number of values throughout the school campus. It is needless to say that values education can certainly influence the reduction of crime, violence, and wrongdoings on school campuses (Maharajh, 2014).

Maharajh (2014) argued that, recently, family roles in cultivating values have decreased, and the responsibilities of schools in teaching values and morality in classrooms have increase. This becomes more important due to the increasing number of single parents. On the other hand, the research of Revell and Arthur (2007) found that student-teachers expected that teachers' training would provide them with specialized knowledge of value education and skills to influence students in moral and values education. Student-teachers expected that their course would teach them to persuade and motivate students to shape their actions in a proper approach. However, there were ambiguities between the teachers' role in developing student-teachers values. This study reported that the environment outside of school had a greater influence in the formation of students' values and character. The student-teachers continued their commitment to influencing students to character education. After all, student-teachers experienced varieties of teaching and learning practices regarding moral education during training.

Underscoring the magnitude of character education, Romanowski (2003, 2005) stated that the importance of moral education was not only in the classroom teaching and learning or in a slogan on a poster, but also in life. Moral education must be taught and learned as a life skill for everyday use. In school, students should discuss, learn, and practice values of responsibility, hard work, honesty, and respect as a learning community. These values should be celebrated in

daily lives and with the community. Romanowski's study (2003, 2005) pointed out the need for character education in the life of students and society today.

In values-based schools, values affect both teachers and students. If teachers talk about their thoughts and feelings, students will learn to express their inner feelings and will be able to control their manners. The school needs to create a climate of values, formulate a policy and curriculum on the basis of values, and develop a set of values-related words. Teachers and students need to be interconnected and to grow in interpersonal relationships. The whole school community should be engaged in using values-related words at school and outside of school as applied in their lives. An effective method of teaching values is, for example, through reflection or silent sitting. This technique allows students to pay attention to their inner self and its various faculties, and thereby enhance intelligence. Values-based education is not only a method of inculcating values in students, but also the overall purpose of education, which enhances the excellence of education and influences the society with human values—respect, civility, honesty, compassion, care, humility, and responsibility (Hawkes, 2009a).

Values education and teachers. Teaching is not only a profession, but also a vocation, and passion. Teaching is a challenging task and teaching values is even more so. Teachers need to acquire certain qualities for teaching values to students. The foundation for teaching values is through a trustworthy teacher-student relationship. As teaching is considered a vocation, so teachers need to have faithfulness, knowledge, zeal, vigilance, seriousness, gentleness, patience, prudence, and firmness for building up the relation with students and instilling values in them. The task is difficult, but hard work and commitment can make it possible (Grove & Gawrych, 2014; Moreau, 2011). Teachers need to be role models for students so that students will want to be like them, and, thus, teachers might cultivate students' character (Sanderse, 2013).

Hawkes (2009a) claimed that a shared language of human values has been lost from the school environment and society. This shared language of positive human values could be a guide in creating a moral society. A values-based school emphasizes the principles of assessing self and others using value words, which guides a transformation of behavior. Teaching and learning molds the inner self—thoughts, feelings, and emotions—of teachers and learners and empowers students to be dependable in their learning and actions.

Eksi and Okundan (2011) conducted a study among the educational administrators based in Istanbul and found that teachers needed knowledge about values education. Teacher education programs needed to add philosophy of education, methods, techniques, and approaches to teach values education. Educational leaders were responsible for creating and implementing values education programs. Likewise, they were responsible for motivating teachers, students, parents, and society and engaging them to act according to values education programs.

Hawkes (2009a) further claimed that in order to teach values, teachers should be honest, authentic, and transparent. They need to be reflective and persons of integrity—unity in word and action, and consistency in their thoughts, feelings, and actions. Students learned by seeing the lives of the teachers and the values teachers live in their lives: "Walking their talk: living their values" (p.1).

Values education and cocurricular activities. Cocurricular and extracurricular activities are closely connected. Cocurricular activities are complimentary to curricular, and extracurricular activities refer to those conducted by students in school but that are not part of their class schedules. However, cocurricular and extracurricular activities are school-sponsored programs and an essential part of curricular activities (Klesse & D'Onofrio, 2000). These extracurricular activities provide student opportunities for networking with others, staying

engaged in doing different skills-building activities, and developing personalities that affect self-esteem, self-confidence, social cooperation, leadership skills, service, and civic responsibilities. Participation in extracurricular activities plants seeds of success in later life (Klesse & D'Onofrio, 2000; Gilman, Meyers, & Perez, 2004; Pence & Dymond, 2015).

It is imperative to keep adolescents engaged in school and community. In school there are structured and unstructured activities (Gilman et al., 2004) such as school clubs, organized sports, and performance-based creative activities of different categories for students to participate according to their interests and needs (Pence & Dymond, 2015). Extracurricular activities help students explore their identity and understand themselves and build up interpersonal relationships. They also prevent students from participating in antisocial activities in a nonacademic context in society. Participation in extracurricular activities contributes to higher academic advancement, decreases dropout rates, amends of psychological behaviors, and shrinks criminal behaviors in adolescents (Eccles, Barber, Stone, & Hunt, 2003; Feldman & Matjasko, 2005). In addition, extracurricular activities create a platform for practicing leadership traits, developing interpersonal relationships, and interacting with teachers and students beyond the classrooms and spending healthy leisure time (Klesse & D'Onofrio, 2000).

Values education: A generic perspectives. Education intends to develop the whole person. Values education aims at educating a person for life—making them a better person, helping other, and living a happier life. Therefore, the education system needs to integrate values education within the policy and begin to cultivate values such as love, respect, tolerance, mercy, honesty, and diligence in students (Deveci, 2015).

In a similar way, Bulach's study (2002) found some significant values associated with character were honesty, respect (i.e., self, others, and property), self-control and discipline,

perseverance and diligence, motivation, and empathy. Other associated values were cooperation, responsibility, dependability and accountability, integrity and fairness, kindness, forgiveness, compassion, courtesy and politeness, patriotism and citizenship, tolerance of diversity, humility, generosity and charity, and sportsmanship. Character education curriculum and programs help students learn these values.

In Bergmark's study (2008), it was seen that students gave importance to mutual understanding and kindness; acceptance and recognition of their skills, knowledge, and abilities; truth, trust, justice, and honesty; being acknowledged, recognized, and encouraged; and having mutually respectful relationships. From the students' perspectives, respect and interpersonal relationships were crucial in their life. It was realized that understanding the students and listening to their voices would improve school environment and culture, and ensure character education. Bergmark (2008) continued that to improve the quality of education in school, the administration needed to ensure that advancement of character skills was integrated in the curriculum and teaching pedagogy.

Bangladesh's cultural traits. Culture is a complex but unique idea. Culture is the integration of human knowledge, behavior, beliefs, customs, morals, conventions, shared attitudes, social organizations, and achievements. Bengali cultural traits were developed based on its history and traditions, languages and literary heritage, arts, ethnicity, religions, ecological system, land and fertility, and economy. Some characteristics of Bengali culture are male dominance, gossiping (*adda*), instant group decision without thinking of future consequences, collectivism and strong kinship, arranged marriages, restricted female-male relationships before marriage, agricultural dependency, and landless farmers (Bangali culture, n.d.). In ancient times, most people lived in villages. Villages grew up by the bank of rivers and on the side of public

roads. The economy was based on agriculture and people lived on farming (Husain, 2004). Female seclusion (*pardah*), confinement to household activities (*ghore*), modesty, submission, family honor (*izzat*), and early marriage are among some of the cultural traditions for women (Chowdhury, 1995; Kibria, 1995). However, the influence of globalization on the younger generation in Bangladesh is strong. Cultural imperialism, dominance of consumerism, communal conflicts, destruction of spiritual- and community-oriented values, influence of technology, and lifestyle changes have gradually changed the culture and the society (Rahman, 2014). In general, the people of Bangladesh are influenced by inner spirit of religion, practicing humanism and tolerance. People of different faiths and creeds live in harmony side by side. Peoples' lives and culture in Bangladesh demonstrate the example of living in harmony peacefully (Ahmed, 2004).

Values education in Bangladesh. After a lengthy colonial experience, Bangladesh achieved independence and earned the responsibility to govern her people in 1971. The first Education Commission report in independent Bangladesh came out in 1974. The report highly emphasized values education along with academic excellence. It stated education should instill knowledge side by side with moral values in order to form character. The report also stated the aims of education was instilling values, such as truthfulness, honesty, sense of fairness, impartiality, sense of responsibility, orderly behavior, and readiness to give value to common welfare, thus building up character and personality. Teachers must work with honesty, impartiality, diligence, and sympathy with students and set high standards of scholarship and values for students. However, in the curriculum there were no specific subjects or lessons for teaching these values (Ministry of Education, 1974).

In the same way, the National Education Policy of 2010 emphasized the cultivation of values education. This policy aimed to instill moral, human, cultural, scientific, and social values

in student at the personal and national level. This policy created a separate subject, moral education along with religion, for cultivating values (Ministry of Education, 2010). In spite of various initiatives to ensure values and quality education, the overall poor performance in education, deficiency in quality classroom instructions, and the lack of teachers' motivation posed serious challenges in achieving the goal of implementing values education. Students continued to emphasize rote learning, superficial knowledge, and studying to achieve good grades only (United Nations International Children's Emergency Fund [UNICEF] Bangladesh, 2009).

The British colonial education system introduced a modern education system in Bangladesh, but did not teach native students of Bangladesh to be creative, critical, or analytical. Unfortunately, Bangladesh's education system continued carrying on the legacy of the colonial education system. Education policies in Bangladesh lacked specific objectives, vision, and mission. Education in Bangladesh turned to products rather than a values-based education for human development (Kabir, 2008). Accordingly, 61% of participants admitted rote or memorization were the primary characteristics of academic success (Mazumder, Karim, & Bhuiyan, 2012).

Educating minds and hearts. The Congregation of Holy Cross is a religious society, committed to education ministries through an approach of their own. The Holy Cross began their education ministries as a response to the needs of the society. For example, Holy Cross responded during the postrevolution era, when France suffered from a dearth of education and Christian faith. In the beginning, Holy Cross men and women responded to the need of Christian education, then they eventually turned to the development of the whole person through the formation of mind and heart—physical, intellectual, emotional, and spiritual advancement. In

order to accomplish this mission, the Congregation of Holy Cross felt that students had to be taught everything they needed to know: religion to science, faith to secular (Moreau, 1943). They believed that around the world today, secular principles were confusing the young people; hence, the world needed people with values. Positive values could influence students' knowledge, and students could put it better use. According to Holy Cross, teachers needed to acquire nine qualities to be an effective teacher: faithfulness, knowledge, zeal, vigilance, seriousness, gentleness, patience, prudence, and firmness. Teachers' duties included understanding their students' strengths and weaknesses in order to guide them properly (Moreau, 2011).

Today, a Holy Cross education still aims to form and transform the whole person, prepare informed and concerned citizens, construct family and community spirit, form local and global perspectives, enhance higher academic standards, and serve the diverse population. It also integrates zeal for duty, hospitality and compassion, integrity and wholeness, and hope for and with whom they serve (Jenkins, 2011; Walsh, 2001). According to Holy Cross beliefs, pedagogy of education is an art, which guides a person to completeness. It reforms the whole person (Moreau, trans. 2011).

Conclusion

This chapter reported the theoretical framework and the historical facts that put Bangladesh in a dearth of values and values education research. A long-lasting colonial education created a gap in Bangladesh's education system. The erosion of values, a world crisis, added to the status quo in Bangladesh. After its independence, Bangladesh saw a development in the economic, industrial, scientific, and educational fields. However, it is skeptical if the country is making any progress towards creating a fair, just, tolerant, and harmonious value-oriented

society. Values are an integrated part of education, and without values, education remains incomplete. Therefore, family, school and other social institutions, and society have a role in creating a values-oriented society (Sharma, 2014).

Chapter 3: Methodology

Introduction

The purpose of this study was to understand the high school graduates' perspectives regarding values education and the values they learned while attending a Catholic Church-sponsored school in Bangladesh. This study focused on Bangladesh's National education policies, which suggest that cultivating values in students is important, but it is unsure what values participants are learning in school. To obtain and collect information about high school graduates' perspectives regarding values education, this study used a basic interpretive qualitative research approach as its methodology.

Research Approach and Rationale

All research embraces a philosophical view that guides the research practices. Qualitative research assumes constructivism or social constructivism as its worldview. In the constructivist worldview, researchers want to know the world and their surroundings. Researchers want to understand the individuals' life experiences from their perspectives, since the individuals are the ones observing the realities, facing the situation or problem, and dealing with them in a meaningful way. In constructivism, a research problem or situation remains broad and general, so the participants are able to make their meaning. The researcher depends on the participants' perceptions of the topic, problem, or situation that is being studied. The researcher attempts to gather information through discussions and interactions from participants using open-ended questions. Constructivist researchers guide the method of interactions among the participants (Creswell, 2014; Murphy, 1997; Spencer, Pryce, & Walsh, 2014). Knowledge and the process of acquiring knowledge are crucial for constructivists. The process of acquiring knowledge offers a basis for educational practices in qualitative research. According to constructivists, human

knowledge and understanding are developed in a social setting. Individuals create knowledge through various interactions with their surroundings and the world they live in (Murphy, 1997; Spencer et al., 2014).

Based on the purpose of this study, the qualitative research approach seemed an appropriate methodology for conducting the study. Similar to constructivism, a basis of qualitative research is that individuals make meaning of a situation in collaboration with the surroundings and realities of the world, which are constantly changing and so are the experiences of individuals according to the contexts. In qualitative research, researchers intend to understand the individuals' experiences, and how they make meaning of their situations (Creswell, 2014; Merriam, 2002).

Research Design

This study used a basic interpretive qualitative approach to conduct the study. Merriam (2002) stated that the core idea of the basic interpretive qualitative approach is to understand that individuals create meaning through interactions in the context of their reality. There are many explanations and meanings of reality. They change over time in their subject and context. Qualitative researchers want to understand the individuals' perspectives of a particular experience in a given time and circumstance. Knowledge regarding the ways individuals do and see things, act in their social reality, and the meaning it draws from them is considered interpretive qualitative research. Merriam (2002) continued that in the basic interpretive qualitative approach, researchers aim to understand the individuals' perspectives about making meaning of the realities in their lives. In this approach, the researcher collects data through interviews, observations, and document analysis and analyzes data inductively, finding

categories and themes across the data. The outcome of the interpretive study is thickly descriptive.

Protection of Human Subjects

Studies involving human subjects require Institutional Review Board (IRB) approval. Therefore, a detailed IRB application that included the project's description, the participant consent form, the faculty consent form, the interview protocols, and other necessary documents (Creswell, 2012) was submitted to the University of the Incarnate Word's IRB for approval. The IRB application was approved with an expedited review on November 25, 2015 (see Appendix D). In May, 2016, the chairperson of the dissertation committee resigned from the University of the Incarnate Word. For this reason, a revision application for changing the faculty advisor was submitted to the IRB for approval. The request for revisions to expedited protocol was approved on June 10, 2016 (see Appendix E).

In this study, semistructured individual face-to-face interviews and a focus group interview were used to collect data from the participants. The participants' personal disclosure, authenticity and credibility of the study report and privacy were assured appropriately (Creswell, 2014). A code name or pseudonym (e.g., P01, P02) was assigned to each participant. The participants were informed of the purpose and other relevant information of the study, they were told it did not involve any risk or threat. Prior to the interviews, the participants were asked to read and sign a consent form. A copy of the consent form was then given to each participant.

Setting of the Study

In Bangladesh, schools sponsored by the Catholic Church are known as missionary schools. Missionary schools are registered with the Ministry of Education. The majority of these schools receive financial aid for monthly salaries for faculty and staff, and few schools have

voluntarily abstained from receiving government aid. The participants of this study graduated from an all-boys missionary school in Bangladesh that includes Grades 3 to 12.

The Brothers of Holy Cross, an international religious Congregation (known as Congregation of Holy Cross [C.S.C.]) founded the school in 1954 in Dhaka, the capital of Bangladesh. The school began as a Cambridge English Medium School that followed the British curriculum and prepared students for Cambridge Examinations. In 1972, the school converted to a Bengali medium school that followed the Bangladesh curriculum and prepared students for national public examinations (i.e., Secondary School Certificate examinations [SSC]). In 1999, Grades 11 and 12 were added to the school that prepared students for the Higher Secondary Certificate (HSC) examinations that take place after completion of Grade 12. Therefore, the school was named as a higher secondary school (Grades 3 to 12). In 2004, the school added English version classes with the regular programs. The students of English version follow the Bangladesh national curriculum, but the medium of instruction is English. Currently, the school has, in each grade level, two general Bengali medium sections and one English version. After receiving their HSC, students go for higher studies.

The student body in the school comprises Muslims, Hindus, Christians, and Buddhists; Muslims are a majority. For this study, graduates who completed Grades 3 to 10 at the school were selected as research participants. As the school followed the Bangladesh's national curriculum, it did not have a values education program, or had taught any class on values education. However, as a Catholic Church-sponsored school, it always emphasized values education and highlighted values in classroom instructions, in school assemblies, and in various co-curricular activities.

Research Participants

Qualitative research generally aims to create an all round investigation or examination of a phenomenon. Qualitative researchers purposefully and intentionally choose individuals and sites to understand a particular phenomenon or trend, which can help to understand the happenings and sites best. This is known as purposeful or purposive sampling, as it represents a particular location or criteria or characteristics to understand the central theme. In conducting research, the researcher should identify a procedure to select samples and provide a rationale for the sampling process (Creswell, 2012; Ritchie, Lewis, & Elam, 2003). In selecting a purposive sample, a criteria is developed. The criteria can be demographic characteristics or circumstances, experiences, attitudes or any kind of phenomena the researcher selects (Ritchie et al., 2003).

High school graduates from a Catholic Church-sponsored school in Bangladesh were selected as participants for this study, applying purposive sampling. The criteria for the participants were to have graduated from the school between 1993 and 2003, to have completed a bachelor's degree or above from any university, and to have been at least 25 years old. The reason for selecting former students as research participants was to reduce any influence of the school or teachers. Thus, participants were able to express their opinions and talk about their experiences freely.

In qualitative research, the number of participants varies from one qualitative study to another (Creswell, 2014). Particularly, qualitative research utilizes relatively few participants or sites for its study. However, the researcher should be able to give an overall and comprehensive portrait of the experience of each participant, thus reducing the need for additional participants. In qualitative research, the number of participants can range from one to 30 or 40. Even if the

number of participants in a study is small, having accurate data, and detailed information of the study can still produce full, thick, and descriptive results (Ritchie, Lewis et al., 2003).

The participants in this study were 12 men whose ages ranged from 25 to 40. They took part in the individual face-to-face interviews and in the focus group interview to discuss their perceptions about values education while attending the school. For the selection of participants, help with contact information was requested from (1) the school administration; (2) the Old Boy's Foundation, which is the school's alumni association; and (3) two former students who were not participants. Email addresses and telephone numbers of prospective participants were then collected according to the criteria mentioned above.

From the time of arrival to the research site, it took about one week to communicate directly with the prospective participants. First, 15 prospective participants were contacted by e-mail. Then they were contacted by telephone where they were informed about the study. After initial consent and feedback was received, follow-up e-mails were sent to 13 prospective participants. Finally, 11 participants agreed to take part in the individual face-to-face semistructured interviews. A 12th participant agreed to take part in the focus group interview.

All the participants were asked to take part in the focus group interview. Initially, many of them were willing to participate, but many participants canceled at the last minute due to scheduling conflicts or personal and family emergencies. In the end, only three participants took part in the focus group interview. Of the three, two took part in both the individual and the focus group interviews, and one participant only took part in the focus group interview.

Prior to the interviews, the participants were given a consent form to read and sign. The consent form stated the purpose of the study and provided information about the interview process, including confidentiality and anonymity. The consent form also informed them that the

participation was voluntary and that there were no risks involved (see Appendix F). Participants received a copy of their signed consent forms. No remuneration was given for participation.

Research Instruments

In qualitative research, the researcher is considered an instrument (Merriam, 2002). I have extensive experience in the education sector in Bangladesh. Prior to my doctoral studies, I worked for 20 years as a classroom instructor, administrator, prefect of discipline, student counselor, and director of school sports and games in various schools sponsored by the Catholic Church and administered by the Brothers of Holy Cross in Bangladesh. As teaching techniques, I used to identify values and morals in texts, connect them to real life activities, and present them to the students in class. As an administrator, I attempted to develop a values education program so that teachers could use it for teaching values in their classes. I also formed a values education team that comprised faculty members to develop a values education syllabus and coordinate values education activities.

To conduct individual face-to-face interviews, based on the main questions, a set of semistructured questions was developed. This set of questions guided the semistructured face-to-face interviews. Additional follow-up questions were also asked when it was necessary to collect additional information. In a similar way, for the focus group interview, a set of questions was prepared based on the main questions. During the focus group interview, necessary follow-up questions were also asked for collecting necessary information.

Both the face-to-face interviews and the focus group interview were recorded using two digital voice recorders. Two devices were used for recording as a precaution in case, one malfunctioned. All recorded interviews were saved in a password-protected laptop with a copy on a portable drive. A notebook was used to write necessary notes.

Data Collection Procedures

An important part of the interviews is building up an understanding and rapport between the interviewer and the interviewees. Building up understanding and rapport ensures that the experience and perspectives of the participants are recognized as significantly valuable (Marshall & Rossman, 2006). The entire interview process endorsed this understanding for effective data collection.

All interviews were conducted on the high school campus in Bangladesh that the participants attended. An in-depth interview is one of the primary tools for collecting data in qualitative research. Qualitative researchers inclusively depend on an in-depth interviewing method for collecting data. An in-depth interview is a focused conversation and dialogue (Johnson, 2002; Mears, 2012). Two main questions, supplemented by follow up questions necessary for data collection, were used to guide the interviews. In the process, more follow up questions were added to conduct the semistructured interviews. All questions were open-ended.

Interview protocol and questions. The participants took part in individual face-to-face semi-structured interviews and a focus group interview. Of the 12 participants, 11 took part in a 45- to 75-minute individual face-to-face interview. Based on two main questions, a set of open-ended questions were developed to conduct the semistructured interview (see Appendix G). Participants had the options to speak in Bengali or English during interviews and they all chose to speak in English. The two main questions, as stated in Chapter 1, were the following:

- 1) What are the high school graduates' perspectives regarding the values learned in a high school in Bangladesh?
- 2) How have these values influenced the graduates' life experience?

Focus group interview. A focus group interview can be an important tool for learning. An organization and individuals can listen to and understand the people they serve through focus group interviews (Krueger & Casey, 2002). This is a way to pull together shared understanding of a particular group of people. A focus group usually comprises four to six participants (Creswell, 2012) or, six to eight (Krueger & Casey, 2002), and the information is collected through interviews to obtain diverse and shared understanding (Creswell, 2012). In effective focus group interviews, participants not only, answer the moderator's questions, but also interact with one another and converse on one another's perceptions (Creswell, 2012; Krueger & Casey, 2002). Speaking in the participants' native language, having a neutral setting, and sitting in a circle are conducive for better focus group interviews (Krueger & Casey, 2002).

The focus group consisted of three participants. Two of the participants also took part in the individual face-to-face interviews, and one participant took part only in the focus group interview. Initially, six to eight participants volunteered to take part in the focus group interview; however, it was difficult to find a suitable date and time for all. The length of the focus group interview was about 75 minutes. Based on the two main questions, a separate set of questions was prepared for the focus group interview (see Appendix H). The focus group interview was recorded using digital voice recorders. The interview was transcribed and data were analyzed using transcript-based analysis (Krueger & Casey, 2002). In the focus group, participants were also able to choose to speak in Bengali or English. All participants chose to speak in English. At the end of each interview, the participant was given a written survey form to fill out and provide demographic information that related to the research (see Appendix I). Later, that information was used to describe the participants.

Data analysis process

Data analysis was a part of the research design. It was important to decide how data would be analyzed. The process of data analysis began simultaneously with the collection of data (Creswell, 2014; Maxwell, 2013). In qualitative research, data analysis is a tedious, puzzling, and critical task. Researchers need to do it efficiently. Data analysis includes listening to interviews before, during, and after transcribing, taking notes while listening, reading transcribed texts and notes multiple times, and developing possible ideas of comparing, categorizing and connecting. Reading interview transcriptions and notes, developing coding for categories, themes, connections, and creating matrices and illustrations were done in the process of data analysis. Reflecting while reading the interview transcriptions and keeping in mind the aims of the research, research methods, previous experiences, and relationships with the participants were integrated with the data analysis process (Maxwell, 2013).

A data collection log was maintained until the research was completed. Demographic information on participants was collected through a survey. A descriptive analysis using SPSS with the demographic information was presented in tables, graphics, or charts and was presented in the final report. Transcribing the interviews began after the first interview. Hence, interviews and transcribing continued simultaneously. In the process of transcribing, the audio of the recorded interview audio was listened to multiple times. After completing transcribing, the interview transcriptions, notes, and data collection log was read.

Transcribed data were organized in cluster in two phases. In first phase, data were grouped according to the sequence of questions and participants side by side. This organized cluster helped to read all the data simultaneously across the interviews and understand the contents. Pattern of 1st phase of organized data cluster:

Question	P01	P02	P03	P04	P05	P06	P07	P08	P09	P10	P11
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In the second phase, data were organized in a cluster for each participant. In this cluster, data were coded, compared and organized into themes. Additional necessary notes were written in the Notes column. Pattern of second 2nd organized data cluster

Question	Transcribed data	Coding (word or phrase)	Initial themes, reviewing, and naming themes	Notes
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Themes and aspects relevant to learning values emerged from the data and were presented in the findings through tables, figures, and descriptions. In the process of data analysis, necessary changes may be made according to the needs of the study. Data were analyzed inductively using the constant comparative method which involves comparing the coded information within the interview and across the interviews. The process led to derived themes. Participants checked the transcribed data and two external reviewers who had adequate experience in values education audited the analysis (Merriam, 2002).

Coding is assigning a comprehensive word or phrase that represents central traits. Coding links to ideas and ideas capture all data related to the idea. Data were coded using a qualitative, descriptive, and value coding approach. Comparing codes led to a category or pattern. Comparing the codes within and across the data guided the development of themes or topics (Saldaña, 2013). In developing themes, actual words used by the participants in the interviews and interpretation of the words were both considered. It was observed that codes merged to form overarching themes (Braun & Clarke, 2006, 2013). The following six steps were taken to identify the themes in this study:

1. Familiarizing with data,
2. Generating initial codes,

3. Searching for themes,
4. Reviewing themes,
5. Defining and naming themes,
6. Producing a report,

Trustworthiness and Credibility

In a qualitative study, trustworthiness and creditability mean making sure findings are consistent throughout the study and at the same time, are truthful and coherent with the real world. Credibility of research findings can be assured by the following factors: (1) establishing a research method; (2) being familiar with the culture of the organization; (3) using random sampling, triangulation, member check, and detailed descriptions; (4) ensuring integrity of information and the researcher which is dependent on the researcher's background, qualifications, and experience; and examining previous research. A well-designed study, implementation of the design accordingly, and evaluation of the project ensure the trustworthiness of the research (Shenton, 2004). In qualitative research, researchers are the main instruments for data collection, data analysis, and interpretations. It is important to ensure trustworthiness and credibility of the study.

Triangulation is one of the processes for ensuring credibility. Triangulation means checking data and analysis from multiple perspectives across the data to ensure consistency. Common methods of triangulation include the use of multiple investigators and multiple sources of data or methods to authenticate findings in qualitative research. Other common approaches include member check, peer review, and auditing (Creswell, 2014; Merriam, 2002; Patton, 2002). To maintain trustworthiness and credibility, this study used a credible research method, which was the basic interpretive qualitative approach. Trustworthiness was also maintained by

being familiar with the culture of the institution relevant to the research. In addition, this research used purposive sampling in place of random sampling.

Researcher's bias. Reflectivity is a key component of qualitative research. Researcher brings bias in qualitative research. In this study, self-reflection allowed me to remain objective in the role as researcher (Cresswell, 2014; Merriam, 2002). I was aware of biases that I brought to the study because I worked as a teacher and an administrator in similar settings prior to this study. I have also worked in values education area. In this study, I selected the participants using purposive sampling, conducted the interviews, and analyzed the data. Therefore, I used multiple means to reduce the subjectivity in this study. I chose the participants who graduated from the school between 1993 and 2003, revisited transcripts many times during the analysis, and had the analysis audited by two experienced educators in values education

Triangulation. This research applied data triangulation by collecting data through individual face-to-face interviews and focus group interview (see Figure 1). Relevant written documents of the school were also checked and analyzed. For triangulation, transcripts were sent to the participants by email for reading and comments. Two qualified people in values education in Bangladesh audited the analyzed data and provided feedback. The member check and auditing indicated the consistency and trustworthiness of the data and its analysis.

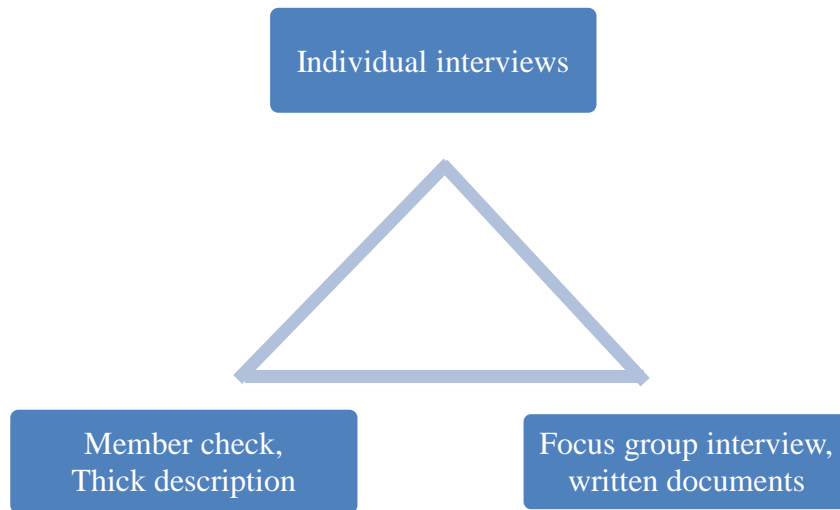


Figure 1: Details of data triangulation process

Conclusion

A qualitative research design requires flexibility for exploring a phenomenon according to the needs of the study, even during data collection (Patton, 2002). Qualitative research shows various ways of scholarly investigation. Qualitative methodology builds on text, data, and the process of data analysis. Characteristics of qualitative design includes a natural research setting, a researcher that serves as a key instrument, multiple data sources, inductive data analysis, participants' meaning, emergent design, reflexivity, and a holistic description. The design also considers data collection, data analysis, and the writing process (Creswell, 2014). A detailed research design guides the research process and leads to an enriched and descriptive research report. Therefore, it is important that all the steps of the research design are elaborate, right, and understandable.

Chapter 4: Research Findings and Analysis

Introduction

This study used a basic interpretive qualitative approach as the methodology. The purpose of this study was to understand high school graduates' perspectives regarding values education and the values they learned while attending a Catholic Church-school in Bangladesh. A group of high school graduates were selected to participate in the research using purposeful sampling. Altogether, 12 participants took part in the interviews. Eleven individual face-to-face interviews and one focus group interview were conducted and data were collected.

This chapter identifies the research findings based on the collected data. To understand the participants' perspectives about values education and values learned, two main questions guided the data collection process: (1) What are the high school graduates' perspectives regarding the values learned in a high school in Bangladesh?, and (2) How have these values influenced the graduates' life experience? During the individual interviews, participants were asked a set of questions that allowed them to share relevant experiences regarding values education.

To deepen participants' understanding about values education, a focus group interview was conducted using a separate set of questions. Three participants took part in the focus group interview. Among the three, two participated in both the individual interviews and the focus group interview, and only one in the focus group interview. In addition, participants' demographic information was collected using a written survey.

Researcher's Field Experiences

The selected participants for this study were high school graduates that had attended a Catholic Church-sponsored school in Dhaka, Bangladesh. The school, administered by the Holy

Cross Brothers, is considered one of the best in the country for the quality of education it provides and the graduates it prepares. Over a period of 5 weeks, I visited the school multiple times and met with the school principal. Prior to the interviews, I obtained permission to use suitable rooms to hold the interviews and use library resources to check relevant documents. I also talked to three faculty members about viewing the school yearbooks and *Students' Diary* for research purposes.

During my stay, I conducted 11 individual face-to-face interviews and one focus group interview. All interviews took place on the high school campus in noise-controlled suitable rooms. Two digital voice recorders were used to record the interview; two were used as a precaution in case one malfunctioned. Initially, I contacted 15 prospective participants and obtained consent from 13 of them who expressed their willingness to take part in the interviews. But, only 11 participated in the individual interviews, and a 12th participant took part only in the focus group interview. The participants who were invited to the focus group interview were the same as those who participated in the individual interviews.

I made myself available throughout the 5 weeks so that participants could meet with me at their own suitable day and time, I created an ongoing collaborative interview schedule. However, scheduling and rescheduling the individual interviews continued till the last interview, as all the participants were in-full time jobs. Nearly all participants scheduled their interviews on the weekends, as weekends were the only days off work, and there were less traffic on the roads. However, two participants scheduled their interviews during the week. Gathering participants for the focus group interview was also a difficult task. They were all interested in participating, but finding one specific date and time for the group to meet was challenging; traffic was another factor. Many participants canceled at the last minute due to personal and family emergencies.

Once I was able to meet with each participant, the duration of the interviews ranged from 40 to 75 minutes. All participants had a choice of speaking in Bengali or English during the interviews, and they all chose to speak in English. As a matter of fact, they spoke fluently throughout the interviews, which affirmed the standard of the school and its students. Both the individual and the focus group interviews were rich with information.

However, on one or two occasions, participants contributed less to the conversation. For example, one participant said: "we learned values in a normal way, just following the programs and activities" (P02). But, this participant did not provide any examples and follow-up questions were not asked. Overall, during the interviews, the participants were authentic, candid, spontaneous, and enthusiastic in their conversations.

Apart from the individual and focus group interviews, I also had informal conversations with the participants. All the participants frequently identified themselves as the "Enlightened-person" (a pseudonym for the students' nickname of that high school). This claim revealed that the participants took pride in identifying themselves as an "Enlightened-person". The nickname, itself, held the qualities, values, and passion that the students learned in school. After completing the interviews, two of the participants visited one of the former principals of the school who was severely ill and staying on the school campus. This showed their gratefulness and relationships with teachers, which they also spoke about during the interviews.

Findings

Description of participants. This study intended to understand the selected high school graduates' perspectives regarding values education. Therefore, the participants were the primary source of information and resources. For this reason, it seemed important to understand the participants of the study in detail. All together, 12 high school graduates participated in the

study. All the participants attended a Catholic Church-sponsored high school in Bangladesh for 8 years, from Grades 3 to 10. The participants graduated from the high school between 1993 and 2003. Demographic information was collected from the participants using a written survey, and it was analyzed using SPSS software. A few major characteristics of the participants are described below. These characteristics provided a detailed view and understanding about the participants' age, religion, education, and profession.

Age. The age of the participants ranged from 25 to 40 years. To have a detailed view of participants' age and thus their experiences, the age range was split into two clusters. Five participants belonged to the first cluster, which consisted of 25- to 32-year-olds. Seven participants belonged to the second cluster, which consisted of 33- to 40-year-olds (see Figure 2).

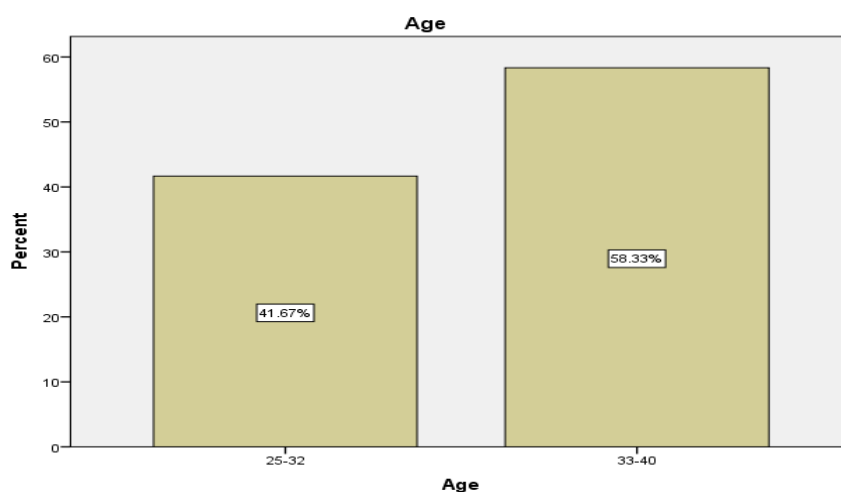


Figure 2: Percentage of participants in each age group.

Religion. As per the religious affiliation of the 12 participants, 10 were Muslims, one was Hindu, and one was Christian (see Table 2). It should be noted that of the total population in Bangladesh in 2013, 89.1% of people were Muslims, 10.0% were Hindus, and 0.9% were Others, which included Buddhists, Christians, other tribal religions (CIA, n.d.). Similarly, in the

school, Muslim students were a majority followed by Hindus, Christians, and Buddhists, which projected an approximate comparative representation of the country's population.

Table 2: Participants' Religious Affiliation

Religions	Percentage (%)
Islam	83.33
Hindu	8.33
Christian	8.33

Education. In relation to academic accomplishments, all 12 participants had received undergraduate degrees and nine also had received graduate degrees (see Table 3). This indicated that all the participants pursued advanced academic degrees. This data indicates a standard reflection of the school's alumni.

Table 3: Participants' Academic Degrees

Academic degree	Percentage (%)
Master degree: M.A., M.B.A., M.Sc., M.B.B.S.	75
Bachelor degree: B.A., B.B.A., B.Sc., B.Com.	25

Profession. Regarding the profession, of the 12 participants, seven worked in the corporate sectors, two owned businesses, two worked for international organizations, and one worked as a research physician (see Figure 3). Based on their professions, participants brought diverse experiences.

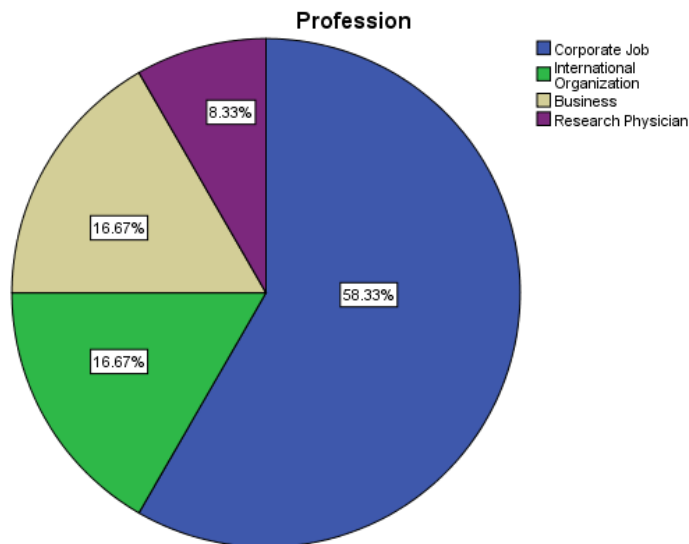


Figure 3: Percentage of participants in each professional category.

Participants' school experiences and memories. During the individual interviews, the participants shared stories and experiences of school days that were meaningful to them and they did so with spontaneity and enthusiasm. Recollecting memories and sharing experiences reconnected the participants to their school days, and assisted them to recognize and realize the significance of the activities they took part in during their 8 years in school. Sharing of experiences also bridged them to the lessons learned in school. Data revealed an enriched school tradition created with extracurricular and cocurricular activities, hard work, academic excellence, and faculty role models. The participants expressed their appreciation to the school for creating such a school culture that influenced their lives after leaving the school. These experiences connected the lessons learned in school and to those lived in life after leaving school.

All the participants took part in different extracurricular and cocurricular activities and programs while they attended the school, and they spoke eloquently about their experiences. Extracurricular and cocurricular activities were a big part of school life. Data indicated that high school experiences initiated the process of learning values and added meaning to school

activities. Some experiences left a permanent mark on their lives. According to the participants, school experiences were a starting point of learning values in school. Some excerpts from participants' reflections regarding school experiences and memories that made a lasting impression in their lives are cited below.

Participation in activities. Participants expressed that participation in extracurricular and cocurricular activities and the experience gained was important and not prize. Eight participants expressed that participation in cocurricular activities was one of the most significant experiences and memories of their time at school. Participant P04 mentioned:

In terms of our experiences out here, what I cherished the most, for what I would like to thank this institution, basically, is the focus it put behind the extra-curricular activities. As a student when I started debating in Class 7, that was something that definitely broadened my horizon, broadened my efficiency. It was something that changed my way of thinking, the way I used to look at things. It enabled me to read a lot, think a lot, which I believe till now is something that is still pushing me quite hard in this current day. These extracurricular activities were something unparalleled during our days in our school.

Another participant stated his experience about taking part in different extracurricular activities in school. Participant P05 said:

I was a part of basketball team also but did not win. I was also part of cricket team. I was very much involved with extracurricular activities. Playing cricket was also a very beautiful memory. As a part of the school cricket team, won a few, lost a few. Even losing as a team were excellent memories when I look back now. Back at that time, it might felt bad but all of those things, learning about team work, the beautiful memories of winning, the bitter memories of losing, all of it made a lot sense now in terms of making the person I am today. All the memories were there.

Caring teachers. Six participants cherished the way teachers took care of them and taught them in school. Participant P11 clearly said:

We were a Bengali medium school but I thought the English of all the students of the school was very good. This was one of the lessons that I was grateful for. Outside of (teaching and) learning, the teachers were more than teachers, they were like guardians. They not only taught us this and that but they also taught us

values. They taught us certain things, this was right, this was wrong, and you could not do this. These were some lessons that every one of us took for our life.

In a similar way, participant P08 cited his experience and memories about caring teachers:

I think the teachers were exceptionally well. They were knowledgeable, no doubt about that. But their teaching method was very organized. Everything we did, like there were four class tests, homeworks, led up to the final examinations. Our syllabus was covered two or three times.

However, three participants expressed dissatisfaction regarding roles, activities, and performance of some current teachers in school. Being former students, participants received information through current students directly or through relatives, friends' or colleagues' sons who were enrolled in the school. These participants thought that the degree of commitment, sincerity, and good example in current teachers was less in relation to the teachers of their times. One of the participants mentioned, "Current teachers are not as good as of those our time and failed to practice values before the students" (Participant P01).

Learning values. Learning various values during school days was a meaningful experience. Five participants talked about learning values in high school that influenced their lives. Participant P01 claimed:

The most important things that I learned from the school were discipline, value of time, routine, how to get out of situations when you are under pressure. They helped me in real life. After school, I went to college and university for higher studies. I realized that whatever I learned in school beyond textbooks; it was the life style implanted in me in high school, which actually helped me tremendously.

In another example about learning values in school, participant P10 shared his perspective:

I was a very shy type of boy at that time in Grade 3. Most of the teachers liked me. Many times, they encouraged me to come forward and speak up. Those actually helped me in many ways. I tried to be very punctual and attended all the classes. I participated in various extracurricular activities in the school campus.

Friendships. Developing friendships was a significant part of having meaningful experiences and memories of school life. Five participants talked about their experiences with friendships in high school. Participant P08 explained:

I would say it was a kind of brotherhood, very close relations between the students. So, we grew up together as friends not only a group of student only. Because, there were two sections, and every year students were mixed and matched up between the sections. Naturally, we had to sit with other people [students] that was how we got to know more people. So, my circle of friends was not one or two close friends, I had number of close friends. Some were close to me at the beginning of the year and some were later but all are equally close to me right now. There was a good community and the bond was amazing.

Another participant, P04, shared his experience:

I had a strong bond with this place for 8 years at a stretch. Still now, it was the longest bond I had with anything or place. The good part was the people we were with. Basically, all the students of our batch till the end were reconnected as we were small in number. We could say what, who were doing, where were their houses, what each other's parents were doing, what each other's hobbies were. We still try to know how people are doing now.

Hard work and academic excellence. Three participants reflected on their experience of hard work and academic excellence in school. Students had to work hard to get good grades.

Participant P01 said:

Now I realized that actually there was a lot of pressure of studies—class test, terminal examinations (1st, 2nd, and final). So, these were regularly there, and we had to pass. Even though the standard passing mark was 33, but our passing mark was 50, which actually helped us a lot. We always thought that I had to score more than half to get promoted to next level.

In terms of results, I was an average or better average student. I was always trying to do well but I could not do any better than that. But when I compared myself with good students of other schools, then the difference became very clear. That even an average or not-so-good students of our school were much better or equal to good students of other school, which I understood, as I grew older.

Regarding academic excellence, one participant said, "We were a Bengali medium school, but I thought the English of all the students was very good. All the students, apart from few exceptions, were successful, whether in Bangladesh or abroad" (Participant P11).

School traditions. Three participants mentioned their experiences with school traditions, especially their experience of the first and the last day at school, which were very meaningful.

Stating to the experience, **P05** shared:

We had a tradition that students of Class 10, the senior most class, welcomed the junior most students, the students of Class 3, with bouquets of flowers. I did not realize it then. But as I passed out [*sic*] in Class 10, on the last day of our class, it was the reverse process that the students of Class 3 gave farewell to the students of Class 10 with bouquets of flowers. That was the moment when life came into full circle, and I felt complete. A small and very subtle thing that made me feel very special.

Summary of "Participants' school experiences". The above stated extracts were some examples of the reflections that participants' shared about their experiences during schooling years. These experiences indicated the importance of school activities towards the lessons they learned for life and academic achievements. These experiences laid the foundation for learning, inculcating, and living values in life. These experiences and memories also related to the values participants learned and implanted during their school lives stated in the following section.

Themes. The researcher conducted 11 audio recordings of the individual face-to-face interviews and one focus group interview and transcribed them. They were transcribed, and these transcriptions served as the main raw data source. The transcribed data were organized and grouped according to the sequences of questions in tables. The data collection was based on and in relation to the purpose of the study, which was to understand high school graduates' perspectives regarding values education, and the two main questions posed in this study, to understand high school graduates' perspectives regarding values education. As part of the analysis, data were organized and read, coded, and compared across the interviews. Then, searched for patterns and themes, and named the themes patterns and themes were identified and labeled.

Seven principal themes emerged from the data. These themes were related to the participants' perspectives of values learned and matters connected to learning values. The principal themes were the following:

1. Learning values through relationships
2. Learning values through school culture
3. Long-term impacts of school experiences
4. Benefits of cocurricular activities
5. Necessity of values education
6. School's duties in implementing values education
7. Acquired values that conflict with societal norms

A description of each theme, along with examples and excerpts from the participants' interviews are given in the following sections.

Learning values through relationships. During their 8 years of schooling, the participants interacted with students and teachers, took part in various school programs, and participated in extracurricular and cocurricular activities in teams and individually. Participation in these activities helped them learn different values. Based on the responses of 11 participants, a list was generated, indicating that they had learned 36 specific values in school. Comparisons of data across interviews indicated multiple participants mentioned seven values that they learned and developed in school: (1) discipline, (2) respect, (3) honesty, (4) punctuality and timeliness, (5) equality and fairness, (6) interdependence, and (7) patience and tolerance. These seven values emerged as dominant among all the values based on the number of participants mentioned (see Figure 4). In addition, participants also mentioned of learning core values and shared values in their school years.

The participants' responses related to values learned in their high school tenure generated a list indicating the specific values they learned. All eleven participants mentioned acquiring multiple values. A summary of learning specific values in school revealed that participants acquired a sum of 36 values of different kinds through various school programs, co-curricular and extracurricular activities during eight years of schooling. Comparisons of data across interviews indicated multiple participants mentioned the values of discipline, respect, honesty, punctuality and timeliness, equality and fairness, interdependence, and patience and tolerance that they learned and developed in school and these seven values emerged as dominant among all the values based on number of participants mentioned.

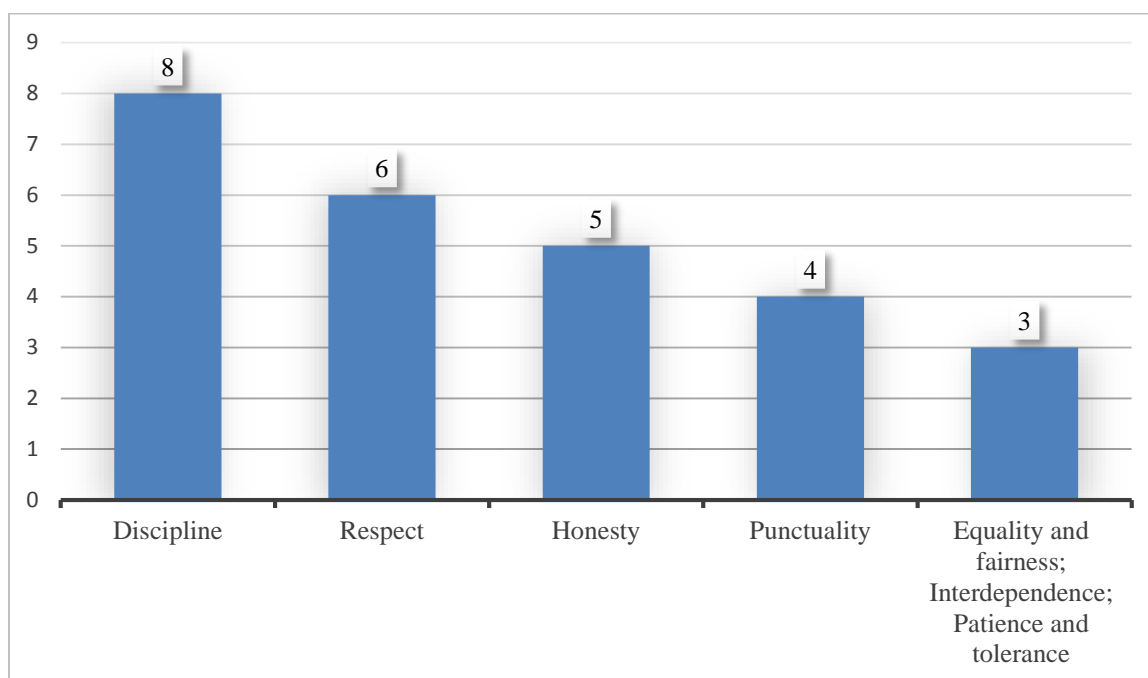


Figure 4: Specific values learned in school based on the responses of 11 participants. Participants mentioned more than one values.

Discipline. Eight participants indicated they acquired discipline during their school years. They mentioned discipline as one of the most important values they learned in school. As expressed in conversation, participant P03 said:

During these 8 years, the way I was taught discipline was one of the most beneficial things in my life that I cherished.

The school taught me discipline and made me disciplined. I already mentioned it earlier. Whatever discipline I have, I have learned it from the school. I was not one of the disciplined guys back then and used [to] get a lot of detentions. Getting detentions helped me to understand discipline and made it a value in my life.

According to participant P11, discipline was a part of school life. Citing experience, he said:

In addition, I learned discipline. Discipline covers lot of things, like assembly, coming to class on time, the breaks [recesses], outing [field trips], science fair, and activities of chess club. Everything was done according to schedule. It was never that our parents were coming at a certain time and we were sitting, nobody knew what was going on. At the school, everything was very organized.

Respect. Participants acquired another important value, during their school years; it was respect. Six participants expressed that they learned respect through school programs and activities. Participant P08 pointed out the following:

I think respect was another one that was definitely built in. We definitely did and do respect our teachers. But it was not only teachers but also the senior students we respected. Students of the senior classes were selected as the prefects. It was not only getting respect, we also saw prefects giving us respect and teaching us things. It was also a form of mentoring. The respect and mentoring were definitely some of the values I learned.

Another participant shared his perception regarding learning and maintaining respect as a value in school. Participant P06 mentioned:

Respect was another important value I learned from school. In the school, teachers maintained a distance with students to make sure how far teacher-student interactions could go; that meant we knew our limits, and we could not do anything beyond that. Teachers taught us that whatever interactions we did, fun we had, a standard was maintained.

Honesty. Data indicated another significant value, honesty, that participants learned through various activities in school life. Five participants mentioned that they learned and practiced, honesty, during the school years. Participant P07 provided an example regarding honesty:

The 'lost and found' corner in school. In most of cases during our time, if we would lose something, we used to find that in the 'lost and found' corner. It used to happen at that time. Students were honest, and they did not steal. They had the value that it belonged to someone else, and I should return it to 'lost and found' corner. That was the system, and it worked. It happened to me, I forgot my tiffin box once, another time, cricket bat, and I found them in the 'lost and found' corner.

Teachers and students discussed honesty in class. Participant P01 mentioned, “It was a combined effort of school and teachers that we not only talked and wrote that honesty was the best policy, but we actually believed in it. We had to practice it in school.”

Punctuality and timeliness. Data revealed that four participants cultivated punctuality and timeliness and developed it in school. Sometimes participants practiced punctuality and timeliness to avoid punishment and other times to be rewarded. Eventually, punctuality became a part of life. Participant P03 shared his experience:

I learned maintaining timeliness in school. Back in our days, we used to get punishment for being late. The punishment was detention— standing out in the field for another 20 minutes so that roll call was missed. Punctuality was another value that I learned from the school.

Another participant, P10, said, “I always tried to be very punctual. I attended almost all the classes. I remembered I got the prize for perfect attendance for 3 years”. And participant P06 claimed, “I always did things on time. Being punctual and maintaining time were my responsibility”.

Equality and fairness. According to the data, participants were also exposed to examples of equality and fairness and opportunities to practice them. Three participants shared their experiences of equality and fairness. Participant P07 stated:

Regarding access to school Principal, I, being a first row student, used to have the same privilege as the last row students of the class. He used to listen to us and advised us whatever was needed. Most of the teachers were impartial to every one of us. Any student saying that I did not understand something, he [teacher] used to say it one more time. It was always there. We used to learn a lot in the classrooms.

Interdependence. Data suggested that participants maintained healthy interpersonal relationships in school that inculcated interdependence in students. Three participants listed interdependence as one of the values learned in school. Participant P10 said:

Ours was a small school. In our time, we had about 50 to 52 students per section and about 100 students in one class combined. So it was not a big cohort. As a result, we used to know most of the students and their families and what was going on. For example, one of our classmates got chicken pox in his eyes. His mother was worried regarding this matter and was looking for raw pomegranates. We had a roof top garden with pomegranates growing. So, I offered her a raw pomegranates. It was small network, and everybody knew one another. We were like a big extended family and used to know one another's needs and help them out. Helping one another was nice.

Patience and tolerance. Collected data showed that the participants learned and practiced patience and tolerance during their school years. Three participants stated patience and tolerance as a value instilled in school. Participant P02 said:

At the school, we had numerous scopes and opportunities for various extracurricular activities. These extracurricular activities helped to develop interpersonal relationship, patience, spirit of sacrificing, tolerance, and encouraging others. There were many students wanting to play table tennis but a limited place. So, we had to wait. One who was playing, perhaps wanted to play longer but offered someone else to play.

Other values mentioned. Other values, which did not seem as dominant, were mentioned by some participants. Two participants mentioned learning one of the following values during their school years: reliability, community spirit, friendship, confidence and courage, gratitude and recognition, zeal and passion, team spirit, leadership, creativity, and organization. Another participants mentioned learning the values of transparency, encouragement, unity, service, objectivity, humility, diversity, decency, patriotism, friendly competition, affection, sustainability, observation, mentoring, self-reliance, character formation, calmness, excellence, and diligence. Though only one or two participants mentioned that they learned these values,

they also considered them important. These values enriched the overall perspectives and experiences of participants about values education and the values learned in school.

Core values. Two aspects of learning values that emerged from the participants' responses were core values and shared values. The participants' perceptions about core values were that the values seemed permanent and fundamental in life. Six participants spoke about their core values that enhanced during their school years. The participants mentioned more than one core value while responding. A summary of their responses indicated three core values—honesty, kindness, and discipline—emerged as dominant (see Table 4).

Table 4: *Learned Core Values*

Core values	No. of participants
Honesty	5
Kindness (doing good)	5
Discipline	2

Note: Data based on the responses of six participants. Participants mentioned more than one core values.

According to the data, five participants considered honesty one of the core values. They learned and enhanced honesty in their school years. Participant P10 recalled the following:

Our teachers taught us to be honest and sincere. They talked about honesty and sincerity in class. I remembered once one thing happened in class. One year, in the annual academic report, our class teacher, perhaps by mistake, added three extra marks in my report card. I went up to her and reported that I was given three extra marks which I did not deserve. It was only three marks and it did not change the ranks. The teacher was very happy about it.

Participant P05 convincingly said -

As a person, the two prime values that I treasured and would like to treasure are honesty and ensuring no harm to others. Knowingly, I would not harm or cause harm to anyone. Honesty and doing good to others—these are two things as a person, even today, I believe in it.

Five participants indicated kindness and/or doing good to others as another core value. Five participants claimed that they nurtured kindness as their core value. One participant said, “No matter what goes on in work or life, I have never been through illegal thing or compromised with my principles. I have nurtured good principles and I have never done anything bad to others” (Participant P06).

Another core value that emerged from the data was discipline. Two participants referred to discipline as their core value. They developed discipline in school and continued practicing it after graduating from school. Participant P08 declared:

I am always much disciplined and try to be on time. I am also very organized. Because from school days, in school diary there was a particular section where home works given were recorded, parents had to sign on the exams scripts that they have seen it. The school system and everything in the school were very structured.

In addition, data showed that one participant referred to fairness, humility, responsibility, respect, integrity, transparency, good principles, organization, and diligence as important core values.

Shared values. Data showed participants' perception about shared values in the context of their school life. As a student community, teams and groups, they held these shared values. In individual interviews, seven participants expressed their perspectives pertaining to shared values. A summary of their responses indicated three main shared values: interreligious relationships, harmony, and respect (see Table 5). The participants developed and practiced these shared values in school.

Table 5: *Learned Shared Values*

Shared values	No. of participants
Interreligious relationships	6
Respect	3
Harmony	3

Note. Data based on the responses of seven participants. Participants mentioned more than one shared values.)

Interreligious relationships was one of the shared values participants embraced as well as the school community. Six participants indicated interreligious relationships as a shared values they developed during their school years. As found in the demographic data, interreligious relationships was also relevant to the population of the school and the country. One of the participants noted:

Diversity at the school included different religions—Muslims, Hindus, Christians, and Buddhists—social strata, and location or areas. As a missionary school, we had Brothers [Religious], Hindu and Muslim teachers as well. Irrespective of this diversity, we had very good interpersonal relationship. I used to come to school with one of my Hindu friend for about 6 years since we were living in same area until he moved out from that location. (Participant P10)

Data indicated respect as another shared value. Three participants expressed their experiences of respect as a shared value during school years and after graduating from school.

One participant, regarding respect said:

As a group, we respected our teachers and we still respect them a lot. Even after passing from the school, we kept tabs on teachers, so that if someone was ill, we got to know about it. Some of us went to wish them well in hospitals, too. So, it was not only respect but also relations that we had for teachers and seniors, I thought that was a shared value. (Participant P08)

Obtained data pointed out harmony as another shared value. Three participants told their perceptions about the shared value harmony. One participant expressed his perception:

One of the things that used to stand out for me was a family. Students of the school were a family wherever we used to go. Seniors used to take care of us

(juniors) and we used to respect them. A sense of bonding and togetherness were in-built in everyone.

Other shared values that emerged from the data were bond, healthy relationships, empathy, and tolerance, as stated by two participants. Sharing, friendship, equality, motivation, and cooperation was mentioned by one participant. Though only a few participants indicated these other values, they claimed that as a school community and a student body, they all shared and practiced these values. Shared values were also included in the specific values learned list.

Learning values through school culture. Data revealed that the school created a cooperative environment through various school programs, cocurricular activities, interactive teaching, and teachers' examples. These programs and activities accomplished meeting the academic and relevant needs of the school while promoting values education and inculcating values in students. The participants' responses to questions related to methods of inculcating values generated a list of ways to inculcate values. All 11 participants responded to questions about how the values were learned. A summary of the responses revealed five principal ways the school promoted and instilled values in students. They were (1) organizing cocurricular activities, (2) having well-designed school programs, (3) enforcing a positive school environment, (4) encouraging classroom discussions and interactions, (5) recognizing teachers' commitment and how they served as examples to others (see Figure 5).

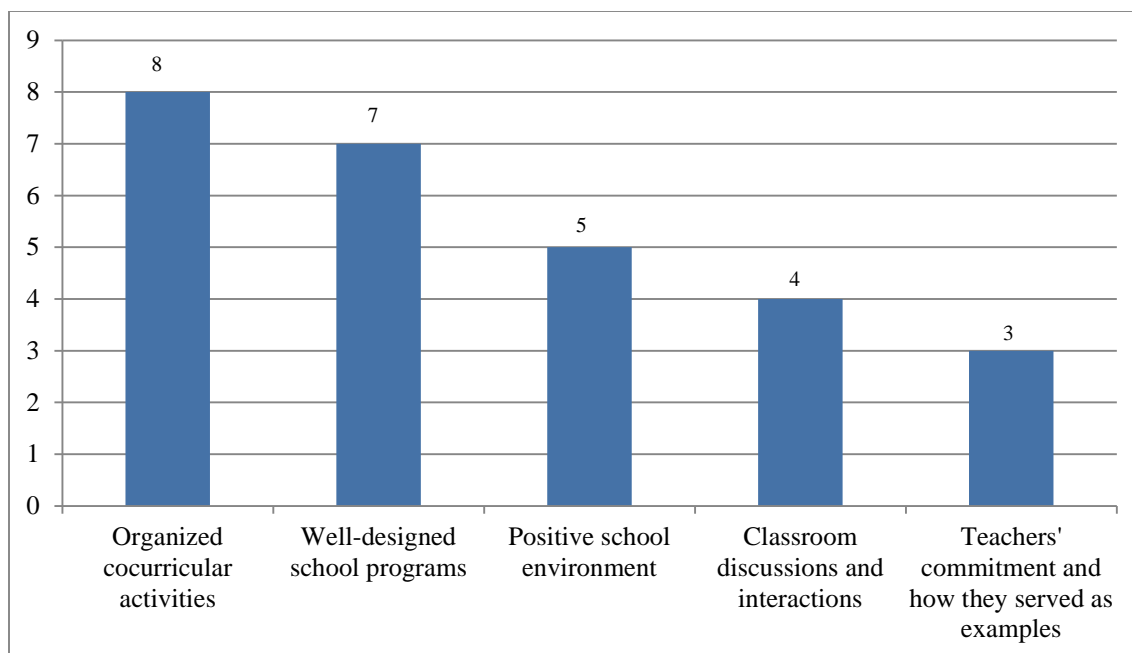


Figure 5. Ways of promoting and inculcating values based on the responses of 11 participants. Participants mentioned more than one way.

Organized co-curricular activities. The school organized different cocurricular and extracurricular activities for students to participate in a planned way. Participants acquired values through different activities on and off campus during their school years. Eight out of 11 participants stated that cocurricular activities were one important means to cultivate the values they learned in school. Participant P05 related his experience:

A process of learning values was those extracurricular activities, be it scouting or debate club, or others. We chose to do certain things when situation came. For example, our debate club lost a particular debate. Our alumni judged the debate. They made our debate club lose as opposed to others. Regardless of whether you were from my institution or not, in that particular debate, you did not do well and you lost. It did not matter I liked you as my younger brother, as alumni. But the very fact that you lost the debate and that was the best thing to do being honest. So the demonstration of values within the school set up in different times by teachers, by alumnus, by your senior students were the one that made you understand that values were important and you started practicing it. This became a culture. For example, in debate club, there was a culture of being honest, being objective, and being transparent. All of these led to honest actions—doing good to people.

Another participant mentioned the values learning process:

I would say, most of these things—values, qualities, and skills—we learned through extracurricular activities. It was not only the curriculum side [aspect] that we learned in the school; a big part, I would say, came from extracurricular activities. I participated in couple of them. There were sports and clubs. Clubs were a platform for growing as an individual. Clubs were very similar to future work place. Because it was an organization which would be run by people; there were positions; some positions were senior than others. (Participant P08)

Well-designed school programs. According to participants, the school carefully organized and implemented its academic and non-academic programs, so that students gained all-round school experiences. Seven participants expressed that attending school programs and participating in different activities helped them learn different values during their 8 years of schooling. Pertaining to the design of school programs, participant P04 said:

I would say structured way of getting things done with us. For example, if I talk about curriculum, our school did not use the government prescribed English textbook—*English for Today*—up to Class 8. In place, school selected its own books, like, Wren and Martin and other small storybooks that we had to read. In addition, every year we had to read a different storybook as part of our curricular activities. I still remembered, we read *Oliver Twist* in Class 5. In a structured way, every year we had to read an extra English book, was something different and unique. Reading habit, values, learning, widening our horizon, pushing for something extra every day, that I learned from the teachers and the curriculum we had.

In a similar way, another participant pointed out the following about school programs:

Every single one of the teachers and the school itself put forward the same discipline and guidelines. Standards of all the teachers were mostly same. Practices of all classes were same—you have to stand up and show respect to your teachers, you have to deliver your tasks on time; so this alignment was very important for us. We did not see ups and downs from one class to another, all the classes were same. Eventually, a young student, a child who stayed here for 8 years and every year he saw the same had been practiced, automatically the child was being in-built. (Participant P11)

School environment. School maintained an overall values friendly and healthy environment for the students on campus. Participants developed various values being within the environment that the school fostered. Five participants expressed their perceptions about learning

values through the school environment. Spelling out his views about the school environment, one participant said:

The school had some specific academic and extracurricular programs and activities set for the students and teachers. The rules and policies of school created an environment where students were exposed to. We learned most of the values in a normal way, just following the programs and activities in school. (Participant P02)

Participant P01 noted his perspectives about the process of acquiring values in school:

I cannot single out any particular process but the entire school programs. It was structured in such a nice way that whoever came to the school automatically got into the structure. I think since this was an old school and ran by the missionaries; they had a formal structure, which they followed. Once I was in the system, I knew that I would be fine. I think this was the best part of our school.

Classroom discussions and interactions. Teachers used to discuss and talk about values during classroom instruction. Four participants stated discussions and interactions in class helped them acquire values in school. Participant P05 mentioned:

A process of learning values, I think, explicitly, was the classroom environment; we used to talk about it. Teachers would not only talk about mathematics and science but also about values in class. I think that was definitely helpful. In an early age, we began to think about this. Otherwise, we did not think and life moved on.

Teachers' commitment and how they served as examples to others. Teachers taught with utmost sincerity and by being examples to their students. According to the data, participants learned values by watching their teachers. Three participants claimed that their teachers motivated them to learn values because their teachers were role models. Participant P05 said, "A process of learning values was seeing other people, for example, teachers demonstrated these values, and we came to understand at an early age that these values were important." Another participant mentioned, "We also followed what teachers told us—teachers were our bible, more

than parents. Teachers were feeding us with knowledge and values. Teachers' were our model, model of learning" (Participant P06).

Other ways of promoting values. Participants provided more than one example of how the school culture promoted values in school. One participant mentioned punishment and encouragement, diversity, cooperative competition, and personal choice. Two participants mentioned teamwork and involuntary learning. Though these were not main means for inculcating values, they were considered to be important according to participants' perspectives.

Participant P08 shared his perception about learning values from teamwork:

Classmates working in the club, we were also learning the hierarchy—someone who has done very well would get to be the president and another who was not very involved working as an executive member. But they all had a role to play. Working together only we could deliver the club activities for the year. This kind of a teamwork or in an informal environment, how to interact with other people, and getting use to for formal structure or body of an organization that also were taught.

And participant 03 claimed learning values in school was an involuntary process of learning. He said:

We spent 8 years in the school. Learning the values were certainly involuntary. The school was very strict on academics and disciplines. If one did something to tarnish the image of the school, a transfer certificate would be given. If one failed two times in 8 years, you would get a transfer certificate also. So, I guess learning values was involuntary.

As revealed in the data, some processes of promoting values were mentioned by eight participants and some by one. In the school setting, each of the processes contributed promotion values in students accordingly.

Long- term impacts of school experiences. A significant part of school experiences was learning different values through various activities during 8 years of schooling. The values learned in school were internalized and continued influencing participants in their lives, even

after leaving the school. Participants' responses regarding the influence of values showed that they applied and practiced the acquired values in daily life. Comparisons and a summary of the data indicated three aspects of the long-term impact of values on participants' personal, family, and professional life (see Table 6).

Table 6: *Long-term Influence of Values*

Long-term impact	Values practiced in life
Impact on personal life	Willpower, courage, eagerness and zeal, creativity, discipline, pride of being honesty, and interfaith relationships
Impact on family life	Honesty, team spirit, discipline, respect, understanding, listening, caring, and humility
Impact on professional life	Discipline, honesty, team spirit, humility, healthy competition, consistent performance, leadership, interdependence, and being a role model

Note. Data based on the responses of 11 participants. Participants mentioned more than one impact.

Impact of values on personal life. Participants lived the acquired values in their personal lives. Data indicated that the values learned in high school influenced participants' personal lives after leaving the school. Nine participants stated that at school they developed the values of courage and willpower that guided them rest of their lives. Participant P01 said:

Any graduate of the school would know how to get out of a difficult situation, no matter how bad that would be. He would somehow find his way out. I would say the biggest learning from the school was that everyone was a survivor. We knew how to get out of a situation, we knew how to survive.

Values made them creative, responsible, and motivated to live the values in life. The participants felt the accountability to carry on the legacy that their predecessors' left behind. Values transformed the inner self of the participants and made them disciplined, creative, and zealous in life. The participants learned to write creatively and be creative while in school, which

led them to be creative in their personal lives. They kept practicing creativity after leaving school. One participant explained:

At the school, I wrote something average and got below average marks, because my classmates' writings were better. So I really had to bring my difference; bring something extra in my writings. So, that value always helped me. Later in academic life, I was not just answering the questions in short, one or two lines but I was including a context to it, showing where it was coming from. When I was answering, I put reasoning behind it— why and also adding a proper conclusion. So this structured approach of answering, putting something extra in the answer, were values that we learned from the school. (Participant P08)

Impact of values on family life. Participants stated that they acquired various values and demonstrated those values in their family life. Data showed that the values instilled in high school influenced not only, participants' personal life but also, their family life. Four participants shared the long term impact of values on their family life. In different occasions, they practiced the values of honesty, listening, humility, discipline, respect, team spirit, understanding, equality, and responsibility in the family. They also encouraged the family members to practice these values.

One participant cited that he would teach his children equality and responsibility. His belief regarding equality and responsibility came from an experience he had at school:

During our time in Class 3, we were instructed to carry our own bags from school entrance to the classroom. At that time, we could not understand why? I saw in other schools, parents, servants, chauffeur, or drivers were carrying students' bags. As part of discipline, in our school, no one else was allowed to carry our bags. So the students had to carry their bags and/or other things. When I looked back now, I thought that was one of the beautiful values, as (a) no one is inferior that someone else should carry your bags and stuff like that, (b) also that you were responsible for your own bags whatever it might be in the bags. But in life there would be so many bags. When I would become a parent, I would make sure that my children learn this. (Participant P05)

Pertaining to the practice of discipline, respect, and responsibility in family life, one participant shared the following:

Whenever I do, whatever I do, I do it responsibly. For example, my wife and I live with my parents. We certainly have our own time but it is definitely discipline set by our parents that is if you go out, dine out, whatever you want to do, it's fine with us but you should be at home before midnight. So this is the basic discipline, I have to respect that. That discipline and respect have got within ourselves. I still live with those values. (Participant P04)

Impact of values on professional life. Participants practiced the learned values with coworkers at work. Similarly, data revealed that the values cultivated in high school had a substantial impact at work and/or in their professional life. Ten participants talked about the effects of values at work and/or in their professional life. Data revealed that participants showed and exercised consistent and dependable performance, discipline, commitment, punctuality, honesty and sincerity, team spirit and teamwork, good manners, and humility at work in various occasions. They also developed interpersonal relationships.

In connection to discipline, commitment, and punctuality at work, Participant P04 explained the impact of these values at work:

At my work place, what I recall is, probably I am one of disciplined persons out there. Whatever task I am given, it is significantly, something that I am praised for—you are much disciplined, you get the guaranteed delivery, you come to office on time, you attend the meetings on time, and you deliver things on time with good quality.

Participants learned leadership and teamwork in school and continued using those skills at work. Participant P10 stated:

Leadership was a rare virtue, something that we have learned in school. We were taught to lead, we were taught to follow, we were taught to find our position in the team. We had to come up with team building skills. Somebody has to lead and others follow. We needed to figure out where we fit in. I work with teams all the time. Noticing and taking care of all the team members were important. In larger team, even if I was not the leader, those skills, to negotiate and interact with all the members, we learned in the school, were important.

Benefits of cocurricular activities. Different kinds of co-curricular and extracurricular activities were a key part of school programs as well as characteristic of the school that

participants attended. Participants gained meaningful memories and enlightening experiences in school by participating in those activities. Participants' responses regarding types of extracurricular activities revealed that the school had a variety of athletic and club-based activities for students on campus (see Table 7). Different kinds of intraschool and interschool programs, activities, and competitions were organized throughout the year for students on campus. Students had opportunities to go off campus and participate in inter-institutional competitions and activities. Participation in these activities was voluntary and based on their choices and interests.

Table 7: *Cocurricular School Activities*

Cocurricular activities	No. of participants
Science fair	11
Games and sports	8
Debating	7
Cultural forum	4
Quiz competitions	3
Art, scrapbook, student-librarian, and cub scouting	2
Chess, handwriting competition, and wall magazine	1

Note: Data based on the responses of 11 participants. Participants mentioned more than one activity.

Data suggested that participation in co-curricular and extracurricular activities helped the participants to learn different lessons, skills, qualities, and gain experience for life. Participants' responses regarding benefits of co-curricular activities generated a list of 25 learning-outcomes (see Table 7). Comparisons and a summary of responses within and across the interviews suggested four principal lessons were learned: teamwork, leadership, participation, and confidence. Public speaking, motivating others, and creativity were also mentioned by some participants and worth noting. Some examples related to these lessons from participants' perspectives are described in the following sections.

Table 8: *Benefits from Cocurricular Activities*

Lessons learned	No. of participants'
Teamwork and leadership.	5
Participation and confidence.	4
Reading habits, motivating others, public speaking, tolerance, and building relationships.	3
Hard work, handling stress, communication, creativity, and honesty.	2
Good manners, accountability, learning by doing, discipline, organization, service, respect, objectivity, passion for learning, gratitude, balancing, and interpersonal relationships	1

Note. Data based on the responses of 11 participants. Participants mentioned more than one benefit from activities.

Leadership. Through different extracurricular activities, participants learned to lead and gained hands-on experiences in leadership. Five participants said they learned leadership in participating in extracurricular activities. One participant mentioned his experience:

By participating in different extracurricular activities and working as an EC [executive committee] member in different clubs, I learned to lead a team. As EC member I had to deal with club members which was a budding ground for leadership. It gave me confidence in my leadership ability. It taught leadership traits, how to communicate with teachers, voice the requirements of the students before the teachers politely, and how to obtain the necessary things. (Participant P03).

Another participant stated his perception about learning leadership through activities in school:

I thought what all these meant through the entire journey at the school. Through different extracurricular activities it provided lots opportunities for me to develop personality. Not only being a good student but also developing leadership capability, organizing capability, ability to plan, ability to analyze, and to make things happen. That was something extremely insightful and value adding to the entire education process. (Participant P05).

Team work. Five participants mentioned learning teamwork by participating in cocurricular activities. Stating his experience in teamwork, participant P05 declared:

One of the biggest lessons was that one cannot walk alone. When you work in a team, you alone could not make changes and impacts. People in your group would not be the same; there would be different perspectives. So, the biggest lesson was when I understood that I had to work with a team. I became more tolerant of understanding different perspectives. I reached out and

tried to make some concessions, sometimes I had to let my perspectives go and accept someone else's perspectives. Because I had to achieve the final goal—delivering results. What it meant to be a team player, I learned it early from my school.

Participants expressed that working in teams was necessary for taking part in extra activities and performing efficiently. Working in team inculcated teams spirit in the members. Another participant stated:

Co-curricular activities taught me team work—working in teams. Being an EC [executive committee] member, we were responsible to organize activities, and programs. We needed to work in teams, share ideas, think collectively, listen to others' thoughts, recognize and compliment other members' ideas, getting your ideas through, and achieving the common goal, which made the teamwork effective and high performing. (Participant P03).

Participation. Four participants referred to participation as a lesson learned from activities in school. Regarding participation, participant P01 stated, "Participation in extracurricular activities was a great learning process. I remembered every time we participated, we were told that winning was not the goal, participation was most important." Participation itself was a lesson. Regarding the significance of participation, participant P09 said:

I do not recall any thing exceptional in terms of rewards or 1st, 2nd, or 3rd prizes or something. But what I really cherish as memory was participation of it. I used to be very active, I used to be part of a lot things. This wide range of things that I participated, actually something, I considered reward in itself.

Confidence. Four participants pointed out that extracurricular activities developed their confidence. One participant expressed the following:

During science fair, I was explaining the project to the spectators and they were writing nice comments that they really liked it. That gave a good feeling that I was explaining something which I did on my own. People were saying and writing good things about me. From individual's point of view, I have done something and that got appreciated. The feeling that people acknowledged that I have done something good that was rewarding. (Participant P08).

Participant P04 mentioned:

At work, when I used to stand and give speech to these individuals [coworkers]. I could see a flare of motivation and passion were getting transmitted. The confidence I got to give a speech to hundred people definitely came from debating competition, which I continued through my university days. I actually took this passion on and on throughout my educational career.

Public speaking, motivating others, and creativity. Additional lessons learned through extracurricular activities that also benefitted the participants significantly in life were the art of speaking, motivating others, and creativity. Three participants indicated that various activities in school cultivated the art of speaking and motivating others. Participant P04 recalled the following experience:

If I put my perspectives of job life, when I went to this organization, I was first posted outside of Dhaka in another territory. When I went there, it was basically about one hundred people, most of them were the age of my father or similar but everyone used to call me sir. That was a difficult thing to adjust to them, talk and get things done. However, when I used to stand and give speeches to these individuals I could see the flare of motivation and passion was getting transmitted. The confidence I had to give a speech to a hundred people definitely came from debating competition, which I continued through my university days. I actually took this passion on and on throughout my educational career.

Two participants mentioned extracurricular activities taught them to be creative in doing things. In connection to learning creativity, one participant mentioned:

In science fair, most of the cases, we used to bring in projects like something not commonly used. At the same time, it was almost similar kinds of thing we did every year. Even then, the projects, the passion of doing something new, creating by your own hand was something very different. (Participant P04)

Necessity of values education. According to the data, participants not only, acquired different values but also, continued to practice these values in their lives. The participants realized the importance of values in life and emphasized the need to cultivate values among students in school. Participants shared their point of views about the importance and need of values education based on their life-experiences. Comparisons and a summary of the data regarding the necessity of values education indicated three main aspects as shown in Table 9. In

addition to these main aspects, data also suggested that values needed to be introduced and nurtured in school through values education.

Table 9: *Significance of Values Education*

Necessity of learning values	No. of participants
Values-based education	5
Extreme significance of values	4
Value-oriented person or professional	4
Values instilled and nurtured	2

Note. Data based on the responses of nine participants. Participants mentioned more than one necessity.

Values-based education. Since the education policy did not included values education in the curriculum, the participants felt the necessity of an education based on certain values that are needed in daily life . Emphasizing the importance of values education, five participants suggested that values needed to be cultivated in school from an early age and that values education should be added to the school curriculum. Participant P11 said, “Values should be taught in school just the way it was cultivated in us when we were young. I do not know what the curriculum is now but I hope this continues.”

Another participant, regarding teaching and learning values in school, stated -

The quality education, not only academics but also value wise, I received in the school. I wished all the students in Bangladesh received that. Probably that would have made Bangladesh a whole lot better than what it is now. The values that we have been taught in the school are the right values that needed to be taught in other schools. It was sad that contemporary students of other schools of our time were deprived of being taught these values. (Participant P03)

Extreme significance of values. Cultivating values in school was very crucial. Data showed that four participants indicated learning values and values education were very important. One participant pointed out the following:

Learning values is extremely important. It was very important at our time. We learned values informally but very strongly. I graduated in 1999 and it has almost been more than 16 years. Now I think that we actually needed a subject named values or morals in formal education. (Participant P01).

Value-oriented person or professional. Participants expressed that every work required people with values. Four participants stated that learning values was important; therefore, professionals should be value-oriented. On participant P03, said:

Learning values is very important. We are human beings and it is essential to learn the human qualities. Values make you a good human being. If you are a person without values, you turn into an animal and when you have the values, you become a human being. So, to become a good human being, you have to learn the values.

Adding to this topic, another participant, P04, mentioned:

I have a team, which I lead. So, If I need to hire someone for the organization I am working for or any other, I shall probably seek someone who is disciplined, who has mutual respect, and who does his task without compromising with something else. We are in professional life and definitely, I shall look for a good human being. These values are important for both professional needs and beyond.

School's duties in implementing values education. According to the participants' perceptions, it was imperative that the school implement values education. They believed the school had certain duties to assure that values education was included in school programs. Data showed that the participants' high school accomplished its tasks in several ways, such as creating programs for inculcating values, establishing a values-oriented environment, offering training activities for teachers, and empowering students.

According to data, two participants pointed out that well-designed school programs and activities and institutionalizing fairness and standards throughout the school would enhance implementation of values education in the school. In a statement about well-designed school programs and activities, participant P01 said:

Moral education gives you the perspectives and it depends on the person which path to choose—right or wrong, white or black. A solid moral education is very

important, probably as important as academic. That is what a school should be promoting beside academics".

About institutionalizing fairness and standard in school, participant P11 told:

During our time, there was a certain standard with all the teachers and that was the core reason for having such a good learning environment at that time. Now, standards are fluctuating, one is very good, another is not. This has to change and people who are in positions, they have to take a stand in order to make sure one standard goes through the entire school. Only then the students will learn the same values when they go outside. It is not too difficult to implement this but lots effort needs to be given for this to happen.

Other school responsibilities that were mentioned were the following: conduct learning activities for transforming hearts and minds, teach community spirit, and identifying gaps regarding values in order to implement values education and inculcate values in students. However, comparing and summarizing the data across the interviews revealed that participants believed the school had five main responsibilities: (1) establishing a values-integrated curriculum, (2) having teachers as role model, (3) offering teacher training and mentoring, (4) creating a values-oriented environment, and (5) providing an education for empowering students (see Table 10).

Table 10: *School's duties in Implementing Values Education*

School's duties	No. of participants
Values-integrated curriculum	7
Teachers as role models of values	5
Teachers training and creating a values-oriented environment	4
Education for empowering students	3
Well-designed programs and institutionalizing fairness and standards;	2
Transforming minds and hearts, community spirit, and identifying gaps.	1

(Note: Data based on the responses of 11 participants. Participants mentioned more than one response.

Values-integrated curriculum. In view of the fact that the national curriculum had not included values education in its contents, for this reason, participants' responses indicated that the school had a responsibility and could integrate values into the curriculum internally. Pertaining to the school's responsibilities in inculcating values, seven participants stated that the school could consider integrating values education into its curriculum. One participant suggested:

Moral and social values should be taught to the students. Moral values are also important as much as academic education. By moral values I meant inclusion of all values irrespective of religions, culture, ethnicity, social, and global values. Because some social and moral values should be learned at an early age to be a good human being. This is the school's responsibility to instill these values at early age. (Participant P03)

Teachers as role models of values. Teachers should demonstrate values in their lives and be an example to students. As another responsibility of the school, five participants said that teachers should be models and ideals of living values in their lives. One participant said, "School administration and teachers need to practice the values and students would learn by seeing and following them. Teachers need to be models or ideals for students so that they can follow them" (Participant P02).

Teacher training and mentoring. According to the data, four participants discussed that the school needed to train teachers for teaching values education in school and mentor them at work. Participant P08 said:

A saying in corporate life is 'walking the talk'. That means do what you say. In teaching values, teachers have to do that. So teachers need to be trained. If we think teachers should be practicing values, but they never covered these values in their academic life, they will need that kind of formal training on how to teach that subject.

Creating a values-oriented environment. Data revealed that four participants shared their point-of-views about the school creating an environment that is helpful for inculcating and practicing values on campus. Participant, P05 pointed out the following:

Each and every teacher should understand the importance of his or her own values in terms of developing the nation, and in promoting an ethical education. It needs to happen in the school level so that the culture and the very habit of understanding ‘the examination is your examination and no one else is there to help you’ is also a part of the examination experience.

Education for empowering students. According to the data, three participants expressed that the school was responsible for organizing an education that empowers students to make choices and raise their voices. Values education seemed to empowers students. Participant P09 said:

School should educate students to raise their voices. You, as a student, are not involved with any misconduct that is fine. Someone else is doing it, how can you protest that. Whether you do it physically or verbally or through Face book post that's a different thing. But the whole spirit of raising your voice against misconduct can be taught at the school level.

Acquired values that conflict with societal norms. In the individual interviews, five participants shared their life-experiences about challenges and/or conflicts of values. Data indicated that realities beyond the school campus consisted of a noncooperative environment that was unlike the school and people with diverse characteristics who lacked the values that participants experienced at school. Realities outside of the school campus and the world often challenged and sometimes conflicted with the environment that the participants had lived in and acquired values. Participant P05 stated his perception:

When I went out of the school, I thought in a way, every student of my school went through a cultural [of values] shock. Because, we started our journey in the school in an early age in Class 3. We were born and brought up in an [supportive] environment. Though we were engaged a lot in extracurricular activities but real life experience was a lot different. All of a sudden we saw the world in a different way. The values we understood and cherished were often not the one world

reflected. That was when the conflicts of values came in. I think it would be very individual experience that would vary person to person how one reacts. But it has been also a responsibility of us who have been exposed to this kind of values to ensure that we do not get frustrated and we would not let go of those values and we practice them.

In another instance, Participant P04 expressed, “I would not say it was conflicting but the degree [of values] varied institution to institution. The way values infused in our school, I could not see that coming in other places.” Another participant expressed his experiences as the following:

Unfortunately, these values were not taught in many schools. We worked with the people of different backgrounds who did not have these values and did not understand these values. Then we have only two options, either to make sure that they know values were important or like to negotiate to make ways that even if they would not adapt these values still we have to work. (Participant P10).

Summary of focus group interview. Three participants took part in the focus group interview. Of the three, two participated in both the individual and the focus group interviews, and only one participated in the focus group interview. A set of open-ended questions were used to guide the focus group participants toward a deeper reflection. The findings generated from the focus group interview data echoed the findings obtained from individual face-to-face interviews.

Learning specific values. Regarding learning specific values, the focus group data revealed that the participants acquired the values of discipline, honesty, sincerity, integrity, good principles, punctuality and time-management, and organization. The focus group data regarding learning specific values was found to be consistent with the data of the individual interviews. The participants in the focus group echoed the cohesive zeal and commitment for cultivating values in school similar to the participants of the individual interviews.

Core values. The data revealed that the participants considered the following as core values: honesty, sincerity, integrity, discipline, punctuality and time-management, leadership,

team spirit, and interdependence (interpersonal relationships). In school participants got the opportunity to learn, enhance, and practice these values. Along with the school's collaboration, participants' families also supported inculcating and practicing these values at home. Core values stated in the focus group interview were congruent with those found in the individual interviews.

Shared values. The data indicated the participants listed interreligious relationships and friendships, patriotism, and passion for the local culture as shared values they learned as a school community. The participants acquired these shared values through various team-based activities, collaborative programs, and interactions with people within the school community, and also outside of school. Shared values found in the focus group were consistent with the findings of the individual interviews.

Long-term impacts of school experiences. Pertaining to the continuous influences of the values learned, the focus group participants shared their experiences after graduating from high school. Data suggested that the participants continued practicing the values of honesty, integrity, and team spirit in their everyday life after leaving the school. One participant in the focus group mentioned, "At work there were occasions to take advantage of the clients. But, I decided not take advantage and chose to remain honest" (Participant P01).

As testimony, the focus group participants mentioned living their lives with honesty and integrity at home and work. They had a choice of being dishonest or taking advantages of a situation, but they chose to remain honest. For example, stating his experience participant P12 said:

I work in the finance sectors. Finance sector is going through turbulences for last few years due to lack of integrity and honesty. There are lots of scopes of making money illegally. In few cases, people have asked me, 'you don't take money?' I have said not, I cannot. Bank is giving me salary for being here. So, honesty and integrity definitely are important."

At work, the participants applied team spirit and networking as part of their professional aptitude.

School's duties in implementing values education. Pertaining to the school's responsibilities, the focus group data suggested that the school needed to introduce values education at an early age and in primary grades and create an environment for students to practice the values taught in school. In addition, participants in the focus group pointed out that the school needed to promote collaborative and shared aspects of values. In the focus group interview, participant P10, mentioned:

There are individual values that you can teach at home. But there are collaborative values we need to learn in a group. In terms of that, school becomes a suitable platform to teach those values. Discipline is one thing. But if you do not have collaborative discipline, then the ideology of discipline becomes useless. Individual discipline becomes more significant when it is practiced in society. The school becomes a representative of society where we can practice at an early age in our lives. You, as part of a group, are going to practice the discipline and sincerity in the early years of your life.

Participants added that the school ought to create environments and opportunities conducive to learning collaborative, mutual, and community-oriented values on campus.

Participants' position regarding value-statements. The participants expressed their position regarding the statement, "Values education is able to improve your ability to succeed". Data indicated that during their school years, participants took part in various programs, which enhanced their academic performance and inculcated values simultaneously; during their time in school "quality of education and values education" worked effectively. Participants learned adaptability through school programs and activities and that team spirit and adaptability enhanced performance in school.

In the focus group interview, participants expressed their point of views regarding another statement, "Values education is the heart of education". Participants claimed the

following: "Acquiring values is very important for the development of the country" (Participant P12); "School is one of the best places to learn and develop obedience, punctuality, sincerity, manners, and interpersonal relationships that we use in everyday life" (Participant P10); and "Teaching and learning values is a necessity, and we need them to handle and deal with realities of life" (Participant P01). As a whole, the findings in the focus group interview corroborated and supported the findings of the individual face-to-face interviews.

Analysis of written documents. School documents that were consistent with and significant to the study were obtained. The school published an annual *Students' Diary* and a yearbook regularly. The *Students' Diary* consisted of academic and non-academic school policies for students, teachers, and parents, in other words, a student handbook. The school yearbook consisted of different articles and write-ups by the students and teachers. It reflected the activities and lives of the students in school during the year. The *Students' Diary* of 1996, 1997, 1998, 1999, and 2003 and yearbooks of 1993, 1994, 1995, 1996, 2002, and 2003 were used as reference sources. These documents provided written information and concepts regarding school and students' experiences of co-curricular and extracurricular activities and values education.

The *Students' Diary* stated that the vision and mission of the school was "Advancing in wisdom and virtue." Specifically, the school aimed to assist students in developing a mature sense of obligation to the Almighty and fellow citizens, to reach scholastic excellence through disciplined studies, and to empower students to make maximum use of printed words and acquire the ability to cooperate with other peoples in all phases of life. The *Students' Diary* also mentioned that teachers and students should work together sincerely and diligently. It included the rules and policies on academic excellence, students' behavior, conduct, punctuality,

responsibility, sustainable campus, politeness, neatness, and cleanliness (*Students' Diary*, 1996, 1997, 1998, 1999, & 2003).

In the school yearbooks, some students wrote different articles stating their meaningful reminiscences and experiences in school. Few teachers wrote articles referring their expectations from and guidance for students. Students reflected on their academic performances and participation in various extracurricular activities that taught them skills, qualities, and values, which helped them later in life later. As Mahmood (1993) reflected, extracurricular activities helped him to be creative and form character and Mahmud (1993) shared his pocket money with a street kid.

Extracurricular activities taught students to take leadership roles. A team of selected students was appointed as student prefects of discipline. They were responsible for supervising and maintaining disciplinary matters on campus. One of their responsibilities was to monitor students to ensure they were living campus life according to the rules and regulations (Azgar, 1994). The school developed an environment for students to work hard and maintain academic excellence. Hard work at school prepared them to face difficult situations in life (Karim, 1995; Kundu, 2003) and formed their lives (Taufiq, 1995). Teachers not only taught them but also loved them (Kundu, 2003).

Teachers called upon students and encouraged them to participate in various school programs and activities as much as possible and learn lessons for life. Through extracurricular activities, students developed various skills, qualities, and values; for example, helping others succeed, awareness, leadership, sincerity, dedication, faithfulness to God, courage, and confidence (Rozario, 1996). Similarly, Sadekin (1994) stated that ethical values molded and

shaped students' views towards life. The school should do everything possible to instill ethical values in students while in school.

The vision of the school, advancing in wisdom and virtue, ties all together its mission to serve the students. Students should work to gain contemporary knowledge while absorbing different values and virtues, such as prudence, righteousness, politeness, tolerance, honesty, discipline, and self-reliance. It was the responsibility of the school—teachers and management—to create an environment for students to attain and practice these virtues and values (Gomes, 2002). Information obtained from the school documents clearly indicated its reliability with the data collected from the participants through interviews.

Acquired values through theoretical lens. In the cognitive developmental view to moral education, Kohlberg (1981) considered children as philosophers. Children inherited the ability to reflect and make meaning of their realities and experiences of life. Teachers needed to be encouraged to cultivate moral values relevant to children's and societal basic moral values (Kohlberg, 1966).

Research showed that the common traits of personality that defined the moral conduct portrayed the levels of development of a child's moral ideas. Kohlberg's theory of moral development consists of three levels and six stages as described below:

Level I: This level is known as Preconventional level, which indicates consequence of action.

- Stage 1: The punishment and obedience orientation—In this stage, the child learns moral values because of punishment or rewards.

- Stage 2: Satisfying one's own needs and occasionally the needs of others orientation—In this stage, the child learns moral values when it fulfills one's personal needs and sometimes, the needs of his close ones.

Level II: This level is known as conventional level, which indicates conformity to personal expectations and social order, and loyalty to it.

- Stage 3: The interpersonal relationships orientation—In this stage, the child learns moral values through interpersonal relationships and interaction in groups.

- Stage 4: Authority and social order maintenance orientation—In this stage, the child learns moral values obeying the authority and following social rules.

Level III: This level is known as postconventional level, which indicates personal and idealized principles.

- Stage 5: Social contract orientation—In this stage, the child learn moral values as they benefit all citizens.

- Stage 6: Conscience and universal-ethical-principle orientation—In this stage, the child learn moral values based on his/her personal and idealized principles held within.

(Kohlberg, 1966, 1975; Fleming, 2006). To understand the participants' perceptions and experiences regarding values education and values learned in high school, this study used the characteristics of these stages of moral development as a theoretical lens.

The data revealed that learning specific values and the process of learning values occurred in a school context while participants were studying. Based on participants' perspectives, data indicated that learning specific values and the process of learning and practicing these values corresponded to the characteristics of the stages in Kohlberg's cognitive developmental theory (see Table 11). Although, the literature suggests few people reach Stages 5 and 6 (Fleming (2006), some participants gave examples that were consistent with descriptions of these stages of the moral development.

Table 11: *Acquired Values Through Theoretical Lens in Developmental Stages*

Levels	Stages	Values acquired and learned
Pre-conventional: Consequences of action	1. The punishment and obedience orientation	Discipline, punctuality, tolerance, reliability, gratitude, service, objective, competition, affection, self-reliance, excellence, diligence, calmness
	2. Satisfying one's own needs and occasionally the needs of others orientation	
Conventional: Conformity to personal expectations and social order, and loyalty to it	3. The interpersonal relationships orientation	Respect, equality, interpersonal relationship, friendship, community spirit, confidence, zeal, team spirit, leadership, creativity, organization, encouragement, unity, humility, diversity, decency, patriotism, sustainability, mentoring, and harmony
	4. Authority and social-order maintaining orientation	
Post-conventional: Personal or idealized principles	5. Social contract orientation—mutually beneficial for all citizens	Honesty
	6. Conscience and universal-ethical-principle orientation	

Note. Acquired values were placed in stages based on the perceptions of participants, the learning process, and examples of values as stated in the interviews. **Bold** text indicates dominant values in findings.

The data suggested the participants lived and experienced a meaningful time at school. These meaningful experiences of school life inculcated values and qualities in participants that remained for the rest of their lives. The school created an environment for participants to experience a hearty and active school life. During their 8 years of schooling, participants learned a substantial number of significant values for life through extracurricular activities and academic programs and from their teachers and school community. The experiences they gained and the values they acquired had lasting impacts on their lives. According to participants' statement, they chose to practice and maintain their lives based on the values learned in school.

The values the participants learned in a school setting were directly or indirectly associated with school rules, rewards, personal, and occasionally small group benefits. For

example, any student who was late in school or broke a rule was entitled to punishment. Values acquired in this process were corresponded to the traits in stages 1 and 2 of Kohlberg's cognitive developmental theory: The punishment and obedience orientation and satisfying one's own needs and occasionally the needs of others orientation (Fleming, 2006).

Most of the school activities and programs were in groups, teams, or classroom situations. Activities and programs were designed towards interpersonal and interdependent orientations. At the same time, the school community had certain practices, policies, and rules in place. These components influenced the participants in learning the values in Stages 3 and 4. For instance, in teams, the individual needed to maintain at least a minimal standard of relationships and friendships with other members that belonged to Stages 3 and 4: The interpersonal relationships orientation and authority and social-order maintenance orientation.

According to Fleming (2006), finding any person in the fifth and sixth stages were rare. The participants in this research stated that being part of the same school community, following and practicing the same life styles for 8 years on one campus made certain things permanent. After leaving the school, in family and at work, in some cases, participants chose to practice and continue living the values learned in school in their family life and at work. For instance, going to school on time became part of life as going to the office on time every day later in life. In some cases, the same value was seen in more than one stage as it was possible that one value could be learned in more than one context and condition. For example, participants learned punctuality for reward or punishment in Stages 1 or 2 and also for maintaining social expectations in Stages 3 and 4.

Overall, the data obtained from the participants through individual and focus group interviews revealed that the values learned and learning experiences of the participants was

consistent with Kohlberg's cognitive developmental theory as presented in (Table 11), and any deviation was not found. That meant that descriptions of the developmental stages supported the findings as presented. It was also observed that the participants' responses indicated the participants learned the same and/or similar values that were appropriate for more than one stage.

Summary and Conclusion

The following principal research questions guided the : What are the high school graduates' perspectives regarding the values learned in a high school in Bangladesh? and (2) How have these values influenced the graduates' life experiences? The findings revealed that the participants acquired various values through their high school experiences that continued to influence their lives after graduation. Chapter 4 presented (a) participants' demographic information, (b) the findings, (c) seven principal themes, and (d) acquired values through the theoretical lens of moral development. These seven themes emerged from the data, based on the participants' perspectives of values education. The findings of this study were limited to a selected group of graduates from a specific school and region and cannot be generalized.

Notable traits shared among all the participants was passion, pride, and gratitude for the school they attended.

they cherished as a graduate of the school they studied. The participants were very spontaneous, eloquent, and cooperative in sharing their stories of school life. They were grateful for these opportunities and proud of being a graduate of the institution. Most importantly, values were internalized from a process of observation and living in a culture of caring and challenging teachers even without direct instruction on values. The school culture incorporates traditions, rituals, extracurricular and co-curricular activities as well as challenging academic programs.

Chapter 5 connects the findings to existing literature to report whether literature to report whether the findings were consistent with prior research studies in values education area.

Chapter 5: Discussion, Conclusion, and Recommendations

Introduction

This chapter presents a precise summary of the study and conclusions drawn based on the data and findings presented in Chapter 4. It provides a summary of the findings, a discussion connecting the findings to the existing research studies in literature relevant to the research topic, implications for action, and recommendations for further research.

Overview of the Study

Bangladesh and its people went through a British colonial regime and, prior to that Hindu and Buddhists rulers, and Muslim invaders, respectively. In a similar way, the people of Bangladesh experienced indigenous, Islamic, and imperial education systems respectively, for an extensive period (Metcalf & Metcalf, 2006). Rote learning, education only for graduating or passing examinations, and various forgeries prevailed in education sectors (Khan, 2011; Lawson, 2001), and the education in Bangladesh suffered from a lack in values and quality education (Metcalf & Metcalf, 2006; Khan, 2011). Hence, it was uncertain and unknown what values students learned in schools in Bangladesh.

The purpose of this study was to understand the high school graduates' perspectives regarding values education and values they learned while attending a Catholic Church-sponsored school in Bangladesh. The main research questions that guided this study were (1) What are high the school graduates' perspectives regarding the values learned in a high school in Bangladesh? and (2) How have these values influenced the graduates' life experience? To answer these two main questions and collect necessary information for the study, individual and focus group interviews were conducted, and semi-structured open-ended questions were used during the interviews of the participants. A basic interpretive qualitative approach was used for this study

because the goal was to understand the participants' experiences from their perspectives (Merriam, 2002). The collected data were analyzed using an inductive, constant comparative method of analysis that guided developing themes and descriptions (Merriam, 2002; Creswell, 2014).

In this study, data collection was based on two main research questions. Participants provided information based on their experiences of learning values and other related activities during their school schooling. The following main themes emerged from the data that were considered relevant to the study: (a) learning specific values through relationships, (b) learning values through school culture, (c) long-term impacts of school experiences, (d) benefits of co-curricular activities, (e) necessity of values education, (f) school's duties in implementing values education, and (g) acquired values that conflict with societal norms.

Apart from these themes, participants' responses also reported meaningful memories and experiences that participants gained through various activities and programs during their school years. Recollection of and reflection on those experiences helped the participants realize the significance of different school activities and the lessons learned through participation in the activities that they absorbed in life.

Findings Linking Current Research

Learning specific values through relationships. When asked about their perspectives of values learned in high school, every participant expressed eloquently that they acquired a number of values in school without any formal instruction through the curriculum. While attending school, participation in activities, working in teams, interactions with others and interconnectedness helped the participants acquire the values of discipline, respect, honesty, punctuality and timeliness, equality and fairness, interpersonal relationships, and patience and

tolerance. Participants' learned additional values, such as confidence, friendships, team spirit, excellence, and sustainability. Some of these values were acquired in school while others were enhanced.

In 1996, Cottom conducted a study in order to explore the values students learned at City Montessori School in Lucknow through different activities. He found that students learned the values of trustworthiness, compassion, courage, patience, peace, environmental integration, service, kindness, honesty, and responsibility through various co-curricular activities. The school administrators believed that students were capable to learning such values. School emphasized both excellence in academics and formation of character (Cottom, 1996). The findings of this study were consistent with his because the participants in this study learned similar values through cocurricular activities while in school.

Another study (Ura, 2009) stated that education ministry of Bhutan realized the needs of cultivating values in school. The education ministry conducted a study assessing the curriculum and identified the following values: compassion, generosity, calmness, gratitude, empathy, serenity, bonding, creativity, diligence, patience, integrity, trust, justice, interdependence, eco-consciousness, fidelity, unity, and so forth that remained dormant. These values were incorporated in teaching and learning activities. In the national curriculum of Bhutan, These values were hidden in the textbooks, later discovered, and presented to the teachers to incorporate in their teaching. Inculcation of values was part of the teachers' curricular responsibilities (Ura, 2009).

In this study, a majority of the participants mentioned core values and shared values, which were related to learning specific values. The participants considered honesty, kindness, discipline, fairness, humility, responsibility, respect, integrity, organization, and diligence as core

values that developed in school. This finding was found to be consistent with studies conducted by Dahlgaard-Park (2012) and Dahlgaard-Park and Dahlgaard (2003), which revealed trust, justice, honesty, loyalty, integrity, love, sharing, fairness, and respect as core values. The authors also stated that core values are considered as permanent ethical guiding principles in a person's life irrespective of ethnicity, culture, and differences.

Participants in this study considered interreligious relationships, harmony, respect, tolerance, sharing, friendship, equality, motivation, and cooperation as shared values, which they learned and practiced in school. The participants expressed their perspectives of shared values based on their experiences as a student community in a school setting. The findings of this study were affirmed in a study by Ura (2009), who considered the following values to be universally shared: equality, equity, justice, fairness, freedom, participation, inclusion, peace and nonviolence, respect, diversity, tolerance, acceptance, understanding, human dignity, compassion, collective well-being, concern for others, honesty, integrity, transparency, accountability, and environmental care. Ura also noted that it was necessary to put these values that make us who we are in a local context. Similarly, in this study, participants learned and practiced these values in the context of their school community with diversity of religions, social strata, and academics.

Barth (2002) claimed that school should be a community of learners where adults and students work together for the good of the whole community. Members of a community need to help and care for one another in time of need and celebration, in good and difficult times; all the more so, community members need to hold responsibility for one another and the community at large. Barth's study reflected the experiences of shared values of the participants in this study.

Learning values through school culture. Participants stated that their school did not have a values education curriculum nor were they taught formally. In addition, teachers did not have training in teaching values nor did they use any formal pedagogy for inculcating values in school. Nevertheless, various co-curricular activities, school programs, and teachers' behaviors created a cooperative environment that helped students learn different values in school. Participants had different types of opportunities for acquiring and practicing values in school. Major aspects of values-based school traditions that emerged from the data were organized co-curricular activities, well-designed school programs, school environment, classroom discussions and interactions, teachers' commitment and examples, working in teams, punishment and encouragement, involuntary learning, diversity, cooperative competition, way of life, and personal choice. All of these aspects facilitated learning values in school.

In 1996, Cottom conducted a study at City Montessori School in Lucknow, which revealed that the school organized school activities, such as, essay writing, participation in art, music, and drama focusing on themes, such as, peace, harmony, and environment and inculcated values in students. The school designed all its programs around four principal characteristics: universal values, excellence, global understanding, and service, which promoted a value-oriented atmosphere and instilled values (Cottom, 1996). Findings of this study were consistent with the study of Cottom because the participants of this study acquired similar values through cocurricular activities, such as, debate, science fair, art competition, and sports.

Moreover, Arigatou Foundation is an international resource center and network for discussion and action, and for promoting ethics education and interreligious learning for children. Arigatou Foundation works with Global Network of Religions for Children (GNRC), the Interfaith Council on Ethics Education for Children, United Nations' agencies, non-

governmental organizations (NGOs), UNICEF and UNESCO, and develops and delivers resource materials regarding learning to live together and ethics education from intercultural and interreligious perspectives. Learning to live together promotes four principal values—respect, empathy, responsibility, and reconciliation. Different techniques such as arts, appreciate inquiry, debates, experience sharing, field trips, focus groups, cooperative games, joint initiatives, meditation, problem solving, role playing, round table discussion, service learning, simulations, sports, and storytelling are used for cultivating these values in schools (Arigatou Foundation, 2008).

In another study related to a value-oriented school culture, Awasthi (2014) claimed values might be taught through formal and informal curriculum. In classroom instruction, teachers could utilize biographies, debate, discussions, story writing, newspaper articles and short plays to bring awareness and instill values. On campus and in society, students could be engaged in various activities that provide practical experiences such as maintaining the campus grounds or having social awareness activities and cultural fests.

This study indicated the participants learned values from their teachers by observing their examples. This finding was consistent with Baraiya (2013), who revealed that teachers not only teach selected curriculum but also participate in forming better human beings and making a better society. Teachers can only make that happen when they own a better character and demonstrate improved quality, leadership, and behavior. Teachers take on a key role in inculcating values in students and should, therefore, set an example for their students. Baraiya further stated that inculcating values is an ongoing process that continues through all stages of education. To promote this ongoing process of cultivating values, teachers need to own and express some of these values in their lives, such as commitment, dedication, punctuality,

regularity, modesty, compassion, appreciation, fairness, integrity, tolerance, curiosity, loyalty, self-discipline, open-mindedness, dutifulness, cordiality, gender sensitivity, sympathy, empathy, optimism, cheerfulness, respectfulness, truthfulness, patriotism, concern for the environment, and personal hygiene. Then these values influence the students during the process of teaching and learning in the classroom.

In the continuation of cultivating and practicing values, Ura (2009) suggested a pedagogy of cultivating values. The Bhutan education policy added specific values to the textbook for each class. Teachers were responsible for implementing values education and related methods for instilling values in students through rituals (prayer), meditation, classroom instruction, and community service learning.

Long-term impacts of school experiences. In this study, participants expressed that the values they learned in school eventually became an integral part of life. They experienced the influence of these values after high school graduation in their higher education and in other areas of their lives, particularly in their personal, family, and professional lives. In participants' views, learning values in school was not only a one time occurrence but also an ongoing one.

Participants' school experiences were affirmed by the work of Ignacimuthu (2013), who stated inculcation, cultivation, and practice of values is a critical and life long process. Acquiring values means to be aware about values, to have aptitude to choose values for oneself, to internalize and own them, and to live according to those values in one's daily life. Environment, home, parents, friends, community, media, and society influence a person to practice and live the values.

The findings of this study revealed that participants practiced acquired values in their personal and family lives. Affirming these findings, Ura (2009) argued that values education

seemed to guide students to grow up ethically, articulate values, and create a guideline to apply those values in their personal life and collective lives. Findings in this study indicated the participants practiced values in family their life as Awasthi (2014) has commended, in families, what parents do becomes more important than what they say. Parents need to demonstrate values in their behavior.

Participants practiced values in their professions amidst odds and various malpractices in society. These findings were coherent with Bisman (2004), who stated all professions need to be rooted in values and conducted by ethics. Knowledge, skills, and expertise without values lose its effectiveness. People in all professions have to advocate morals and ethics, individually and collectively. In this era of innovation, science, and technology, all professions need to embrace their core values.

Benefits of co-curricular activities. The participants stated the school offered different co-curricular and extracurricular activities for students. All the participants in this study took part in multiple activities while in school. Participation in activities provided the participants opportunities of amusement and rewards. More importantly, the participants also learned some lessons about values and developed some skills and qualities that seemed beneficial for life. From the participants' point-of-views, the lessons learned were leadership, teamwork, participation and involvement, confidence, tolerance, honesty, discipline, respect, creativity, service, interpersonal communications, building relationships, equality, courage, and hard work.

These findings were consistent with a study Feldman and Matjasko's (2005) study, which suggested that participation in extracurricular activities has a positive influence on young students. Extracurricular activities help develop life and social skills. They also help adolescents to understand themselves as well as others and build up interpersonal relationships. Stating the

outcomes, Klesse and D'Onofrio (2000) pointed out participation in co-curricular activities influence self-esteem, self-confidence, social cooperation, and leadership skills. These activities nurture various positive qualities in a person's character. Individually, they cultivate in students the significance of vigilance, hard work, attention to detail, practice, patience, and persistence in adverse situations. Collectively, they inculcate cooperation and teamwork, personal sacrifice for group goals, and empathy. These qualities help students in their studies, jobs, and personal lives as well as in making them responsible citizens.

Klesse and D'Onofrio (2000) further believed that cocurricular activities make students a responsible and accomplished human beings. They also create scope to improve character and develop critical thinking, social skills, and talents. Participation in cocurricular activities create opportunity for individuals and groups, hands-on lessons about teamwork, responsibilities, commitment, and hard work (Klesse & D'Onofrio, 2000). Darling, Caldwell, and Smith (2005) claimed school-based extracurricular activities help students to develop positive attitude and become attached with school values, thus performing better in academic and non-academic areas. School-based extracurricular activities also enhance students' developmental skills. Consistently, this study found that co-curricular activities helped the participants learn values and skills and achieve academic excellence.

Necessity of values education. All the participants expressed the crucial need and importance of values education in school. Having school experiences and later seeing the outside world made the participants understand the importance of values education and learning values in school. The aspects that participants expressed related to the significance of values education were (a) values-based education, (b) extreme significance of values, (c) value-oriented person or professionals, and (d) values instilled and nurtured. Bisman (2004) noted, "Without values and

morality, what good is the knowledge attained and skills used . . . " (p.115). This statement is an indication of the necessity of values in every sphere of life.

This study's findings revealed that the significance of value education was coherent with the study by Sandeep (2016), which pointed out that values education is a fundamental part of education. Values education can change society through formal education. A well-designing value-integrated curriculum can cultivate social and moral values in students. Education system in the context of multiple culture in society promotes the universal values, such as unity and integrity of the people. South Asian culture is strongly influenced by spiritual values. These spiritual values have to be conveyed and cultivated into the lives of students; otherwise, education would be insignificant and ineffective (Sandeep, 2016).

The sense of extreme significance of values was consistent with Sapsaglam and Omeroglu's (2016) study, which claimed that value is a universal desire and need of all time. Commending the importance of values, Aneja (2014) argued that currently, the world is passing through a severe crisis. In this circumstance, cultivating values in students is crucial. Inculcating values can make life significant and worth living. However, it is noted that technology, globalization and certificate- and market-oriented knowledge moved education away from its core aim—to form a better person and develop inner beauty (Awasthi, 2014; Sandeep, 2016). Likewise, this study found that the participants strongly believed in inculcating values and integrating values education in schools in the current context of society.

School's duties in implementing values education. The participants in this study expressed that their school accomplished the task of inculcating values in students without teaching any values education in class. Without any formal values education curriculum in the national education policy and in school, the school cultivated values informally. From

participants' perspectives, the school had five main duties (1) establishing a values-integrated curriculum, (2) having teachers as role models of values, (3) offering teacher training and mentoring, (4) creating a values-oriented environment, and (5) providing education for empowering students. Other responsibilities that were mentioned creating well-designed programs, institutionalizing fairness and standards, transforming minds and hearts, fostering community spirit, and identifying gaps regarding inculcating values.

According to participants, a school's duty was to first establish a values-integrated curriculum. This finding was consistent with Ura's (2009) study, which revealed that to ensure collective happiness among the people of Bhutan, the government integrated values education in the national education policy. The concealed values in current textbooks were identified and incorporated in teaching and learning activities. A method for inculcating these values was developed and delivered to teachers. Thus, a values-integrated curriculum was developed and implemented.

A school's second duty, as proposed by the participants, was having teacher as role models of values. This finding was congruent with Bidyalakshmi's (2016) study. Bidyalakshmi claimed that teaching moral values in schools is very important and that the responsibility of cultivating values lies with the teachers. One effective way of cultivating values is demonstrating examples and models of values before students. Teachers should be the examples and models of values and nurture a value friendly environment at schools. Likewise, teachers need to show the example of teacher-student and student-student interpersonal relationships and interactions. Teachers need to be role models to the students, demonstrating the values in their lives that they inculcate in students. Teaching by examples is significant in values education (Narinasamy & Logeswaran, 2015; Veugelers & Vedder, 2003).

The third duty mentioned by participants was creating a values-oriented environment, which was coherent with Veugelers and Vedder's (2003) study. Veugelers and Vedder stated that teachers are responsible for forming students to fit in a democratic society and making them responsible citizens. Values are not only revealed in the curriculum, in the classroom pedagogy or in teachers' actions but also in the school culture. The school environment and atmosphere should contribute to building a culture of values.

The fourth duty, offering teacher training and mentoring, was found to be consistent with Baraiya's (2013) suggestions that teacher training institutions need to create an encouraging environment for cultivating values in prospective teachers. Prospective teachers should have experienced teachers as role models and follow their examples as well as perform a professional duty. Furthermore, findings of Narinasamy and Logeswaran's (2015) study suggested that value educators need to be coached properly teaching values. Administrators in teacher education need to be vigilant that teachers are role modeling positive behavior.

Providing an education for empowering students was relevant in Bidyalakshmi's (2016) study, which pointed out one of the fundamental aims of education is empowering students to acquire knowledge and moral values and form the students as responsible citizens in society. Adding to this, Cottom (1996) claimed students have the ability to learn values in their own way. In addition, Cottom's study states that the school organizes community service programs for students. Students are encouraged to participate in voluntary and humanitarian activities and contribute to building community. In class, teachers present collaborative activities for solving problems. Thus, students learn diligence, participation, caring and consideration for others. In this study, the participants mentioned that schools needed to get involved in the process of cultivating values in students by designing curricular and co-curricular activities, creating a

positive school environment, offering teacher training, and expecting teachers to serve as examples to students.

In addition to the school's duties in implementing values education, the participants also expressed some meaningful memories and experiences that they gained in school through its rich traditions and culture. They remember participating in cocurricular and extracurricular activities, interacting with teachers and students, and striving for academic excellence. One of the significant experiences of celebrating school rituals, was described by participant P05:

We had a tradition that students of Class 10, the senior most class, welcomed the junior most students, the students of Class 3, with bouquets of flowers. I did not realize it then. But as I passed out [*sic*] in Class 10, on the last day of our class, it was the reverse process that the students of Class 3 gave farewell to the students of Class 10 with bouquets of flowers. That was the moment when life came into full circle, and I felt complete. A small and very subtle thing that made me feel very special.

This reflection was a profound insight related to learning in school that connected all the lessons learned in school. As Barth (2002) stated, norms, attitudes, beliefs, behaviors, values, ceremonies, traditions, and myths that are embedded to a school form the culture. Culture shapes the way people think and act. This culture makes students independent and lifelong learners. Jurasaitė-Harbison and Rex (2010) added that a school's mission, traditions, architectural features, organizational arrangements, and professional relationships construct school culture which then creates a conducive environment for learning values. Likewise, a school's environment as well as culture inculcate moral values in students naturally. Outside of school, these values adjust accordingly. Values-based education indoctrinates ethical, cultural, social, and spiritual values in students. These values develop them to a complete human being and form their character and personality (Awasthi, 2014).

Acquired values that conflict with societal norms. Few participants shared the experience of facing challenges and conflicts of values in life after leaving school. Participants learned and practiced values in a cooperative environment in a school campus. After leaving the school, they encountered a challenging reality, one that was different from the school environment. In other institutions and at work, values were not there, or they were lacking. People were of different characteristics, unlike the school. There was an acute lack of efforts for promoting values and morality in people. Participants' experiences of challenges and conflicts of values were consistent with Sharma's (2014) study, which stated that the global environment is at stake. People in society are living in the shade of fear and hopelessness. Family, school, and society failed to do their roles for cultivating values. Prajapati (2014) pointed out that the global environment has become unsecured, distrustful, and unfaithful. Conversely, only values education can transform people and society towards becoming more humane, caring, and trustful (Bhamare, 2012).

In the context of current realities—so divided and broken—of the world, it is essential to maintain interconnectedness, interrelationships, and interdependence. Learning to live together is an interfaith and intercultural program for ethics education endorsed by UNESCO, UNICEF, and other relevant interreligious foundations. Learning to live together promotes four main ethical values—respect, empathy, responsibility, and reconciliation—in individual and collective contexts through two educational modules. Respect for people of other cultures, histories, and civilization develops empathy; respect and empathy lead to awareness toward responsibility for others, which lead to willingness for reconciliation. Awareness of experiences of realities, histories, and memories of people defend human dignity and the work

for peace, justice, equality, human rights, and harmonious coexistence (Arigatou Foundation, 2008).

Acquired values through theoretical lens. This study used the characteristics of the stages of cognitive developmental approach to moral education. According to Kohlberg (1975), the preconventional level has two stages: (1) punishment and obedience orientation and (2) satisfying one's own needs and occasionally the needs of others orientation; the conventional level has two: (3) the interpersonal relationships orientation and (4) authority and social-order maintenance orientation; and the postconventional level has two: (5) the social contract—mutually beneficial of all citizens orientation and (6) conscience and universal-ethical-principle orientation.

Findings of this study suggested that the values of discipline, honesty, punctuality, tolerance, gratitude, excellence, diligence, and calmness fit in Stages 1 and 2. In the preconventional level, consequences determined the learning of values. Benefits for self and sometimes, close relatives and friends dominate in doing and learning. Punishment, obedience, egocentrism, equal exchange, beneficial agreement, and initial thought for others, these feelings were dominant (Fleming, 2006; Kohlberg, 1966, 1975; Snarey & Samuelson, 2008). According to participants' perspectives in this study, learning of these values in Stages 1 and 2 were associated with rules, obedience, punishment, and occasionally concern for others in a school context.

Findings suggested the following values fit in Stages 3 and 4: respect, equality, interpersonal relationships, friendships, team spirit, leadership, creativity, unity, diversity, humility, patriotism, and mentoring. In the conventional level, social rules and objective perspectives determined learning values. Social approval, regards for others, law and order,

social maintenance, doing one's duty, conformity, and getting involved with group and institutions determines doing things and learning values (Fleming, 2006; Kohlberg, 1966, 1975; Snarey & Samuelson, 2008). In this study, participants expressed that learning these values were associated with family, groups, institutions and other people, school rules, and doing one's duty irrespective of consequences.

The post conventional level is more personal and idealized principle-oriented. In Stages 5 and 6, mutual benefits of all citizens, conscience and principles, and individual reflection on proper behavior determined learning values (Fleming, 2006; Kohlberg, 1966, 1975; Snarey & Samuelson, 2008). Fleming (2006) stated studies revealed that general people do not attain Stages 5 and 6. Even so, in this study, participants' descriptions and examples suggested some values could fit the post-conventional level.

Conclusion

The purpose of this study was to understand the high school graduates' perspectives regarding values education and the values they learned while attending a Catholic Church-sponsored school in Bangladesh. The data revealed that participants learned various values through different school programs and cocurricular activities, even though no formal class in values education was taught nor included in the curriculum. The participants emphasized values education and said learning values in school was extremely important. After graduating from high school, participants completed higher studies and became successful professionals. The participants saw for themselves the realities, both negative and positive, around them and of the world. The experiences in real life in relation to high school made them realize the significance of inculcating values in high school.

In this study, some important aspects of the findings were surprising. I have been an educator in Bangladesh for more than a decade and gained experience by teaching and administering Catholic Church-sponsored schools. I worked in the same geographic region as the participants but in a different time. I worked with students, teachers, and parents in academic and nonacademic areas, and tried to understand what they wanted and their needs. I observed an apathetic state in students and teachers about values and moral education and an indifferent attitude of parents due to lack of interest in it. So, I worked to develop a values education syllabus and instructional materials, and I implement them; the experience was discouraging. I found students were not interested about values education. It appeared they were participating in different co-curricular activities for fun and I did not see a passion for school.

This research indicated a clear contrast in findings, and it was surprising to discover that the participants learned a number of values during their school years without values education ever having been taught. The findings of the study also revealed that the participants not only, acquired those values but also, continued practicing those values in their personal, family, and professional life. During my time, I observed that the teachers, students, and parents focused more on academic achievement and results. In contrast, in this study, the participants claimed that learning values was very important and suggested that values education should be incorporated in the curriculum and taught from an early age. The participants also stated that the programs, activities, and environment in the school were well designed. These helped the participants to acquire values and achieve excellence.

Deterioration of morality of new generations in the mid-20th century—a global trend—concerned many people concerned around the world. It caused a decline of character of a large section of people. Emerging and emphasis of modern knowledge and technology posed conflicts

with ethics and religion. In this situation, incorporating values to an education system and cultivating the right values in students were necessary. Values-oriented education was appropriate to develop the character of future citizens (Baraiya, 2013).

In this study, participants also realized that school was the pivotal place where students needed to be exposed to, learn, and practice different values. Schools have responsibility to create an environment for cultivating and practicing various values, and provide different opportunities for students so that they could acquire and nurture values for life. Schools should involve different stakeholders and the school community in the process of inculcating values since the students go into the community after leaving school.

In forming minds, attitudes, and behaviors of children, school and family, teachers and parents need to develop a partnership and work together. An effective way of inculcating values is deploying agents to continue the work outside of school, such as the support of parents and the community. Values education calls for involvement of cooperative responsibility of different stakeholders—family, school, parents, and teachers for inculcating values (Yasaroglu, 2016).

In school, students learned best by seeing teachers' examples. They considered teachers as their role models in life. Therefore, it was very important for teachers to practice and show the values in their lives of what they teach in class and outside of class. According to Yasaroglu (2016) children learn better by seeing models and examples for acquiring values and forming character. Adults and teachers in the community and school need to demonstrate consistent examples of living values to the children irrespective of situations.

Implications

Though this study involved a selected group of former students from one school, it could serve as an example of learning values to other students. The participants in this study shared

their experiences of learning values in school. The participants acquired various values through school programs and cocurricular activities and from watching teachers demonstrate values in school. The participants' experience of learning values in school seemed to be examples for other students and be a source of motivation to learn values. As stated, human beings want to acquire values and see values in others. People begin to learn values first from their families and then from societal institutions, such as, schools and other groups (Sapsaglam & Omeroglu, 2016).

The participants in this study convincingly stated that teachers were their role models, ideals, and examples of learning values. Students learned values best that the teachers talked about and practiced in life. Hence, it is of utmost important that every teacher knows and practices the values they teach and be role models for the students. In a similar way, demonstrating examples and role modeling by teachers is one efficient way to inculcate values in schools. Students want to see positive traits in teachers. Teachers need to cultivate care in students; therefore, they need to be caring teachers (Narinasamy & Logeswaran, 2015).

School plays a significant role in inculcating values in students. Well-planned school programs, organized co-curricular activities, and a positive environment in schools play an effective role in cultivating values. Schools should always maintain this positive culture throughout the school. According to Yasaroglu (2016), schools can motivate students to develop self-concept, social skills, and different values. As children enter school, teachers become the key person for inculcating values.

Values education is a necessity in the current era. Education would be incomplete and ineffective and would deviate from its fundamental purpose if it failed to integrate values into the curriculum and inculcate values into students. According to Kumar (n. d.), integration of moral

and ethical knowledge in education constructs values education. Education should help students develop high morals, self-control, and right thinking. At the same time, they will grow up with respect for others, love for young ones, abiding by social norms and traditions, and awareness toward their responsibilities, abiding by social norms and traditions.

Based on the findings of this study, well-designed cocurricular activities could effectively inculcate values in students, and so they should be utilized efficiently. As said values are a perpetual need for humans which are learned from family, social institutions, and society (Sapsaglam & Omeroglu, 2016), and the world always needs persons with values more than its scholars (Moreau, 2011).

Recommendations

This study was conducted to understand the perspectives of a group of high school graduates regarding values education in Bangladesh. This study took place in a city school sponsored by the Catholic Church and administered by a religious congregation. The school was considered one of the elite schools compared to other schools, in general for its quality of education, the stakeholders, and the emphasis on values and morals. Based on the data, recommendations for future research as the following:

1. This qualitative research was conducted with purposefully selected former students. A similar study with teachers as participants would help to understand teachers' perspectives regarding values education.
2. This study was conducted with male participants. A duplication of the study with female participants or both males and females would be helpful to understand their perspectives of values education in school.

3. Catholic Church-sponsored schools were considered comparatively better in the country for their overall quality of education. A similar qualitative research with reasonable numbers of participants from non-Catholic schools would help to understand values education in their settings.
4. This study explored former students' perspectives about values. A qualitative study that focused on current students' perspective on values education would help to gain further insight.
5. A quantitative study about values education in schools with current students to investigate what values are inculcated and the correlation between values learned and co-curricular activities would enrich the knowledge in this field.

Recommendations for the high school participants graduated from are the following:

1. This study involved a selected group of former students who shared their perspectives about values education in school. The findings of this study presented important insights and a subject of interest related information that seemed relevant for the institution. Sharing the findings of this research with the administration and faculty members would provide them with information about former students' perspectives about values education.
2. Values education continues in schools in the country. This study presented the findings based on the perspectives of the participants that had attended the high school between 1993 and 2003. The school may utilize the findings of this study to assess current practices and plan what needs to be done differently to improve values education efforts.

3. Findings in this study strongly indicated that it was important to integrate values education into the curriculum to have teachers set the example of values for students, and to offer teacher training for inculcating values in students. Therefore, these matters should be considered a priority in the current context and should be implemented.

Researcher's Reflection

As an educator, school administrator, and leadership personnel, this research provided me an in-depth insight and comprehensive information regarding values education and its related fields. This knowledge pertaining to teaching and learning of values in school would guide me and people involved in values education to design, implement, and enhance programs and activities for school to inculcate values in students.

I worked as a teacher and school administrator for about 20 years in rural and city schools sponsored by the Catholic Church and conducted by the Holy Cross Brothers in Bangladesh. While working in schools, I extensively dealt with students, parents, and teachers about academic, co-curricular and extracurricular activities, and other related matters. In doing so, I discovered a dearth of values education program—teaching, learning, and practicing of values in schools.

In a similar way, the need for values education became more relevant based on the current practices that education has become more certificate, market, and expertise oriented, and teachers have become more results oriented (Awasthi, 2014). On the other hand, influenced by globalization and innovation, society keeps changing continually. Thus, education has moved away from its core concept and aim, which is unfolding the beauty of life and forming a better person (Awasthi, 2014; Sandeep, 2016).

During my time of working in schools, I came across many graduates of the schools and listened to their stories and experiences of school days and life after leaving school. They shared that learning in school influenced their lives till the present day. The testimonies of school graduates and current practices and trends in the school and education sectors in the country acted as a factor of motivation for this study.

The graduates of the Catholic High School (a pseudonym) in Bangladesh participated in this study and provided the information. There was no formal value education curriculum in the school or in the national education policy. However, the data revealed that the participants acquired a number of values through participating in various programs and activities that the school offered on and off campus. The design of the school programs and activities created an environment conducive to learning and practicing values. A number of teachers demonstrated examples of values they talked about in class. Though some of the values were instilled because of school rules and/or punishment, in the course of time, those values became permanent and part of their lives. Research states values are an indispensable part of education (Yasaroglu, 2016) and forms good citizens. Values are taught informally and in nonformal ways in schools around the world (Narinasamy & Logeswaran, 2015).

Insights and knowledge of this study and experiences of the research participants provided adequate rationale that integration of values education in the curriculum would be an effective measure in inculcating values in schools along with extracurricular activities. Values education would add to education an additional tool to develop the beauty that remains in mind and heart, and to educate students for life (Sandeep, 2016) as well as for academic excellence.

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Appendices

Appendix A

Map of the Indian Subcontinent



Note. Adapted and retrieved from <http://www.mapsofindia.com/neighbouring-countries-maps/indian-subcontinent-map.html>

Appendix B

Bangladesh's Education Structure

THE PRESENT EDUCATIONAL STRUCTURE OF BANGLADESH
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Age	Grade																							
26+	XX																							
25+	XIX	Ph. D			PostMBBS Dip		Ph. D(Engr)		Ph.D (Medical)															
24+	XVIII	M.Phil			Ph. D	M.Phil(Medical)						Ph. D												
23+	XVII					LLM		M B B S	MSc(Engr)		MSc.(Agr)		M B A	(Education)										
22+	XVI	MA/MSc/MCom/MSS/MBA			LLB(Hons)				BSc.Eng		BSc	M Ed & M A (Edm)		MA (LSc)		K m l								
									BDS															
									BSc.aGR															
									BSc.Text															
									BSc.Leath															
21+	XV	Bachelor (Hons)		Masters (Prel)							BSc (Tech.Edn)			B B A	B Ed &Dip.Ed		BP ED		Dip. (LSc)		F zi l			
20+	XIV			Bachelor (Pass)																				
19+	XIII																							
18+	XII	Secondary		Examination			HSC			Diploma			C in Edu	C in Agri	Diploma in Comm	Diploma in Nursing	A in							
16+	XI			HIGHER SECONDARY EDUCATION														(Engineering)						
15+	X			Examination			SSC			TRADE								ARTISAN COURSE e.g. CERAMICS						
14+	IX			SECONDARY EDUCATION																		Certificate		
13+	VIII	JUNIOR SECONDARY EDUCATION															D a h l							
12+	VII																							
11+	VI																							
10+	V																							
9+	IV	PRIMARY EDUCATION															E te d y e							
8+	III																							
7+	II																							
6+	I																							
5+																								
4+		PRE-PRIMARY EDUCATION																						
3+																								

Note. Adapted from *World data on education: Bangladesh* (6th ed.), by United Nations Educational, Scientific and Cultural Organization, 2006, United Nations Educational, Scientific, and Cultural Organization. International Bureau of Education, (2006/2007). Retrieved from <http://www.ibe.unesco.org/sites/default/files/Bangladesh.pdf>.

Appendix C

Core and Related Values

Core values	Related values	
Health and harmony with nature	Holistic health Physical fitness	Respect for life Environmental care
Truth and wisdom	Critical/Wholistic thinking Futures orientation	Enlightenment/Insight Scientific humanism
Love and compassion	Self-worth/confidence/actualization Self-discipline	Honesty/Integrity Empathy/caring and sharing
Creativity and appreciation of beauty	Imagination Artistic expression	Intuitive sense Sensitivity
Peace and justice	Respect for human rights Tolerance Co-operation	Social responsibility Equality Active non-violence
Sustainable human development	Economic justice and equity Stewardship of resources Simplicity	Productivity/efficiency Work ethic/industry
National unity and global solidarity	Love of country Democracy Active & responsible citizenship Unity in diversity	Interdependence International understanding Global peace
Global spirituality	Faith in the sacred sources Inner peace	Religious tolerance Unity and interconnectedness

Note. Adapted from Learning to be: A holistic and integrated approach to values education for human development, by United Nations Educational, Scientific, and Cultural Organization, 2002, Bangkok, Thailand: UNESCO Asia and Pacific Regional Bureau for Education. Retrieved from <http://unesdoc.unesco.org/images/0012/001279/127914e.pdf>

Appendix D

Institutional Review Board (IRB) Approval Letter

UNIVERSITY OF THE
INCARNATE WORD

11/25/2015

Leo Pereira
[REDACTED]

Dear Leo:

Your request to conduct the study *Values education: Understanding the perspectives of high school graduates in of a school in Bangladesh* was approved by expedited review on 11/25/2015. Your IRB approval number is 15-11-007. Any written communication with potential or current subjects must be approved and include the IRB approval number. Electronic surveys or electronic consent forms, or other material delivered electronically to subjects must have the IRB approval number inserted into the survey or documents before they are used.

Please keep in mind these additional IRB requirements:

- This approval is for one year from the date of the IRB approval.
- Request for continuing review must be completed for projects extending past one year. Use the **IRB Continuation/Completion form**.
- Changes in protocol procedures must be approved by the IRB prior to implementation except when necessary to eliminate apparent immediate hazards to the subjects. Use the **Protocol Revision and Amendment form**.
- Any unanticipated problems involving risks to subjects or others must be reported immediately.

Approved protocols are filed by their number. Please refer to this number when communicating about this protocol.

Approval may be suspended or terminated if there is evidence of a) noncompliance with federal regulations or university policy or b) any aberration from the current, approved protocol.

Congratulations and best wishes for successful completion of your research. If you need any assistance, please contact the UIW IRB representative for your college/school or the Office of Research Development.

Sincerely,

Ana Wandless-Hagendorf

Ana Wandless-Hagendorf, PhD, CPRA
Research Officer
University of the Incarnate Word IRB

Appendix E

Institutional Review Board (IRB) Approval Letter for Revisions



6/10/2016

Leo James Pereira
[REDACTED]

Dear Leo:

Your request for revisions to expedited protocol 15-11-007 was approved. The following revisions to your protocol have been approved:

- Change of Faculty Advisor from David Fike to Sharon Herbers

Please keep in mind these additional IRB requirements:

- This approval is for one year from the date of the IRB approval.
- Request for continuing review must be completed for projects extending past one year. Use the **IRB Continuation/Completion form**.
- Changes in protocol procedures must be approved by the IRB prior to implementation except when necessary to eliminate apparent immediate hazards to the subjects. Use the **Protocol Revision and Amendment form**.
- Any unanticipated problems involving risks to subjects or others must be reported immediately.

Approved protocols are filed by their number. Please refer to this number when communicating about this protocol.

Approval may be suspended or terminated if there is evidence of a) noncompliance with federal regulations or university policy or b) any aberration from the current, approved protocol.

Congratulations and best wishes for successful completion of your research. If you need any assistance, please contact the UIW IRB representative for your college/school or the Office of Research Development.

Sincerely,

Ana Wandless-Hagendorf, PhD, CPRA

Ana Wandless-Hagendorf, PhD, CPRA
Research Officer
University of the Incarnate Word IRB

Appendix F

Consent Form to Participate in a Research Study

Values Education:

Understanding the Perspectives of High School Graduates of a School in Bangladesh Consent to Participate in a Research Study University of the Incarnate Word

Description of the research and your participation

You are being invited to participate in research conducted by Ph. D. student Leo James Pereira, under the supervision of David S. Fike, Ph. D. The purpose of this research is to understand the perspectives regarding values education of high school graduates of a school in Bangladesh sponsored by the Catholic Church. I want to explore the values graduates have learned in school and understand the impacts of these values in their life experience.

If you agree to take part in this study, you will participate in face-to-face semi-structured interview procedures. Apart from that, you can also choose to participate in a focus group interview.

1. 60-90 minutes face-to-face interview on the perspectives regarding values education of high school graduates, and/or,
2. 90-120 minutes focus group interview on the perspectives regarding values education of high school graduates

Both sessions will be recorded using a digital voice recording device. All interviews will be transcribed and data will be analyzed.

Risks and discomforts

There is minimal risk involved with the study for participants due to the chance of identification or due to the chance of emotional stress when relating stories. This identification will cause no harm and that emotional stress will be minimized by offering the participants the choice of whether or not to answer questions that cause stress. Since your voice will be recorded on digital voice recording device and interviews will be transcribed, there is a chance you could be identified through your statements. This risk will be lessened by using a pseudonym or masked name. To maintain confidentiality, you will remain anonymous. A pseudonym or code name will be used for protection of your identity. Your identity will be protected and any publication that follows this study will only display data in clusters.

Potential benefits

There is no direct benefit to the participants. However, upon completion of this study, participants may gain a greater perspectives regarding values education.

Protection of confidentiality

Confidentiality of data and participants will be maintained by using pseudonyms and masking any identifying information you may share.

Since the focus group interview will be conducted in group and collect data, the anonymity and confidentiality of the subjects that participate in the focus group cannot be ensured. Digital voice recordings, transcribed data, and all its analysis will be stored on the researchers' password-protected computers and USB drives. After completion of the research study, all recorded data (including those in digital recording device) will be destroyed.

Voluntary participation

University of the Incarnate Word
IRB Approved
Application No. 15-11-007

Appendix F

Consent Form to Participate in a Research Study—Continued

Participation in this research study is voluntary and you have the right to refuse participation without penalty of any kind. You have the right to stop participating at any time without penalty of any kind. You may also choose not to answer a particular question. You have the right, at the end of the study, to be informed of the findings of this study.

Contact information

If you have questions, please ask them at any time. If you have additional questions or concerns later or you wish to report a problem that may be related to this study, contact:

Leo J. Pereira

David S. Fike, Ph.D. (Faculty-supervisor)

Email: ljper@student.uiwtx.edu

Email: dfike@uiwtx.edu

To contact the University of the Incarnate Word committee that reviews and approves research with human subjects, the Institutional Review Board (IRB), and ask any questions about your rights as a research participant, call UIW IRB, Office of Research Development +1(210) 805-3036 and email to <wandless@uiwtx.edu>.

Consent:

I have read this consent form and have been given the opportunity to ask questions, and understood its content. I give my consent to participate in this study and to have my interviews audio recorded. I have marked the confidentiality box for researcher to protect my participation in this study.

Participant's name: _____ Signature: _____ Date: _____

Researcher's name: Leo James Pereira Signature: _____ Date: _____

(A copy of this consent form will be given to each participant)

University of the Incarnate Word
IRB Approved
Application No. 15-11-007

Appendix G

Semistructured Questions for Individual Interviews

Values education:

Understanding the perspectives of high school graduates of a school in Bangladesh

Face-to-face interviews

These questions will guide the face-to-face interviews. Additional follow up questions may be added in the process of administering the interviews to obtain necessary information related to the research topic. The interviews will be recorded on a digital voice-recording device. The expected length of face-to-face interview sessions will be 60-90 minutes.

#Please introduce and tell about yourself – year of graduation, current profession, and other things you want to share.

01. Please share a memory from your high experience, which was meaningful to you, personally.

02. During your school years, what activities did you participate in school?

03. What did you achieve while attending the school?

Follow-up Question (FQ): Please describe the process of attaining that achievement.

04. What values did you learn or acquire while attending the school?

FQ: Please name some values, which you think are very important for you.

05. Please tell, how did you learn or acquire these values while attending school?

FQ: Please describe the process of acquiring those values.

06. How have these values influenced your life experiences after graduation?

07. During your tertiary education, what impacts of previously learned values (in school) did you discover or experience?

08. Did you experience any conflicts between the values you acquired in high school and those of others in later school or workplace settings? Please share your experiences.

09. In your perspective, what significance do these values have in your life?

10. Around the world and at home, people are experiencing wars, political religious hostilities, disharmony, and other unethical situations. In Bangladesh, leakage of questions, plagiarism, and forgery of degrees are prevalent and effecting the education system adversely. In this context, what is the role of values education in this high school?

FQ: How can the high school prepare students to deal with these issues?

Please tell what else you have to tell what I have not asked yet.

Appendix H

Semistructured Questions for Focus Group Interview

Values education:

Understanding the perspectives of high school graduates of a school in Bangladesh

Focus group interview

These are the questions which will guide the focus group interview. Additional follow up questions may be added in the process of administering the focus group interview to prompt deeper reflection and understanding of the participants related to the research topic -

perspectives of values education. The interview will be recorded on a voice-recording device. Four to six of the participants drawn from face-to-face interviews will participate in the focus group. The expected length of focus group interview sessions will be 90-120 minutes.

#A quick round of introductions – Please tell the group your name, year and class of admission, year of graduation, current profession, and other relevant information, which you want to share about you.

1. "Values education is the heart of education" (Chareonwongsak, 2006). Do you agree or disagree with this statement? Please explain.
2. All of you have taken part in one on one and face to face interviews. You are aware of your conversation and sharing. Please share with the group, some of the most significant values and lessons learned in high school.
3. Core values are a permanent and life-long guide in life. What are the core values you acquired in your high school life?
4. Cultural values are the shared values of the society. What cultural values did you acquire during your high school years?
5. How do these values impact your life today?
6. Values education is able to improve the ability to succeed (Chareonwongsak, 2006). Do you agree or disagree with this statement? Please explain, how does the concept of this statement impact your life?

FQ: What is the role of the school in teaching values?

As a final remark, please briefly summarize your perceptions of the impact of values education in this high school setting.

Appendix I

Demographic Survey

Values education in Bangladesh:
Understanding high school graduates' perspectives

Demographic information of research participants

Please provide the following information in specific:

1. Age of participant: _____
2. Affiliation of faith: _____
3. Year and class of admission: _____
4. Year of high school graduation: _____
5. Years of schooling at the school: _____
6. Highest academic degree: _____
7. Current profession: _____
